श्री

कूर्मपुराणम्

(आङ्लभाषानुवादसहितम्)

सर्वभारतीय काशिराजन्यास
दुर्ग रामनगर, वाराणसी
सं. वि. २०२९, शक. १८९४
१९७२ ई०

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THE

KŪRMA PURĀṆA

(WITH ENGLISH TRANSLATION)

Translated by

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FOREWORD

After India regained her freedom from the last foreign domination and became a sovereign independent State the work of national integration and of achieving alround progress in every sphere of our national life was taken up by the Government and our national leaders In conformity with the needs of the time and keeping in view the greater interest of Mother India the princes also busied themselves in the work of national integration and tried to contribute their mite in this sacred work of nation building I, for myself, took up the work of reorienting the Sanskrit learning and culture in the loyal adherence to the long established tradition of my House

The Government of India helped me in setting up the All India Kashiraj Trust with the specific object of promoting Sanskrit learning and reorienting our ancient culture as expounded in the Sanskrit Śastras—Śrutis Smrti s, and the Purāna s I am grateful to the late Sardar Patel, the then Home Minister of India and late Sri K M Munshi the then Law Minister for their kind help and guidance

After prolonged thinking and consultations with scholars I decided to take up the work of prom ting the study and research of the Purānas for in the whole field of Sanskrit literature the Puranas occupy a unique place owing to their bulk and richness of their contents so much so that they cover almost all the fields of human interest Their importance for the study of the ancient religious social, political and cultural history of India has been fully recognised by scholars all over the world

The present printed editions of the Puranas are in general based on insufficient data and have not been prepared in accordance with any sound principles of *textual criticism These editions therefore, are not much helpful in any scientific* study of the Puraṇas The All India Kashiraj Trust, therefore, took upon itself the onerous task of bringing out the critical editions of all the Mahapuranas The pro ject is a long term one and involves a heavy expenditure yet we have taken up this venture in order to promote the cause of the long neglected Puranas The International Congress of Orientalists in its Michigan Session as well as the All India Oriental Conference in its Varanasi Session has appreciated and approved our Purāna project

The first Critical Edition of a Purana viz the Vāmana Purāna was published by the Kashiraj Trust in 1967 along with its Hindi and English Translations in separate Volumes The Critical Edition of the Vāmana Purana was presented at the 27th Session of the International Congress of Orientalists held in Michigan (U S A) which passed the following resolution —

'The Congress commends to the Government of India at the Centre and in the States as well as to all the scholars interested in Indian studies the very useful work being done by the Kashiraj Trust under the able guidance of His Highness the

Maharaja of Banaras in bringing out *Critical Editions of the Purāṇas* Of this series the Vāmana Purāṇa ably edited by Sri Anand Swarup Gupta is being presented today by the Trustee Dr Suniti Kumar Chatterjee, which has been specially brought by Dr Rai Govind Chandra, a Member of the Trust, from Varanasi"

We are grateful to the Congress of Orientalists and the Oriental Conference for their kind appreciation of our project and Purāna-editions, and also to the Indian and foreign journals which have reviewed these editions

The next Purāna we took up for its critical edition was the Kūrma Purāna. The Critical Edition of the Kūrma Purāna and its two translation volumes (Hindi and English) are now being published under the same project The appendices which are being added to these volumes will be helpful, I hope, to the scholars in their study of the Purāna and cultural study in general

These Critical Editions and the Translation Volumes of the two Puranas-Vāmana and the Kūrma—have been published with the financial assistance from the Ministry of Education and Social Welfare, Government of India, for which we express our sincere gratitude

We hope these editions, like those of the Vāmana-Purana, will also be appreciated by scholars and general readers alike

Vibhuti Narain Singh
(Maharaja Benares)
Chairman, All India Kashiraj Trust

Fort Ramnagar,
Varanasi
24th December, 1971.

INTRODUCTION

I.

General Review

(a) *Title*

There are four Mahāpurāṇas, *viz* Kūrma, Matsya, Varāha and Vāmana, which are named after an *Avatāra* of Viṣṇu. As the *Matsya-Purāṇa* is said to have been narrated by Matsya (the Fish-incarnation of Viṣṇu) to Manu-Vaivasvata in the Ocean at the time of the Deluge and the Varāha-Purāṇa is mentioned as narrated by God Varāha to the Earth at the end of the *Pralaya*, the Kūrma-Purāṇa is also mentioned as narrated by Kūrma (the Tortoise-incarnation of Viṣṇu) first to Indradyumna in his previous birth when he was a king and the knowledge was again imparted to him by Viṣṇu when he was born as a Brāhmaṇa and worshipped Viṣṇu by means of *samādhi* to attain *mokṣa*. The same Kūrma-Purāṇa was again narrated by Kūrma to the sages, Nārada and others, and to Śakra (Indra) and other gods at their request at the time of the churning of the Milk-ocean by the demons and the gods, when Kūrma supported the Mandara-Mountain which was serving at that time as the churning-stick. Thus, this Purāṇa is called the Kūrma-Purāṇa because it was narrated by Kūrma first to Indradyumna and then to the sages and the gods in the form of his previous interlocution with Indradyumna (Kūrma-P. I. 1 27-46 119-123).

The Matsya-Purāṇa (53 46-47) describes the Kūrma-Purāṇa as follows :—

यत्र धर्मार्थकामानां मोक्षस्य च रसातले । माहात्म्यं कथयामास कूर्मरूपी जनार्दनः ॥
इन्द्रद्युम्नप्रसङ्गेन ऋषिभ्यः शक्रसन्निधौ । अष्टादशसहस्राणि[1] लक्ष्मीकल्पानुगं शिवम् ॥

The Nāradīya-Purāṇa (I 106.2-3) also says almost the same thing. Thus, according to both these Purāṇas the Kūrma-Purāṇa was narrated by Viṣṇu in the form of his *Kūrma-avatāra* to the sages in the *rasātala* (the region under the earth) and in the proximity of Śakra through the story of Indradyumna. The Kūrma-Purāṇa itself corroborates this statement of the two Purāṇas :—

1. The reading 'अष्टादशसहस्राणि' is contained in the printed editions of the Matsya-Purāṇa. But the Nibandha-s, such as Vallālasena's *Dānasāgara* and Hemādri's *Caturvarga-cintāmaṇi* have given here the reading 'सप्तदशसहस्राणि' in these ślokas of the Matsya-P. quoted by them. Wilson in the preface to his translation of the Viṣṇu-Purāṇa also gives the reading 'सप्तदशसहस्राणि' in these ślokas.

ऋषय ऊचु ।

देवदेव हृषीकेश नाथ नारायणामल । तद वदाशेषमस्माकं यदुक्तं भवता पुरा ॥
इन्द्रद्युम्नाय विप्राय ज्ञानं धर्मादिगोचरम् । शुश्रूषुश्चाप्ययं शक्र सखा तव जगन्मय ॥
तत स भगवान् विष्णु कूर्मरूपी जनार्दन । रसातलगतो देवो नारदाद्यैर्महर्षिभि ॥
पृष्ट प्रोवाच सकलं पुराणं कौर्ममुत्तमम । सन्निधौ देवराजस्य तद्वक्ष्ये भवतामहम् ॥

—(KP I 1 120 123)

As the story of Indradyumna and Kurma has a vital connection with the Kūrma Purana which was first imparted by Kūrma to Indradyumna and again narrated in the same form to the sages, the portion of the Kūrma Purana which is in the form of the interlocution between the sages and Kurma as reported by Sūta Romaharsana to the sages of the Naimisa forest seems to be original or older, other portions, such as the chapters on *yuga dharma* and *tirtha s*, might have been added later on

(b) *The Kūrma Purāna—A Mahāpurana*

The Kurma (or Kaurma) Purana is mentioned in the lists of the Maha Puranas (i e the major or the principal Puranas) as well as in some of the lists of the Upa Puranas (minor or the secondary Puranas) Unlike some of the Maha Purānas which are found omitted[2] in several lists of the eighteen Maha Puranas the Kurma p is invariably found mentioned in all the lists of the Mahapuranas given in the Purānas[3], and also in the two lists noted by Alberuni in his book '*Alberuni's India*

2 E g the Naradiya P and the Brahma vaivarta are omitted in the Bhavisya Purāṇa list (III 3 28 10 14), the Vamana is omitted in the Garuḍa Purāṇa list (1 215 15-16) the Āgneya and Linga are omitted in the Vāyu P (Venk edn I 42 1-11), the Nāradiya and Garuḍa are omitted in the Ekāmra Purāṇa (1 20 23) Alberuni omits the names of six Mahāpurāṇa s in his second list and Kavindracarya omits Bhagavata (i e the Viṣṇu Bhagavata) and Nāradiya in his *Sucipatram* In place of these omitted Mahāpurāṇas these lists insert the names of the Upapurāṇas which had become prominent in their times, thus keeping the number of the Mahāpurāṇas uniformly as eighteen (For details see my Introduction to the *English Translation of the Vamana Purana* pp XXIX XXX)

3 The lists of the Mahāpurāṇas are given in the following Purāṇas

I *Viṣṇu Purāṇa* (III 6 21 24) and Mārkaṇḍeya P (Venk edn 134 8 15) Varāha Purāṇa (Bib Ind, 112 69 72), Bhavisya (I, Brahma Parva, 1 61 64), Padma P (Ān edn I Ādi kh 62 2 7), Brahma vaivarta (IV 133 11 21) Bhāg XII 13 4 8), Matsya (53 12 56) Nāradiya (I 19 21 28), Skanda (Venk, VII, Prabhāsa kh 2 28 77) Agni (272 1 23)—*All these lists follow the order of the names of the Purānas as given in the Viṣṇu Purāṇa*

II *Kūrma Purāna* (I 1 13 15) and Padma P (Ān edn VI, Uttara kh, 2 19 25 27) Skanda P (VII 2 5 7), Saura P (9 6 12)—*These lists follow the Kūrma Purāna order*

III *Linga Purāna* (I 39 61 64) and Śiva P (Venk edn, V, Uma Samhita, 44 120 122) *which follow the Linga P order*

IV *Padma Purāna* (Ān edn, IV, Pātāla kh, 111 90-94), Padma P (Ān edn, VI 263 7 81

(translated by E C Sachau, Vol I, pp 131 f) as well as in the list (*Sūcīpatram*) of Kavīndracārya (Gaekwad's Oriental series, No XVII, 1921) on No 1345

The Nāradīya Purāṇa (I 106) has mentioned the contents of the Kūrma-Purāṇa out of which the contents of the Brāhmī Saṁhitā of the Kūrma-P almost tally with the contents of the extant Kūrma Purāṇa The Kūrma-Purāṇa of which the contents are given by the Nāradīya Purāṇa is included by it in its list of the Purāṇas (i e of the Mahāpurāṇas[4]) The extant Kūrma Purāṇa, therefore, is to be regarded as a Mahā purāṇa Moreover, most of the quotations from the Kūrma-Purāṇa found in the Nibandha s and the Smṛti ṭīkā s are also traceable in the extant Kūrma Purāṇa The Kūrma Mahāpurāṇa therefore now exists in the form of the extant Kūrma purāṇa

The Purāṇas mention five characteristics or main topics of a Purāṇa (specially of a Mahāpurāṇa) viz *sarga* (creation), *pratisarga* (dissolution and re-creation), *vaṁśa* (dynastic lists or genealogy of kings sages and gods), *Manvantara* s (periods of Manu s each being equal to 71 Mahāyuga s) and the *vaṁśānucarita* (accounts of individual kings, sages, and gods mentioned in the genealogical lists)[5] The Viṣṇu Purāṇa says that it has fully dealt with the five topics—*sarga, pratisarga, vaṁśa, Manvantara* s and *vaṁśānucarita* —

सर्गश्च प्रतिसर्गश्च वंशमन्वन्तराणि च । वंशानुचरितं कृत्स्नं मयात्र तव कीर्तितम् ॥

—(Vis P, VI 8 13)

The Viṣṇu Purāṇa is recognised as a Mahā purāṇa and has not been men tioned as an Upa purāṇa in any of the lists of the Upa purāṇas The Kūrma Purāṇa,

---

Bhāgavata (XII 7 23 24) Devī Bhāg (XII 2 2 12) Vāyu P (Venk, II 42 1 11, Ān end 104 2 10)—*these lists differ in their order of the names of the Purāṇas from each other and also from Groups I, II, III*

The order of the Purāṇas as given in the Viṣṇu Purāṇa *list has been accepted as* the standard one the number of a particular Purāṇa given in this order, is often corrobo rated by that Purāṇa itself (*cf* my article Purāṇas and their Referencing' in '*Purāṇa*' VII 2 (July, 1965), p 340

4 It may be mentioned here that in these lists of the Purāṇas the word '*Purāṇa* has generally been used for *mahāpurāṇa*' The word *mahāpurāṇa* is used in the Bhāgavata P as महत् [पुराणम्] (XII 7 10) and as महान्ति [पुराणानि] (XII 7 22) in the Brahma vai P (IV 133 7) as 'महापुराणानाम् and in the Vāyu P (I 42 11) as अष्टादश पुराणानि the Viṣṇu P uses both these words in the same breath—पुराण पुराणानि and महापुराणानि (III 6 20) The other Purāṇas use in their lists the word *Purāṇa* for these Purāṇas which have been recognised as *Mahāpurāṇa* s

5 *Cf* सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितं चेति पुराणं पञ्चलक्षणम् ॥ (Saura P 9 4)

These *Pañca-lakṣaṇa* s of the Purāṇas are well known Amarakośa also mentions them In the Purāṇas they are mentioned in Agni 1 14 Bhāg (Devī) I 2 18 Bhaviṣya I 2 4 5 Brahmāṇḍa I 1 37-8 Brv IV 133 f Garuḍa I 215 14 Kūrma I 1 12, Matsya 53 35 Varāha 2 4 Viṣṇu III 6 25, Śiva V 1 37 Skanda VII 2 Cl and Saura 9 4

like the Viṣṇu Purāṇa, also mentions these five characteristics as amongst its main topics —

यत्र धर्मार्थकामानां मोक्षस्य च मुनीश्वराः । माहात्म्यमखिलं ब्रह्म ज्ञायते परमेश्वर ॥
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च । वंशानुचरितं दिव्याः पुण्याः प्रासङ्गिकी कथा ॥
—(I 1 24 25)

It can therefore be safely asserted that the Kurma Purāṇa which is available to us in the form of the extant Kurma Purana is a Maha Purana and not an Upa Purāṇa [6]

The Kūrma Purāṇa which is included in the two lists of the Upa Puranas given in the Revā khaṇḍa of the Skanda Purāṇa (V iii 1 46 52) and the Reva mahatmya of the Vayu Purana (Aufrecht *Bod Cat* p 65) and also in the list of the Upa Purāṇas given in the *Sūci patram* (as No 1365) of Kavīndrācarya may not be extant now nor perhaps it is drawn upon by any of the Nibandha writers or Smṛti commentators

(c) *As the fifteenth Mahāpurāṇa*

The Kurma Purana is mentioned as the fifteenth Purana in the list of the Maha Puranas given in the Visnu Purana (III 6 21 24) which is generally considered as the standard list of the Puranas, for its order is corroborated by many of the Puranas mentioned in this list[7] Moreover the order of the Mahapuranas given in the list of the Visnu Purana is also followed in the lists given in the ten other Puranas (*cf* Group I in footnote 3) In the lists given in the Kurma Purana and its Group also (See Group II in footnote 3 above) the Kurma Purāṇa occupies the fifteenth place Not only this, but even the Kurma Purana itself says that it is the fifteenth Purana— इदं तु पञ्चदशमं पुराणं कौर्ममुत्तमम् । (I 1 21 ab)

(d) *As a Rājasa or a Tamasa Purana*

Puranas have been classified into the three categories—*sattvika rājasa* and *tāmasa*—from the *Vaiṣṇava* point of view The classification in the Padma Purana An edn VI 263 81 85) differs from the classification given in the Bhaviṣya Purana (III iii 28 10 15) While the Padma Purana which is mainly a *Vaiṣṇava* Purana includes the Kurma Purana in the *tāmasa* Puranas leading to hell the Bhavisya Purana mentions it among the *rājasa* Puranas mainly dealing with the *karma kāṇḍa*, i e the performance of religious rites ceremonies etc —

मात्स्यं कौर्मं तथा लैङ्गं शैवं स्कान्दं तथैव च । आग्नेयं च षडेतानि तामसानि निबोध मे ।
सात्त्विका मोक्षदाः प्रोक्ता राजसाः स्वर्गदाः शुभाः । तथैव तामसा देवि निरयप्राप्तिहेतवः ॥
—(Padma P)

6 A Kaurma or Mahākaurma is quoted in Ānanda tīrtha s *Bhāgavata tātparya nirṇaya* see *New Catalogus Catalogorum* ed ted by Dr V Raghavan Vol V pp 111 f But it is not certain whether it is an Upa purāṇa or some other work

7 See the remark at the end in fn 3

मत्स्य कूर्मो नृसिंहश्च वामन शिव एव च । वायुरेतत्पुराणानि व्यासेन रचितानि वै ॥
राजसा षट् स्मृता वीर कर्मकाण्डमया भुवि ।

—(Bhavisya-P)

According to the Matsya Purāna (53 69) the *tāmasa* Puranas glorify Agni and Siva[8] In the Śiva rahasya-Khanda (Chap 2) of the Samkara Samhita of the Skanda-Purāna also the Kūrma-Purāna is included in the ten Purānas (Viz Saiva, Bhavisya, Mārkandeya, Lainga, Vārāha, Skānda, Matsya, Kaurma Vāmana and Brahmānda) which praise Śiva[9]

Thus, if according to the Padma-Purāna the Kūrma-Purana is to be classed as a *tāmasa* Purana, then it should be regarded as glorifying Śiva, as says the Śiva-rahasya-Khanda, and not as leading to hell as the Padma-Purana mentions out of its sectarian zeal But if according to the *Bhavisya-Purana* the Kūrma-Purāna is to be included in the list of the *rājasa* Puranas, then it should be regarded as mainly dealing with the *karma kānda* i e the *karma-yoga* or the *varnāsramācāra* so often mentioned and described in the Kūrma Purana, e. g *cf* Kp I 1 59 60, 95, 118, 2, 60 97, 3 24, 27, etc

(e) *Conceived as the Back of Hari*

In the Padma Purāna (Ān edn., I [Ādi Kh] 62 2-7) different Puranas are conceived as the various limbs of Hari or Visnu who is here called, therfore, as the *Purānāvayava* (पुराणावयव) In this list of the Padma Purana the Kūrma-Purana is conceived as the back *(prstha)* of Hari ('कौर्मं पृष्ठं समाख्यातम') This conception of the Kūrma Purāna as the *back* of Hari shows that this Purana had acquired sufficient importance at the time when the conception of Visnu as the *Purānāvayava* was formed

Division and extent of the Text

(a) *Division*

According to the Naradiya Purana (Venk edn I 106) the text of the Kurma Purāna was divided into two parts called the *Pūrva-Vibhāga* and the *Uttara Vibhāga* The Saura Purana (9.11) also says that the Kūrma Purana consists of two parts (कौर्मं भागद्वयविराजितम्) The Skanda Purana (V iii 1 42) also says the same thing as the Saura But the Nāradīya Purana (I 106) says in addition, that the whole Kurma-Purana text consists of the four Samhita s (चतुःसंहितं शुभम') which are named as the (*1*) *Brāhmī-Samhitā*, (*2*) *Bhagavatī Samhitā* consisting of the five Pada-s and hence called as '*Panca padī*',

8 *Cf.* सात्त्विकेषु पुराणेषु माहात्म्यमधिकं हरे ।
राजसेषु च माहात्म्यमधिकं ब्रह्मणो विदुः ॥
तद्वदग्नेश्च माहात्म्यं तामसेषु शिवस्य च ।
संकीर्णेषु सरस्वत्याः पितॄणां च निगद्यते ॥
—(Matsya 53 68 69)

9 See J Eggeling, *Descriptive Catalogue of the Sanskrit Manuscripts in the Library of the India Office*, XI Nos 36 71 72 (referred to by Dr Hazra in fn 4 of his article 'Studies in the Genuine Āgneya Purana' in *Our Heritage*, Vol I 1953

(3) *Saura Samhitā* divided into six parts (षोढा) and (4) *Vaisnavi Samhitā* consisting of four Pāda-s and hence called as '*Catuspadi*'

Thus, according to the Naradiya P (I 106) the Kūrma-Purana text has the following divisions —

Vibhāga s		*Samhitā s*	*Extent*
1 Pūrva-Vibhāga 2 Uttara-Vibhaga, consisting of (a) Īsvara gita (b) Vyasa gita (c) Tirtha māhatmya (d) Pratisarga Kathana	(1)	Prahmi Samhitā	6,000 sls
Uttara-Vibhaga (Remaining)	(2)	Bhāgavati Samhitā (*Pañcapadi*)	4 000 sls
	(3)	Sauri Samhita (*Sodhā*)	2,000 sls
	(4)	Vaisnavi-Samhitā (*Catuspadi*)	5,000 sls

The Kūrma Purana also mentions these same four Samhita-s of its text —

इद तु पञ्चदशम पुराण कौर्ममुत्तमम् । चतुर्धा सस्थित पुण्य सहिताना प्रभेदत ॥
ब्राह्मी भागवती सौरी वैष्णवी च प्रकीर्तिता । चतस्र सहिता पुण्या धर्मकामार्थमोक्षदा ॥
—(I 1 21-22)

But the Kurma Purana does not give any other information except the name of these four Samhita s In the case of the Brahmi Samhita however, the Suta says that the present *Samhita* which he is going to narrate is the Brahmi Samhita and consists of 6 000 slokas

इय तु सहिता ब्राह्मी चतुर्वेदैस्तु सम्मिता । भवन्ति षट सहस्राणि श्लोकानामत्र सख्यया ॥ (I 1 23)

The Brahmi Samhita is so called because, as says the Kurma-Purana in this *Samhita* the real nature of the Supreme Brahman is explained —

ब्राह्मी पौराणिकी चेय सहिता पापनाशनी । अत्र तत परम ब्रह्म कीर्त्यते हि यथार्थत ॥ (II 44 132)

It seems that at the time when Suta Romaharsana narrated the Kūrma Purāna to the Naimisa sages only the Brahmi Sambita formed the whole text of the Kūrma Purana extant at that time for he says —

एतद्व कथित विप्रा भोगमोक्षप्रदायकम् । कौर्म पुराणमखिल यज्जगाद गदाधर ॥ (II 44 67)

also—

एतत् पुराण परम भाषित कूर्मरूपिणा । साक्षाद देवादिदेवेन विष्णुना विश्वयोनिना । (II 44 .)

(Here for the reading 'परम' we have the variant सकल' in the two oldest MSS, our द₈, and in the other two MSS, दे₁ ₁₀, also, *cf* the *Critical Apparatus* in the *Critical Edition* of the Kūrma Purāna)

(b) *Extent*

The whole text of the Kūrma Purāna consisting of the two parts and the four Samhitā-s contained seventeen thousand (17,000) ślokas ('तत् सप्तदशसाहस्रं सुचतु संहितं शुभम्" Nār P I 106 3), the four Samhitā s being respectively of 6000, 4000, 2000, and 5000 ślokas ("ता क्रमात् षट्चतुर्द्वीपुसाहस्रा प्रकीर्तिता" Śl 22), as already shown above

The extent of the Kūrma-Purana text is also mentioned in some other Purānas (e g, Bhāgavata-P XII 13, 8, Matsya-P-53 47)[10] as 17,000 ślokas The Agni-Purāṇa, however, says that the Kūrma-Purāna consists of 8 000 ślokas "कूर्मं चाष्टसहस्रं च" 272 19) If the reading 'अष्टसहस्र' of the Agni P. is supported by its manuscripts, then it may perhaps be inferred that the Agni-P refers to some shorter text of the Kūrma-Purana, probably consisting of the Brāhmī-Samhitā only, which might have been available at that time[11]

Evolution and Date of the Kūrma-Purāna Text

Dr R. C Hazra in his book *'Studies in the Purānic Records on Hindu Rites and Customs'* (pp 57 ff) has shown, on the strength of his analysis of the contents of the Kūrma-Purāna, that the original Kūrma Purāna was Visnuite and formed like the Viṣnu-Purāna, Bhāgavata Purāna, and Harivaṁsa a *Pāñcarātra* document, with the difference that these three Purānas are free from the *Śākta* elements, while the Kūrma-Purāna was influenced by the Śākta cult even when it was a Visnuite Purana

In this Purāna Śrī has been spoken of as the *Śakti* of Visnu and as the source of the universe and also as the *Māyā* of Visnu deluding all the world Brahmā, Īsāna and other gods also became 'endowed with *'sakti s'* ('शक्तिमन्त') by sharing this Śakti of Viṣnu Śrī or Śakti of Viṣnu was produced from Visnu in the Śrī Kalpa, no living beings, including gods manes, men and Vasu-s, can ever cross this *Māyā* of Viṣṇu —

इयं सा परमा शक्तिर्मन्मयी ब्रह्मरूपिणी। माया मम प्रियाऽनन्ता ययेदं मोहितं जगत् ॥३४॥
अस्यास्त्वंशानधिष्ठाय शक्तिमन्तोऽभवन् द्विजा। ब्रह्मेशानादयो देवा सर्वशक्तिरियं मम ॥३७॥
सैषा सर्वजगत्सूति प्रकृतिस्त्रिगुणात्मिका। प्रागेव मत्तः संजाता श्रीकल्पे पद्मवासिनी ॥३८॥
नालं देवा न पितरो मानवा वसवोऽपि च। मायामेतां समुत्तर्तुं ये चान्ये भुवि देहिनः ॥४०॥

—(KP I 1)

The Jayakhya-Samhita of the Pāñcaratra s is free from the Śakti-elements, though it is replete with Tantric rites "B Bhattacharya in his Foreword (pp 26 34) to the *Jayākhya-Samhitā*, assigns it to about 350 A D on the strength of doctrinal and palaeographical viewpoints," (Hazra) So the date of the Visnuite or the original Kūrma-Purāna, according to Hazra, must be later than the date of the Jayākhya-Samhitā Hazra assigns 550 A D as the date of the Visnuite Kurma Purana, taking a period of 100 years for the *Śākta* influence in Kurma-Purana

10 See also fn 1

11 See also my article 'The Problem of the Extent of the Kūrma Purāṇa, in *Purāna*, Vol XIV, N 2 (July, 1972), in which the theory of the Kūrma-Purāṇa of the four Samhitā s has been examined and revised and the extent of the Kūrma Purāṇa text has been re discussed

According to Hazra the original Viṣṇuite Kūrma Purāna was later on appropriated by the *Pāsupata* Śaiva s and thus the Kūrma Purāna became a *Pāsupata* document in place of the *Pāncarātra* one which it had been originally The Pāsupata s changed many of its Visnuite chapters and added new myths and legends to support their *Pāsupata* views, e g Śrī Kṛṣna is made to go to the hermitage of Upamanyu to perform austerities to please God Śiva and there he is initiated into the *Pāsupata vrata* by Sage Upamanyu (KP I 24 40) In Kurma P (I 2 100 ff) sectarian marks of the Pāśupata Śaivas such as the *tripundraka* have been prescribed The Īsvara gītā (II 1 11) which must have originally been Viṣṇuite was according to Hazra, totally revised and changed by the Pāsupata s, there are indications in the beginning of the Īsvara gīta itself to show that it was originally imparted to the sages by Visnu-Kurma e g—

ततश्च सूत स्वगुरु प्रणम्याह महामुनिम । ज्ञान तद ब्रह्मविषय मुनीना वक्तुमहसि ॥
ज्ञान विमुक्तिद दिव्य यन्मे साक्षात त्वयादितम । मुनीना व्याहृत पूर्व विष्णुना कूमरूपिणा ॥
—(Kp II 1 11, 13)

But Vyasa begins to report the Īsvara gīta as narrated by Siva to to the sages, Sanatkumara and others as he says

कथ्ये दवो महादव पृष्टो योगीश्वर पुरा । सनत्कुमारप्रमुख स स्वय समभापत ॥[12] (II 1 15)

Similarly many other chapters of the original Kurma Purana were changed and many new chapters were added (such as the chapters on the *tīrtha* s full of the

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12 According to this śloka (II 1 15) the Īsvara gītā was imparted by Mahādeva or Isvara (Śiva) to the sages Sanatkumāra and other and reported by Vyāsa to the Naimiṣa sages but according to the ślokas II 1 11 13 it was spoken by Kūrma to the sages Nārada etc and was repored by Vyāsa to the Sūta Hence Dr Hazra thinks that the original Īśvara gītā which had been spoken by Kūrma or Viṣṇu was completely revised and changed by the Pāśupata s But the question is why the ślokas 11 13 escaped the notice of the Pāśupata s and why they allowed these two ślokas to remain intact In my opinion this anamoly can be explained only when we reconcile these two contrary statements by supposing that according to the Kūrma Purāṇa Kūrma spoke the same Īśvara gīta to Nārada and other sages as has previously been expounded by Mahādeva to Sanatkumāra and other sages and which Vyāsa reported to his disciple Sūta Romaharṣaṇa And now (śl 15) at the request of Sūta Vyāsa begins to report to the Naimiṣa sages the same Īśvara gītā in the form of the original interlocution between Īśvara and the sages We may then suppose that the extant Īśvara gītā must have been in original scheme of composition of the Kūrma Purāṇa Thus there are *four sets* of interlocutors of the Īśvara gītā in the following order—(1) Īśvara and the sages Sanatkumāra etc (2) Kūrma and the sages Nārada etc (3) Vyāsa and Sūta Romaharṣaṇa and (4) Vyāsa [and Naimiṣa sages Dr Haraprasad Śāstri is also of opinion that there must be at least three sets of interlocutors in a Purāṇa (cf His *Descriptive catalogue* Vol V preface) the whole Kūrma Purāṇa has also the three sets of interlocutors—(1) Kūrma and Indradyumna then (2) Kūrma and the sages and lastly (3) Sūta Romaharṣaṇa and the Naimiṣa sages

praise of Śiva, in the second part of the Kūrma-Purāna) Thus the final text of the Kūrma Purāna became thoroughly a *Pāśupata* one

The Kūrma Purāna as redacted by the Paśupata-s mentions only the *Vāma* division of the Śakta s But Aparārka a commentator on the Yajñavalkya is quite familiar with both the divisions, *Vama* and *Dakṣina* The Kūrma-Purana does not seem to be familiar with the Āgama-s, the Āgama-s became current about 800 A D (Hazra *op cit* p 70). Hence the *Pāśupata* Kūrma Purāna can be later than 800 A D

Thus, according to Hazra the dates of the original Visnuite Kūrma-Purāna and its *Pāśupata* recast are between 550 650 A. D and between 700 800 A D respectively

But it may be mentioned here that the absence of the Sākta influence in the Jayākhya Samhitā, and the absence *of mention of the Dakṣina division of the* Śakta cult in Kurma-Purāna may be accidental and they are therefore merely negative evidences, and so they may not be taken to lead to any definite and positive conclusions as regards its date

Dr Hazra has also discussed the chronological order of the Smrti-chapters of the Kūrma-Purāna with which he is mainly concerned In his opinion nothing intervened between the Īśvara-gītā (*II 1-11*) and *II* 43 and therefore the Vyasa-gītā (II 12 33) and the following chapters on the *tirtha s* are the interpolations made by the Pāsupata-s at the time of recasting the Kūrma Purāna To corroborate this statement he quotes the *opening verses of II 43 which run as follows* —

कथितो भवता धर्मो मोक्षज्ञान सविस्तरम । लोकाना सर्गविस्तारो वशो मन्वन्तराणि च ॥
इदानी देवदेवेश प्रलय वक्तुमर्हसि । भूताना भूतभव्येश यथा पूर्व त्वयेरितम् ॥

—(II 43 2 3)

According to him the word '*dharma*' (italics mine) in the first verse quoted above points not to the Vyāsa gitā but to the Smṛti-sections which occur at the very beginning (*viz* Kūr I 2-3) and which belonged to the Visnuite Kūrma Purana But perhaps there is nothing to exclude the Vyāsa gita which contains purely the Dharma śāstra topics, such as the *ācāra*, *asauca*, *dāna varṇāśrama dharma* and *prāyaścitta* (II 12-33) and the *Tirtha s* (II 34 42) from the scope of *dharma* So it may be possible that these chapters (containing the Vyāsa gitā and the Tirtha s) might also have belonged *to the original Kūrma-Purana but may have been* revised later on by the Pāsupata-s The first two chapters of the Pūrva bhāga of the Kūrma Purana are taken by Hazra as belonging to the original (Visnuite) Kurma-Purana In the first chapter Indra dyumna requests Kūrma to tell him about the *ācāra* s of the Varna s and the Āśrama s, the knowlede depending on the three *bhuvana* s, the mode of creation and dissolution, the kinds of creation, vamsa s *Manvantara s and their* durations, the sacred vrata-s, tirtha s and the bhuvana kosa —

इन्द्रद्युम्न उवाच

के ते वर्णाश्रमाचारा यै समाराध्यते पर । ज्ञान च कीदृश दिव्य भावनात्रयसस्थितम् ॥

यथा सृष्टमिदं पूर्वं यथा संह्रियते पुनः । स्थित्यर्थं सृष्ट्या लोके यथा मन्वन्तराणि च ॥
यानि तेषां प्रमाणानि पापानि व्रतानि च । तीर्थानि सर्वदिव्यानि पृथिव्यायामविस्तरे ॥
यानि द्वीपाः समुद्राश्च पर्वताश्च नदीनदाः । ब्रूहि मे पुण्डरीकाक्ष यथावदधुना विभो ॥
—(I 1 96 98)

These ślokas mention in a nutshell the contents of the Kūrma Purāṇa and the *varṇāśramācāra* s and *tīrtha*-s are also referred to here as the contents of this Purāṇa Though the tīrtha-s are also described in chapters 29 39 of the Pūrva bhāga but there in only the *māhātmya* of Vārāṇasī and Prayāga and their tīrtha s are described The rest of the tīrtha s therefore have been described in the Uttara bhāga after the Vyāsa gītā So it is not improbable that the chapters of the Vyāsa gītā and tīrtha s might also have belonged to the original Kūrma Purāṇa

The Purāṇas were the best media for the expansion and propagation of one s sectarian views We, therefore find some sectarian traces in Purāṇas But even the extant Purāṇas are not mainly sectarian In fact the Purāṇas contain not much that can be labelled as purely sectarian By taking a complete view of a Purāṇic text, specially of the recognised Mahāpurāṇas, we can easily discern in them the highest conception of the Trinity free from any sectarian bias The Supreme *Brahman* the Ultimate Conscious Reality is termed sometime as Viṣṇu sometime as Śiva and sometime as Brahmā Even the three Gods of the Trinity are sometimes separately identified with the Supreme *Brahman* and sometimes, according to the context with each also But sometimes according to the context and not with any sectarian bias one God is described as superior to the other In fact according to the Purāṇas there is no real difference between the Supereme *Brahman* and its manifesta tions into the three Gods of the Trinity nor between one God and the other Kalidasa clearly expresses this truth in his Kumara sambhava (7 44) —

एकैव मूर्तिर्बिभिदे त्रिधा सा सामान्यमेषां प्रथमावरत्वम् ।
विष्णोर्हरस्तस्य हरिः कदाचित् वेधास्तयोस्तावपि धातुराद्यौ ॥

The Kurma Purāna also conforms to this broad view in many portions of its text Sometimes the three Gods are mentioned by the same names or epithets such as *Parameṣṭhin Mahāyoga Īśāna* etc In the legend of Kṛsna s performing *tapas* and adopting *Pāśupata* way of life in the hermitage of Upamanyu Śrikṛsna is spoken of as the creator destroyer and the preserver formless and also assuming form —

अयमेवाव्ययः स्रष्टा संहर्ता चैव रक्षकः । अमूर्तो मूर्तिमान् भूत्वा मुनीन् द्रष्टुमिहागतः ॥
—(KP I 24 17)

In the legend of Jayadhvaja (I 21) the four brothers of Jayadhvaja who were the staunch worshippers of Śiva were defeated by the demon Videha but Jayadhvaja a devotee of Viṣṇu killed Videha with the help of Viṣṇu s *cakra*

Thus Purānas being popular literature came to have in them popular elements of various religious sects either at the time of their composition or at the time of their revision without any sectarian bias and motive It may be probable that the different

trends of thoughts found in the Purāṇas may have formed the part of the original works, for, the Purāṇas generally see no conflict between the views of the different sects They have rather harmonised them The Kūrma Purāṇa in the legend of Jayadhvaja remarks —

या यस्याभिमता पुंसः सा हि तस्यैव देवता । किन्तु कार्यविशेषेण पूजिता चेष्टदा नृणाम् ॥ (I 21 39-40)

Such catholic statements are found in the Kūrma-Purāṇa even in those portions which look to be sectarian interpolations Hence it may not be improbable that the long chapters or legends containing *Pāśupata* views also formed the part of the scheme of the original Kūrma Purāṇa

But some lines are found here and there in the Kūrma Purāṇa, which seem to be later *interpolations made by the sectarians In the Jayadhvaja-legend* referred to above, Jayadhvaja, who was a sole worshipper of Viṣṇu, is said to worship Viṣṇu as the highest form of Rudra —

जयध्वजोऽपि तं विष्णुं रुद्रस्य परमां तनुम् । इत्येव सर्वदा बुद्ध्वा यत्नेनायजदच्युतम् ॥ (Cr Edn *2, p 201)

These lines seem to be interpolated by some Rudra-worshipper later on, for they do not occur a number of MSS, specially the South Indian MSS, Hence it cannot be said that there are no sectarian interpolations in the Kūrma-Purāṇa; but they are not many, and they are only in the form of a few lines here and there, and they can easily be traced out on the evidence of the Manuscripts and the Nibandha-quotations, the two main sources for arriving at an authentic text

II

THE EXTANT KŪRMA PURĀṆA

Vulgate Text

(a) *Printed Editions*

The vulgate text of the Kūrma-Purāṇa is availabe in the following printed editions of the Kūrma Purāṇa —

1 Madras 1875 A D Telugu characters Printed by the Vartamāna taranginī Press, Madras
2 Calcutta, 1890, Devanāgarī characters Bibliotheca Indica Series, No CXI, Edited by Nilmani Mukhopadhyaya Published by the Asiatic Society of Bengal
3 Calcutta, 1905 Bengali characters Edited by Pañcānana Tarkaratna, with *Bengali translation. Printed by the Baṅgabāsī Press*, Calcutta
4, Bombay, 1906 and 1926 Devanāgarī characters Oblong *shape Printed by the* Veṅkaṭeśvara, Press Bombay
5 Calcutta, 1962 Devanāgarī characters Gurumaṇḍala Series No XXII (Mansukhrai Mor, 5 Clive Row, Calcutta 1)

6 Varanasi, 1968 Devanagari characters Edited with word index by Ramashankara Bhattachrya

Out of these six printed editions No 5 (Gurumaṇḍala Series edition) follows No 4 (Venkaṭesvara Press edition) and No 6 (Varanasi edition) follows the Bengali edition of the Bngabasi Press Calcutta The remaining four editions differ from each other in the number of their Adhyayas and in some places in their readings also A brief description of these four editions may be given here

1 *Telugu edition* (Madras, 1875)–

A copy of this edition is deposited in the India Office Library London, No 987, [1], 6, 8, 272 47 size 25 × 17cm We have procured a photo stat copy of this edition from there The Royal Asiatic Society London has supplied us the additional information in the entry of MS No 39 of the Kurma Purana from its *Tod Catalogue*, about the numbers of the Adhyayas of this edition in two parts as 50 + 46 A detailed note on this Telugu edition is given in an appendix in the Critical Edition of the Kurma Purana

2 *Bibliotheca Indica Devanāgrī edition* (Calcutta 1890)–

This edition has been prepared on the basis of the eight MSS described there in and named as A B C D E F G and H Of these MSS the MS B is written in the Bengali characters and the remaining seven MSS are in the Devanagari characters MSS D and F are incomplete and contain about the first 50 chapters of Part I only MSS G and H belong to the Government Collections deposited at that time in the Deccan College Poona (but now in the Bhandarkar Oriental Research Institute, Poona) and are the oldest manuscripts among these eight MSS (These are the same as our दे₈ and दे₉ respectively described in the Critical Apparatus of the critical Edition) (Introduction) This edition seems to be prepared mostly on the basis of these two MSS –G and H, which also generally agree with each other, but sometimes it also differs from their readings In this edition *the numbers on the sloka s are not given* It contains pp xxxvii [1] 800 Size 23 × 15 cm

3 *Bangabāsī Press Bengali edition* (Calcutta, 1905)–

This edition is generally based on ome Bengali manuscripts of the Kurma Purāna for it generally agrees with the Bengali MSS, collated by us But this edition does not mention the manuscripts on which its text is based Its size is 22 × 14 cm, and its pp are [3] 2, 422 A Bengali translation is also given along with the anskrit text

4 *Veṅkaṭesvara Press Devanāgarī edition* (Bombay, 1906 1926)

Its preface denotes that this edition has been prepared on the basis of the three MSS, one procured from Bombay and two from Amritsar (Punjab) The 1906 edition contains 3 135 folios and the 1926 edition 2 163 folios, both of oblong shape of about 26 × 18 cm The text of this edition generally agrees with that of the Bibliotheca Indica edition, except in its Adhyaya number in Part II as is shown below

(b) *Brief concordance of the Adhyāya s of the Printed Editions*

The text of the Kūrma Purāna in all these editions is divided into two Parts—*Pūrva* and *Uttara* (or *Upari*) The]numbers of the Adhyāya s of the four printed editions described above are as follows—

	Part I	Part II
1, Telugu edition	50	46
2 Bib Ind edition	53	45
3 Bagnabasi Press-edition	52	44
4. Venkaṭ-Press edition	53	46

A brief concordance of the Adhyāyas of the last three editions is geven below —

Bib Ind edn	Banga-basi edn	Venk edn
	Part I	
1—10	1—10	1—10
11—12	11—12	11—12
13—14	13—14	13—14
15—27	15—27	15--27
28—29	28	28—29
30—53	29—52	30—53
	Part II	
1—31	1—31	1—31
32—33	32	32—33
34—37	33—36	34—37
38	37	38—39
39—45	38—44	40—46

(*N B* A concordance of the the Adhyayas and slokas of the Venk edn with those of the Critical Edition is given separately in this volume)

Extent of the Vulgate Text

The extent of the text contained in the Venkaṭesvara-edition, by counting, is 5897 slokas—3195 slokas in Part I and 2702 slokas in Part II The Bib Ind edition has not given the numbers on its slokas, but the extent of its text may most probably be the same as that of the Venk-edn. The extent of the text contained in other editions may also be approximately the same

This extent of the vulgate text as well as of the constituted text as contained in the Critical Edition approximately tallies with the extent of the *Brāhmī Saṃhitā* (600 Ślokas) as mentioned in the Naradīya-Purāna (I 106 22) and in the Kūrma-Purāna (I. 1 23)

Analysis of the Contents of Kūrma-Purāna

The contents of the extent Kūrma Purāna almost tally with the contents of the

Kūrma Purana mentioned in the Naradiya-Purana (I 106) A list of the contents is also mentioned in the *Anukramanika* given at the end of the Kūrma-Purāna The two oldest available MSS of the Kūrma Purana (our वे० ०), procured from the Bhandarkar Oriental Research Institute, Poona, have their own *Anukramanikā* also added to them after the end of their colophons, but this *Anukramanikā* is incomplete in both these MSS and is almost the same

There is another list of the contents of the Kurma Purana included in the *Purāna sūci* MS D 2334 deposited in the Government Oriental Manuscripts Library, Madras, a transcribed copy of which in Devanagari has been procured by us through Dr V Raghavan This *Sūci* of the Kūrma Purana contents also divides the Kūrma-Purana text into two parts called here as the *Pūrva bhāga* and *Uttara bhāga*, the numbers of the Adhyayas of the two Parts are continuous and not separate in each part which is the case in all the printed editions and also in almost all the collated Manuscripts of the Kūrma Purana The *Pūrva bhāga* of this *Sūcikā* ends after its Adh 50 and the *Uttara bhāga* after its Adh 93

According to the Nāradiya Purana (I 106 1) and the Matsya Purana (53 47) the Kūrma Purana deals with the accounts of the *Lakṣmī kalpa* ('लक्ष्मीकल्पानुचरित' N P, 'लक्ष्मीकल्पानुग शिवम्' MP) But in the extant Kūrma-Purana we have no such explicit mention of this fact However, in the beginning of the Kūrma Purana it is stated that Śrī or Lakṣmī was formerly born in the *Srīkalpa* also ("प्रागेव मत्त सजाता श्रीकल्पे पद्मवासिनी" I 1.38), and in the concluding Adhyaya also it is mentioned that 'in this Purāna the birth of Lakṣmī has been mentioned first' (अस्मिन् पुराणे लक्ष्म्यास्तु सभव कथित पुरा" II.44) And the Kalpa in which Lakṣmī (Śrī) is stated to be born is called the *Lakṣmī kalpa*

The Nāradiya Purāna, I 106 is the oldest record, belonging to the 9th or the 10th century A D which has given the contents of the whole Kūrma Purāṇa as follows —

॥ ब्रह्मोवाच ॥

शृणु वत्स मरीचे त्व पुराण कूर्मसज्ञकम् । लक्ष्मीकल्पानुचरित यत्र कूर्मवपुर्हरि ॥१
धर्मार्थकाममोक्षाणा माहात्म्य च पृथक् पृथक् । इन्द्रद्युम्नप्रसगेन प्राहर्षिभ्यो दयान्वित ॥२
तत्सप्तदशसाहस्र सुव्रतु सहित शुभम् । यत्र ब्राह्मी पुरा प्रोक्ता धर्मा नानाविधा मुने ॥३
नानाकथाप्रसगेन नृणा सद्गतिदायका । तत्र पूर्वविभागे तु [1]पुराणोपक्रम पुरा ॥४
[2]लक्ष्मीन्द्रद्युम्नसवाद [3]कूर्मर्षिगणसत्कथा । [4]वर्णाश्रमाचारकथा [5]जगदुत्पत्तिकीर्तनम् ॥५
[6]कालसख्या समासेन [7]लयान्ते स्तवन विभो । तत [8]सक्षेपत सर्ग [9]शाङ्कर चरित तथा ॥६
[10]सहस्रनाम पार्वत्या [11]योगस्य च निरूपणम् । [12]भृगुवशसमाख्यान तत [13]स्वायम्भुवस्य च ॥७
[14]देवादीना समुत्पत्ति[15]र्दक्षयज्ञहतिस्तत । [16]दक्षसृष्टिकथा पश्चात् [17]कश्यपान्वयकीर्तनम् ॥८
[18]आत्रेयवशकथन [19]कृष्णस्य चरित शुभम् । [20]मार्क(र्क)ण्डकृष्णसवादो [21]व्यासपाण्डवसत्कथा ॥९
[22]युगधर्मानुकथन [23]व्यासजैमिनिकीर्तनम् । [24]वाराणस्याश्च माहात्म्य [25]प्रयागस्य तत परम् ॥१०
[26]त्रैलोक्यवर्णन चैव [27]वेदशाखानिरूपणम् । उत्तरेऽस्या विभागे तु पुरा [28]गीतेश्वरी तत ॥११
[29]व्यासगीता तत प्रोक्ता नानाधर्मप्रबोधिनी । [30]नानाविधाना तीर्थाना माहात्म्य च पृथक् तत ॥१२

[1]प्रतिसर्गप्रकथनं ब्राह्मीयं संहिता स्मृता। अतः परं भागवतीसंहितार्थनिरूपणम् ॥१३
कथिता यत्र वर्णानां पृथग् वृत्तिरुदाहृता। पादेऽस्याः प्रथमे प्रोक्ता ब्राह्मणानां व्यवस्थितिः ॥१४
सदाचारात्मिका वत्स भोगसौख्यादिवर्द्धनी। द्वितीये क्षत्रियाणां तु वृत्तिः सम्यक्प्रकीर्तिता ॥१५
यया त्वाश्रितया पापं विधूयेह व्रजेद्दिवम्। तृतीये वैश्यजातीनां वृत्तिरुक्ता चतुर्विधा ॥१६
यया चरितया सम्यग् लभते गतिमुत्तमाम्। चतुर्थेऽस्यास्तथा पादे शूद्रवृत्तिरुदाहृता ॥१७
यया सतुष्यति श्रीशो नृणां श्रेयोविवर्द्धनः। पञ्चमेऽस्यास्ततः पादे वृत्तिः सङ्करजोदिता ॥१८
यया चरितयाप्नोति भाविनीं गतिमुत्तमाम्। इत्येषा पञ्चपत्युक्ता द्वितीया संहिता मुने ॥१९
तृतीयात्रोदिता सौरी नृणां कार्यविधायिनी। पोढा षट्कर्मसिद्धिं बोधयन्ती च कामिनाम् ॥२०
चतुर्थी वैष्णवी नाम मोक्षदा परिकीर्तिता। चतुष्पदी द्विजातीनां साक्षाद् ब्रह्मस्वरूपिणी ॥२१
ताः क्रमात् षट्चतुर्द्वीपुसाहस्रा परिकीर्तिताः ॥२२
एतत्कूर्मपुराणं तु चतुर्वर्गफलप्रदम्। पठतां शृण्वतां नृणां सर्वोत्कृष्टगतिप्रदम् ॥२३
—(NP I 106)

A concordance of the contents of the *Brāhmī Samhitā* of Kūrma-Purāna, as mentioned by the Nār-P, (I 106 4cd-13ab, quoted above), with the contents of the extant Kūrma-Purāna may show that the extant Kūrma-Purāna represents the same *Brāhmī Samhitā* of the Kūrma-Purāna as noticed by the *Nāradīya-Purāna*

Part I

	Nāradīya Purāna (Venk edn)	*Kūrma Purāna* (critical Edition)
1	पुराणोपक्रम (Commencement of the Purāna)	I 1 1-26,
2	कूर्मर्षिगणसंवाद (Interlocution of Kūrma and the sages introduced)	I 1. 31 ff, 119ff
3	लक्ष्मीन्द्रद्युम्नसंवाद (Interlocution between Laksmi and Indradyumna)	I 1 55—64 (65—84 Indradyumna's worship of Viṣṇu, Viṣṇu *appears*, *stuti of Viṣṇu* by Indradyumna, Indradyumna requests Viṣṇu to instruct him about his duties which may also be conducive to the welfare of the world]
4	वर्णाश्रमाचारकथा (Account of the four *Varna*s and *Āśrama*s and their duties)	I 1 85-100, 2 11-20 29-108, 3

[It also includes a brief description of the nature of the highest Reality called *Para Brahman*, of Viṣṇu

of the three *bhāvanā* s and of the worship of Maheśvara with *jnāna, bhakti yoga* and *karma yoga* to attain the *moksa*]

5 जगदुत्पत्तिकीर्त्तनम् — I 2 3-10, 21-27,4

(Account of the creation of the univers)

[It is an account of the creation of Brahma, of Rudra, of Śrī who is also called here as Narayanī Mahā maya and Mūla-Prakṛti, of the nine sages called nine Brahmā s, of the birth of the four Varnas and their duties, establishment of the four Āsrama s and their duties, then we have an account of the *Prākṛta-sarga*, i e of the creation from Prakṛti mainly based on the *Samkhya* theory of creation]

6 कालसख्या — I 5

(Division of *Kāla* or Time and their durations Yuga s, Manvantara s Kalpa-s Parardha s, etc)

7 जयान्ते स्तवन विभौ — I 6 11-21

(Brahmā Narāyana in the form of Varaha and his *stuti* by the Siddha-s of the Jana loka at the end of the *Pralaya*)

[I 10 *Ekārnava* state of the world, assuming of the Varaha form by Brahmā-Nārāyana for rescuing the Earth from the waters of the *Pralaya*, Earth rescued]

8 सक्षपत सर्गवर्णनम — I 7, 8, 10 12-30, 74-88

(Brief account of the creation of the world)

[10 1-11 Killing of the two Asura s Madhu and Kaitabha by Viṣnu at the request of Brahmā, the account of how Brahmā became one with Nārāyana and as such slept in the waters of the *Pralaya*, 39-71 Account of how Śaṁkara became *Sthāṇu*, his ten permanent qualities, his *stuti* by Brahmā]

[Account of the creation of the nine *Sarga-s*, creation of the mind born sons of Brahmā creation of

Rudra from Brahma's forehead creations by Rudra and by Brahma and the progeny of Dharma from the thirteen daughters of Svāyambhuva Daksa]

9 शाकर चरितम् — I 9, 10 22 84, 11 1-6

(The *carita* of Śiva) — [11 7ff birth of Pārvatī]

[I 9 includes also the account of *Padmodbhava prādurbhāva*, i e The appearance of Brahma as sprung from the lotus on Visnu's navel]

10 सहस्रनाम पार्वत्या — I 11 75 210,

(The thousand names of Pārvatī)

[11 1 ff the *māhātmya* of the Goddess Pārvatī, 11 200 ff praise of Parvatī by Himavān as Supreme *Sakti*, description of her *vibhūti-s* her *stuti*, etc]

11. योगस्य निरूपणम् — I 11 258 313

(Exposition of the *Isvara yoga* by Parvatī to Himavān)

12 भृगुवंशसमाख्यानम् — I 12 1-3, 18 17

(Account of the Vamsa of Bhrgu)

[In fact, the Kūrma P gives here (in Adh 12) not only the account of Bhrgu's *vamsa* from Daksa's daughter Khyati but also of the *vamsa*-s of the other seven sages—Marici Pulaha, Atri, Angiras Pulastya, Kratu and Vasistha—and of Vahni (Fire) and of the Pitr s (Manes) from the other daughters of *Svāyambhuva* Daksa as the last Śloka of the previous Adh (11 336) mentions-'अत पर प्रजासर्ग भृग्वादीना निबोधत ।" But the mention of this incomplete content भृगुवंशसमाख्यान in the Naradiya P is perhaps based on the śloka—"भृगो ख्यात्या समुत्पन्ना " with which this Adh begins This is an account of the *vamsa*-s of the sages in the *Svāyambhuva-Manvantara*, whereas Adh 18 gives an account of the *vamsa* s of these very sages (or of the sages of these same names) from their other wives in the *Vaivasvata Manvantara*, *cf* 16—अनपत्य क्रतुस्तस्मिन् स्मृतो वैवस्वतेऽन्तरे ।"]

I 13 (*Cf* also 8 8 ff)

13 स्वायम्भुववंशकथनम्
(Account of the *vamsa* of
Svāyambhuva-Manu)

[This account also includes the legend of Pṛthu-Vainya, of the birth of Sūta Romaharṣana, of Pṛthu's grandson Susila and his initiation into the Pasupata-cult by Sage Śvetāśvatara, and of the birth of *Prācetasa* Daksa owing to the curse pronounced by Śiva (*cf* 54-63)]

I 14 1, 15 8-18

14 देवादीना समुत्पत्ति
(Birth of gods and others such as Asura s, Gandharva-s, Nāga-s, etc)

[15 8 ff Birth of the *Visvedeva* s, *Sādhya*-s, *Marutvat* s *Vasu* s etc from Dharma and the ten daughters of Daksa, birth of *Aditya* s (*Deva* s), and *Daitya* s from Kasyapa and the daughters of Daksa—Aditi and Diti respectively The account of the *Daitya* s here includes the legends of Hiranya kaśipu Nrsimha Hiranyaksa and Varāha Prahlada s fight with Hari, Gautama's curse to the Brāhmana sages and their rebirth as heretics, and the battle of Andhaka and Śiva Adh **16** the progeny of Prahlāda and the legend of Bali Vāmana, Adh **17**-the progeny of Bali and the legend of Bana and the burning of his city by Śiva, birth of *Dānava* s, *Gandharva* s *Nāga* s *Yakṣa* s, *Rākṣas* s, *Ṛṣi* s, Garuḍa and Aruna and *Deva praharaṇa* s (Divine weapons) etc from the other daughters of Daksa, Adh **18** the progeny of the sages—Kasyapa, Pulastya, Pulaha Marici, Atri and others]

I 14 2 79

15 दक्षयज्ञविध्वंसनम्
(Destruction of Daksa's sacrifice by Rudra)

[This account also includes the story of Dadhici's curse to the sages present in Daksa's sacrifice, (Śls 25 33)]

I 15 1 7

16 दक्षसृष्टिकथा
(Account of the creation created by Daksa)

[It also includes the account of the creation of the *maithunī sṛṣṭi* by Daksa—his thousand sons from

the daugher of Prajapati Virana and his sixty daughters]

17 कश्यपान्वयकीर्त्तनम् — I 19 23 85, 26 1-4, 20-22

(The account of the Solar and the Lunar dynasties as originated from Kaśyapa and Aditi)

18 आत्रेयवंशकथनम — I 12 7-8, 18 18ff

The account of the *vamsa* of Atri)

[In 12 7 8 is mentioned Atri s progeny from Dakṣa's daughter Anasūya, while 18 18-19 mention the progeny of Atri from his other wives But 18 20 26ab mention the *vamsa* of Vasiṣṭha 19 27cd in Venk edn (Cr Edn 18 27ab), however reads 'एतेऽत्रिवंशा कथिता ब्रह्मणा ब्रह्मवादिनाम्", so this reading is clearly wrong, the mention of this content 'आत्रेयवंशकथन in the Nār-P seems to be based on this wrong text as given in the Venk-edn of the Kūrma P, but *cf* here the critical text I 18 27]

29 कृष्णस्य चरित शुभम — I 23 82-26 1, 3 20

(The auspicious *carita* of Śri Kṛṣṇa)

[It includes the story of Kṛṣṇa s penance in the hermitage of Uupamanyu to propitiate Śiva for obtaining a son and Kṛṣṇa's initiation by Upamanyu in the *Pāśupata vrata* In 26 4ff is mentioned Kṛṣṇa's leaving this world and departure to his *Viṣṇu loka*]

20 मार्कण्डेयकृष्णसंवाद — I 25 52-170

Interlocution of Mārkaṇḍeya and Śri Kṛṣṇa, wherein Kṛṣṇa relates to Mārkaṇḍeya the merits of worshipping *Śiva-liṅga* s)

[The Adh I 25 containing this interlocution is, therefore, named *Liṅgādhyāya* cf "य इमं श्रावयेन्नित्य लिङ्गाध्यायमनुत्तमम् । शृणुयाद्वा पठेद्वापि सर्वपापै प्रमुच्यते ।। 25 111)]

21 व्यासपाण्डवकथा — I. 27 1-7

Interlocution between Vyāsa and Arjuna, about the *Yuga-svabhāva* introduced).

22. युगधर्मानुकथनम्

(Account of the nature of the Yuga-s, narrated by Vyāsa to Arjuna)

I. 27. 15-57 (Account of the three Yuga-s)

28. 1-40 (Account of the evils of Kaliyuga)

28. 41ff. (The importance of Śiva's worship in Kaliyuga)

23. व्यासजैमिनिसंवादनम् — I. 29. 6-80

(Interlocution between Vyāsa and his disciple Jaimini about the best means of attaining salvation)

[Here Vyāsa reports to Jaimini the interlocution between Goddess Pārvatī and Śiva relating to the *māhātmya* of Vārāṇasī or *Avimukta* (16 ff) Vyāsa says to Jaimini that Vārāṇasī is the best of the *tīrtha-s* where one should live and die to attain *mokṣa*.]

24 वाराणस्या माहात्म्यम् — I 29-34

(The *māhātmya* or glorification of Vārāṇasī as narrated by Vyāsa to his disciples—Jaimini, Paila, Sumantu and others—who had accompanied him to Vārāṇasī)

his skin (*Kṛtti*) as his upper garment (*vāsa*) (30), (3) *Kapardīsvara-liṅga* situated near the *Piśāca-mocana* tank, where sage Śankukarna had made a Piśāca get rid of his *Piśāca* birth by making him bathe in that tank (31), and (4) *Madhyameśvara liṅga*, where the Pasupata s attained salvation after hearing a discourse from Vyāsa and where Śrī Kṛṣna also had resided for a year and observed the *Pasupata vrata*-(32), then Vyasa made a pilgrimage to the other *guhya* (sacred, mystical) *tirtha* s and *āyatanas* and returned again to the *Viśveśvara liṅga* to reside there permanently, but on account of the curse from Goddess Pārvatī he had to leave Varānasī and reside near it (33)]

25 प्रयागमाहात्म्यम् — I. 34 37 13

(The *glorification of Prayāga related* by Sage Markandeya to king Yudhisthira)

[This is an account of the *māhātmya* of Prayaga and its several *tirtha s*, the *māhātmya* of bathing *in the confluence, residing there* and *giving* up one's life there by various means—such as by fire or by water or by cutting one's own body into pieces and offering it to the birds It also narrates the *māhātmya* of the two rivers—Ganga (35 29 ff) and Yamuna (37) Here lives Maheśvara with Madhava or Visnu, and it is known as the *tapovana* and the *siddha kṣetra*]

26 त्रैलोक्यवर्णनम् — I 38-48

(The account of the three worlds, or the *Bhuvana vinyāsa*)

[Suta reports this account to the sages of the Naimisa forest as it was related by Kurma to the *sages*— वक्ष्ये देवाधिदेवाय विष्णवे प्रभविष्णवे। नमस्कृत्याप्रमेयाय यदुक्तं तेन धीमता॥ (38 5) The contents of this account are referred to in the query with the Naimisa-sages put to Suta—"इदानीं श्रोतुमिच्छामस्त्रैलोक्यस्यास्य मण्डलम्। यावन्तः सागरा द्वीपास्तथा वर्षाणि पर्वताः। वनानि सरितः सूर्यो ग्रहाणां स्थितिरेव च। यदाधारमिदं सर्वं येषां पृथ्वी पुरा त्वियम्। नृपाणां तत्समासेन वक्तुमिहार्हसि। (38 2 4).

Thus, Adhs. 38, 42-48 describe the seven Mahādvīpa-s seven Oceans, Varṣa-s, mountains, rivers Vana-s, Loka-s, Pātāla-s Śeṣa who upholds the Earth, the various Puri-s of gods, etc Adh 38 contains also the names of kings in Bharata's dynasty who formerly ruled the Earth Adhs. 39 41 describe the *jyotiḥ sanniveśa* or the situation movement etc of the Sun and other heavenly bodies and their connection with the Dhruva or the Pole-star]

I. 50

27 वेदशाखानिरूपणम्

[Maharṣi Veda-Vyāsa is mentioned as an *Avatāra* of Hari at the end of Adh 49, which contains the description of the first seven Manvantara-s with their particular gods sages and incarnations or forms of Viṣṇu Adh 50 mentions 28 Vyāsa-s of 28 Dvāpara-s of the Vaivasvata Manvantara, who arranged or divided the Veda in their respective Dvāpara-s In the 28th or the last Dvāpara Kṛṣṇa-Dvaipāyana was the Vyāsa who divided the Veda into four *Saṁhitā*-s and taught each of them to each of his four disciples—Ṛg-veda to Paila, Yajurveda to Vaiśampāyana Sāma-veda to Jaimini and Atharva-veda to Sumantu Then he divided each Veda into various *Śākhā*-s, the number of *Śākhā*-s of each Veda is mentioned in 50 16-19]

Here ends the analysis of the contents of Part I (*Pūrva-bhāga*) of the *Brāhmī Saṁhitā* of the Kūrma Purāṇa as compared with and based on the Nāradīya P

Part II

The list of contents of Part II (*Uttara-bhāga*) mentioned in the Nāradīya P is rather brief An analysis of the contents as based on the Nāradīya Purāṇa is now given.

II 1-11

("ईश्वरगीतासु" or "ईश्वरगीतासूपनिषत्सु") The Kūrma-P also mentions these chapters in its *Anukramaṇikā* as :—
"गीताश्च विविधा गुह्या ईश्वरस्याथ कीर्तिता । (II. 44 113)

This Īsvaragītā of the Kūrma-Purāṇa has acquired almost the same religious and philosophical importance as the Bhagavad gītā of the Mahabhārata and has a number of commentaries on it by such eminent scholiasts as Vijñana-bhikṣu, Yajñesvara sūri and Bhasurānanda]

29 व्यासगीता II 12 33

(*Dharma*-s sung or expounded by Maharsi Vyāsa to the sages of the Naimisa-forest)

[The chapters II 12 33 forming the Vyasa gītā contain the *Dharmasūtra* or *Smṛti*—matters known as वर्णाश्रमाचार or duties of the four Varna-s and Āsrama s, which are as follows —

1 ब्रह्मचारिधर्म (Duties of a Vedic student)—(12-14);

2 स्नातकगृहस्थधर्म (Duties of a *Snātaka* householder)—(15-26), which include

(a) सदाचार (Prescribed conduct)—(15-16),

(b) भक्ष्याभक्ष्यनिर्णय (Decision about edibles and non edibles)—(17)

(c) आह्निक (Rules for performing daily duties)—(18)

(d) भोजनविधि (Rules for taking food)—(19),

(e) श्राद्धकल्प (*Srāddha* ceremonies in honour and for the benefit of dead parents and *other relatives*—(20-22),

(f) अशौचनिर्णय (Assertainment of *Impurities* owing to the birth or death of a relative)—(23),

(g) अग्निहोत्रादिकृत्य (*Agnihotra* and other sacrifices)—(24),

(h) गृहस्थवृत्त्युपाय (Means of livelihood of a householder)—(25),

(i) दानधर्म (Religious duty of giving charities and gifts)—(26),

3 वानप्रस्थधर्म (Duties of a hermit)—(27),

4 यतिधर्म (Duties of an ascetic)—(28-29),

5 प्रायश्चित्तविधान (Rules for atonement or expiation of sins)—(30 33)

These chapters on *Prāyaścitta* include also the story of कपालमोचन (getting rid of the skull of Brahmā by Śiva at Varanasi)—(Adh 31) and पतिव्रता माहात्म्य or the glorification of *Pativratā* women illustrated by the story of Sita (सीताख्यान)—(33 110 141)

It is on account of these religious chapters in the Vyāsa gītā that the Nar P speaks of the Vyasa gītā as नानाधर्मप्रबोधिनी'

The Kūrma Purana, however, does not mention the name of the Vyasa gītā in its *Anukramaṇikā* in II 44, but it simply names the topics of these chapters as—'वर्णाश्रमाणामाचारा प्रायश्चित्तविधिस्तत । कपालित्व च रुद्रस्य भिक्षाचरणमेव च । पतिव्रतानामाख्यान ' (II 44 114 ff) Moreover, many of the MSS also, in their colophons do not mention these chapters as forming the Vyasa-gīta]

30. तीर्थमाहात्म्यम्

(Glorification of the *tirtha*-s) — II 34 42

[The *mahātmya* of the *tīrtha* s other than Varanasi and Prayaga has been narrated here, for the *māhātmya* of both Varaṇasi and Prayāga has already been narrated in I 29 37 Besides the *māhātmya* of the various *tirtha* s (among which the Narmada occupies a most important place) these chapters also include several important episodes relating to the *māhātmya* of a few particular *tirtha* s The Kūrma P mentions these episodes as—' 'तीर्थाना च विनिर्णय । तथा मङ्कणकस्याथ निग्रह कीर्त्तितो द्विजा ।। वधश्च कथितो विप्रा कालस्य च समासत । देवदारुवने शभो प्रवेश माधवस्य च ।। दर्शन षट्कुलीयाना देवदेवस्य धीमत । वरदान च देवस्य नन्दिने तु प्रकीर्तितम ।।' (II 44 115 117)

(1) The story of Mankanaka is connected with the *māhātmya* of the Sapta sārasvata tīrtha (II 34 45 76) (2) the story of the killing of Kala or the Death by

Śiva is connected with the *māhātmya* of Kalamjara-tīrtha (II 36 11 37), (3) the story of the entry of Siva with Visnu into the Devadāru forest is narrated in connection with the *māhātmya* of the Devadāru forest itself and also mentions the imparting of the knowledge of *jñāna yoga* by Siva to the sages of the Devadāru forest by means of which they should worship Śiva (II 37) (4) the episode of appearing of Mahadevi before the *Śalkuliya*-sages is related to the *māhātmya* of the Naimisa tīrtha (II 41 2 12 and (5) the story of granting boon to Nandin, the *ayonija* son of Sage Śilāda, by Śiva is related to the *māhātmya* of the Japyesvara tīrtha (II 41 16 41)

This description of the *māhātmya of the tīrtha s* in these Adhyayas (34 42) is in fact in continuation of and related to the topic of the *prāyas citta* dealt with in the previous Adhyayas (30 33) as says the Kūrma P—"प्रायश्चित्तप्रसङ्गेन तीर्थमाहात्म्यमीरितम् ।" (42 24), the *tīrtha sevā* (pilgrimage) has been mentioned as a good *prāyas-citta* to expiate even a *mahāpātaka* (*cf* II 33 106-107, 143-144)]

31 प्रतिसर्गवर्णनम् II 43-44 25

(Description of the *pralaya* or Dissolution)

[The four kinds of *Pratisarga*s are described here, viz —

1. *Nitya*—constant occurring of the death of mortals (44 6),
2. *Naimittika*—due to the *nimitta* or occasion of Brahmā s sleep at the end of his day known as *Kalpa* (45 7, 11-46),
3. *Prākṛta*—when every created object and the *mahat* etc are made to be dissolved in the *Prakṛti*, the original Material Cause of the universe (46 1-24),
4. *Ātyantika*—Final dissolution or absorption into *Brahman*, of one who has acquired the highest knowledge of *Brahman*, and has realised his true Self (44 25ff)

> After this (in sls 26 ff) the Kūrma P describes the nature of the Highest Reality (called here as the *Paramātman*, *Maheśvara* and *Rudra*), and its manifestations into various forms The means (*Yoga*) to realise this Reality are also mentioned here All this may be said to be related to the *Ātyantika Pralaya* or *Mokṣa* and therefore the Nār P might not have mentioned it separately in its list of the contents of the Kūrma P]

Thus we see that all the contents of the Brāhmī Saṁhitā of the Kūrma-Purāṇa mentioned by the Nāradīya Purāṇa are contained in the extant Kūrma P The contents mentioned by the Nāradīya P do not seem to be exhaustive and so there are many other topics in the extant Kūrma P not mentioned by the Nāradīya P, as shown above It is clear, however, that the text of the extant Kūrma-P is the same as noticed by the Nāradīya P under the name of the Brāhmī Saṁhitā

The extant Kūrma Purāṇa ends with an *Anukramaṇikā* or a Table of Contents (II 44 69 119) and *Phalaśruti* (44 122 ff) both of which might not have been mentioned by the Nāradīya-P simply because these topics are common to many other Purāṇas also, or they might have been later additions and then traditionally accepted as part of the Kūrma Purāṇa

Interlocutors in the Extant Kūrma-Purāṇa

Unlike the extant Vāmana and a few other Purāṇas such as the Bhaviṣya Brahma and Linga which have changed their interlocutors the Kūrma-Purāṇa is one of those Mahāpurāṇas which have preserved their original character as regards their interlocutors According to the information contained in the Matsya Purāṇa (53 46-47, already quoted above) the Kūrma Purāṇa was narrated by Kūrma to the Sages (Nārada and others) through the story of Indradyumna The extant Kūrma Purāṇa has also *Kūrma and the sages as its primary or the first interlocutors*, and the story of Indradyumna is also related in the opening chapter

Below are mentioned the various sets of interlocutors in the extant Kūrma-Purāṇa —

1 *Kūrma* and the *Ṛṣis* (*Nārada etc*) (I 1 31 11; II 43-44 67)
These are the first interlocutors of the entire Kūrma-Purāṇa as is mentioned in the Kūrma Purāṇa itself—

एतद् व कथितं विप्रा भोगमोक्षप्रदायकम् । कौर्मं पुराणमखिलं यज्जगाद गदाधरः ॥ (II 44 68)

This interlocution between Kūrma and Ṛṣis is reported by Sūta Romaharṣaṇa to the sages of the Naimiṣa forest in the form of the extant Kūrma Purāṇa But the actual portions of the Kūrma Purāṇa text where Kūrma and the Ṛṣis are explicitly mentioned as the interlocutors are

I 1 31—11 (*Karma yoga* and *Sarga*, cosmology and cosmogony), and also the *māhātmya* of Goddess Parvatī)

II 43 44 67 (*Pratisarga* or Dissolution of four kinds)

2 *Sūta Romaharṣana* and *the Naimiṣa sage* (I 1 1-30, 12 26, 27 1 7, 38 48, 49 51, II 34 37 41 42, 44 68 ff

Though Sūta Romaharsana is the reporter of the interlocution of Kūrma and the Rsi s, yet in the chapters mentioned above Sūta seems to be the actual narrator and not a mere reporter. The topics of these chapters are as follows —

I 1 1 30—Sūta introduces the Kūrma Purana,

I 12 26—*Vamsa* (genealogy) and *vamśānucarita*,

I 27 1-7 Sūta introduces the interlocution of Vyāsa and Arjuna about the *Yuga dharma* or the characteristics of the four Yuga s

I 38-48—The *Bhuvanakoṣa* and *Jyotiḥ saṃniveśa* i e the description of the terrestrial and the heavenly spheres

I 49-51—Description of the fourteen *Manvantara s*, the *Avatāra s* of Veda Vyāsa and Śiva and the Vedic *Śākhā s*,

II 34 37—Description of the *tīrtha s*,

II 41-42—Description of the *tīrtha*-s continued and concluded

II 44 67 ff—*Anukramaṇikā* and *Phala śruti* of the Kūrma-Purāṇa

Infact, these are the main topics which are generally related by the Sūta in the Puranas

3 *Vyāsa* and *Arjuna* (I 27 28)

Vyāsa here describes to Arjuna the *Yuga-dharma* s or the characteristics of the four Yuga-s, specially of the Kaliyuga and recommends the worship of Śiva to remedy the evils of Kaliyuga

4. *Vyāsa* and *Jaimini*—(I 29)

Vyāsa relates here the *māhātmya* of Vārānasī to his disciple Jaimini and reports in this connection the interlocution between Mahādeva and Devī held on the Meru

5 *Vyāsa* and *his disciples*, *Sumantu etc* (I 30 33)

Vyāsa here visits the various *Śiva liṅga*-s and the *tīrtha* s of Vārāṇasī, and relates their *māhātmya* to his disciples

6 *Mārkaṇḍeya* and *Yudhiṣṭhira*—(I 34 37, II 38-40)

I 34 37—Mārkaṇḍeya relates the *māhātmya* of Prayāga to king Yudhiṣṭhira when he was being overwhelmed with grief consequent upon the slaughter of his kiths and kins in the great Mahābhārata-War

II 38 40—The *māhātmya* of the Narmadā is related by Mārkaṇḍeya to Yudhiṣṭhira

After this (in ślś. 26 ff) the Kūrma-P describes the nature of the Highest Reality (called here as the *Paramātman*, *Maheśvara* and *Rudra*), and its manifestations into various forms The means (*Yoga*) to realise this Reality are also mentioned here All this may be said to be related to the *Ātyantika Pralaya* or *Mokṣa*, and therefore the Nār P might not have mentioned it separately in its list of the contents of the Kūrma-P]

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The extant Kūrma Purana ends with an *Anukramaṇikā* or a Table of Contents (II 44 69 119) and *Phalaśruti* (44 122 ff), both of which might not have been mentioned by the Naradīya-P simply because these topics are common to many other Purānas also, or they might have been later additions and then traditionally accepted as part of the Kūrma Purana

Interlocutors in the Extant Kūrma-Purāna

Unlike the extant Vāmana and a few other Purānas such as the Bhavisya, Brahma and Linga which have changed their interlocutors the Kūrma-Purāna is one of those Mahapuranas which have preserved their original character as regards their interlocutors According to the information contained in the Matsya Purana (53 46 47, already quoted above) the Kurma Purana was narrated by Kūrma to the Sages (Nārada and others) through the story of Indradyumna The extant Kūrma Purana has also Kurma and the sages as its primary or the first interlocutors, and the story of Indradyumna is also related in the opening chapter

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एतद व कथित विप्रा भोगमोक्षप्रदायकम् । कौर्मं पुराणमखिल यज्जगाद गदाधर ॥ (II 44 68)

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I. 1. 31—11 (*Karma-yoga* and *Sarga*, cosmology and cosmogony), and also the *māhātmya* of Goddess Pārvatī).

II. 43-44. 67 (*Pratisarga* or Dissolution of four kinds).

2. *Sūta Romaharṣaṇa* and *the Naimiṣa sages* (I. 1. 1-30; 12-26; 27. 1-7; 38-48; 49-51; II. 34-37; 41-42; 44. 68 ff.

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I. 38-48—The *Bhuvanakośa* and *Jyotiḥ-saṁniveśa*, i.e. the description of the terrestrial and the heavenly spheres;

I. 49-51—Description of the fourteen *Manvantara*-s, the *Avatāra*-s of Veda-Vyāsa and Śiva and the Vedic *Śākhā*-s;

II. 34-37—Description of the *tīrtha*-s;

II. 41-42—Description of the *tīrtha*-s continued and concluded.

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Infact, these are the main topics which are generally related by the Sūta in the Purāṇas.

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Vyāsa here describes to Arjuna the *Yuga-dharma-s* or the characteristics of the four Yuga-s, specially of the Kaliyuga and recommends the worship of Śiva to remedy the evils of Kaliyuga.

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Vyāsa here visits the various *Śiva-liṅga*-s and the *tīrtha*-s of Vārāṇasī, and relates their *māhātmya* to his disciples.

6. *Mārkaṇḍeya* and *Yudhiṣṭhira*—(I. 34-37; II. 38-40).

I. 34-37—Mārkaṇḍeya relates the *māhātmya* of Prayāga to king Yudhiṣṭhira when he was being overwhelmed with grief consequent upon the slaughter of his kiths and kins in the great Mahābhārata-War.

II. 38-40—The *māhātmya* of the Narmadā is related by Mārkaṇḍeya to Yudhiṣṭhira.

7 *Isvara (Siva)* and *Sanatkumāra* etc —(II 1-11)

The Adhyayas (II 1 11) form the *Isvara gītā* of the Kūrma Purana, which is narrated by Īsvara or Śiva to the twelve Sages, viz Sanatkumāra, Sanaka, Sanandana, (Sanatana), Angiras, Rudra Bhrgu, Kanada Kapila, Vamadeva, Śukra and Vasistha

This interlocution in the form of the Īśvara gīta is reported by Vyāsa to the Naimisa sages, Śaunaka and others, at the request of his disciple Sūta Romaharsana

8 *Vyāsa* and the *Naimisa sages* (Śaunaka etc)—(II 12-33)

These Adhyayas form what is known as the *Vyāsa-gītā* as already mentioned In this *Gītā* Vyasa relates the *Karma yoga* or the *dharma-samgraha* (i e the topics of *dharma* or religious duties) Vyasa is requested by the sages of the Naimisa forest to relate to them the *dharma samgraha* which had been expounded by Kūrma to the Sages and Indra at the time of the churning of the Ocean (*cf* II 11 139 142) Vyasa is, thus, made here the reporter of the interlocution of Kūrma and the Sages about the topics of *dharma* According to Dr. Hazra however "the Usnnas Samhita was incorporated into the Kurma Purana to form the Vyasa gīta" (*Puranic Records*, p 72)

Adhyāyas in the Constituted Text of the Kurma-Purāna and their Concordance with those of the Venkat-Edn

The Present Constituted text of the Kurma Purana as contained in its Critical Edition, consists of 51 Adhyāyas in Part I (*Pūrva vibhaga*) and 44 Adhyayas in Part II (*Upari vibhaga*), while in the text of the Venkaṭeśvara Press Edn the numbers of the Adhyāyas in Part I and Part II are 53 and 46 respectively

In the Constituted Text, in its *Pūrva vibhāga* Adhs 11 12 and 28 29 of the Venkatesvara-Edn have been combined and in the *Upari vibhaga* Adhs 32 33 and 38 39 of the Venkṭ Edn have also been combined on the evidence of the Manus cripts which have been collated and consulted details of which are given in the Introduction of the Critical Edn

The following is a brief Concordance of the Adhyayas of the editions of the Kurma Purana —

Critical Edn	*Venkt Press Edn*
I **1—10**	I 1—10
11 1 15	11
11 16 336	12
12 26	13 27
27 1 7	28
27 8 57	29
28 51	30 53

II 1—31	II 1—31
32 1-23	32
32 24 59	33
33 36	34 37
37 1 85	38
37 86 164	39
38-44	40 46

The detailed Concordance both of the Adhyāyas and the Ślokas of these two editions has been given in the Cr Edn Volume

Importance of the Kūrma-Purāṇa

Among the eighteen Mahapuranas the Kurma Purana occupies an important place, for it fully deals with the five main characteristics of a Mahāpurāna viz *sarga* (creation), *pratisarga* (re creation and dissolution) *vamśa* (genealogy of Kings, sages and gods), *manvantaras* (Periods of Manus) and *vamśānucarita* (accounts of the dynasties) which form the distinctive and special topics of a Mahapurana[13] It synthesises in a most commendable way the three main sects of Hinduism known as Vaiṣṇavism, Śaivism and Śāktism[14] It deals in details with all the important aspects of *dharma* which it equates with the *varnāśrama dharma* (duties of the four Varnas) and four Āśramas)[15] It has great regard for the Veda and regards it as the source of all *dharma* s and so it favours only the Vedic forms of these three sects and denounces their non Vedic forms such as Pañcaratras, Kāpalikas, non Vedic Pāśupatas, Yamalas Vāmas, Arhatas etc[16] Moreover, its Īśvaragītā (the text of the first eleven Chapters of the Second Part of the Kūrma Purana) has acquired the same religious and philosophical status as the Bhagavadgītā (text contained in the Bhīṣma Parvan of the Mahābhārata) and therefore, it has been commented upon by such great scholiasts as Vijñāna bhikṣu, Bhāsurānanda and Yajñeśvara sūri

The Kūrma Purāna is one of those Mahāpurānas which are uniformly included in all the lists of the Mahāpurānas, both older and later given in some of the Mahāpurāṇas and the Upapurāṇas and also by Alberuni But there are some of the

13 *cf* सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥
(Kūrma P I 1 12, also Vis P III 6 25
Matsya P 53 65 etc.)

14 The Kūrma Purāṇa repeatedly advocates the unity and identity of the three gods of Purāṇic Trinity, and enjoins on the Vaiṣṇavas worship of Śiva and on the Śaivas the worship of Viṣṇu, and thus crosses the limits of the narrow sectarianism It also regards the *Sakti* and the Śaktimat as identical *cf* I 2 81, 9 85 86 10 75 88 11 43 14 86 89 II 11 111,117, 18 93 100 etc.

15 *cf* I 1 85 II 263 and the Vyāsa gītā (II 12 33)

16 *cf* I 2 26 11.206,268 II 14 82, I 11 271,273, II 37 146 etc

Mahapuranas which are mentioned only in the older lists of the Mahāpuranas as given in the Visnu Purana (III 6 21 24) Matsya Purana (53 12 56), Kūrma Purāna (I 1 13 15), Linga Purana (I 39 61 64) and others[17], but are omitted in one or more of the later lists and in their places the then prominent Upapurāṇas have been inserted in order to make up the number of the Mahapuranas as eighteen e g the *Agni* (or *Agneya*) Purana is omitted in the list given in the Bhaviṣya Purāna (III 3 28 10 14) and also in the second list given by Alberuni in *Alberuni's India*, (translated by E C Sachau Vol I pp 131 f), *Bhāgavata* is omitted in Alberuni's second list *Brahma vaivarta* is omitted in the lists of the Bhavisya P and Alberuni s, *Garuḍa* is omitted in the list given in the Ekāmra Upapurana (I 20 23) *Liṅga* is omitted in the lists of the *Vāyu Purāṇa* (Venk edn II 42 1 11) and Alberuni s, Naradiya is omitted in the lists of the Bhavisya P Ekamra P and Alberuni's and also in the Kavindracaryas List (G O S Baroda 1921) *Padma* is omitted in Alberuni s list and Vamana is omitted in the lists of the Garuḍa Purāna (I 215 15 16) and Bṛhad dharma [Upa]purāna (I 25 20 22) and in their places names of several Upapuranas, which had gained prominence in the times of their respective lists were inserted[18] The Mahapurāṇas omitted in the above later lists lost their prominence and importance at the time of the compilation of these lists but the Kūrma Mahāpurana along with some other Mahāpurānas never lost its importance and therefore it invariably found its place in all the lists of the Mahāpuraṇas

TRANSLATION OF THE PURĀNAS

It is on account of the popularity and reputation, and also on account of the importance of their study, both for the religious and the academic purposes that the two Epics and several of the more popular Purāṇas have been translated in many of the Indian and foreign languages Besides the free and the literal translations of the whole text of the Epics and the Purānas, several of their episodes and didactic and philosophical sections have also been separately translated into Indian and European languages As a general rule, the more popular and reputed a text has been, the more frequently and extensively it has been translated

(a) Tradion of Purāṇic Translations and adaptations in India

As the Purānas including the two great national Epics have been in India the media of mass education through their recitations on the religious social and cultural

17 For details see my article Purāṇas and their referencing In *Purana* VII 2 (July 1965) pp 337 f

18 For the names of the Upapurāṇas inserted in place of the Mahāpurāṇas in these lists see my Introduction to the translation volume of the Vāmana Purāṇa published by the All India Kashiraj Trust pp XXIX XXX.

functions, a desire on the part of the Purānic scholars to translate them into the various regional languages of India for propagating the Purānic teachings among the masses on a wider scale was quite natural and the tradition of the translations of the Puranas and Epics in India owes its origin mainly to this desire The Sanskrit commentaries on the Epics and the Puranas could be utilised only by the learned persons the masses needed some easier literature on the Purānas and that too in their own languages

Translation in Regional Languages

So, a large number of translations, adaptations and epitomes of the Purānas and of their important episodes didactical portions and chapters on *māhātmya* and *vratas* were made in almost all the regional languages of India, both of the North and of the South, a continuous tradition of such regional translations and adaptations is still continuing The number of these regional translations and adaptations of the *Purānas is so large that it is not possible to give their full accounts in this limited* space But it may be mentioned here in brief that most of the editions of the Purānas published in the Bengali characters by the Bangabasi Press of Calcutta contain Bengali translations also along with the Sanskrit text, similarly Purānic texts have been published in Kannada script along with the Kannada translations under the series 'Śrī Jayacāmarajendra Granthāratnamālā', in Mysore For the Tamil, Telugu and Kannada versions of the Purānas see also *Purāna*, Vols II (1960), IV 2 (July, 1962) and VI. 1 (Jan, 1964) respectively

Persian Translations

Besides the translations and adaptations in the regional languages of India—such as Hindi, Bengali, Oriya Gujarati Marathi, Telugu, Tamil, Malayalam, Kannad etc —Persian translations of the two Epics[19] and some of the Purānas were also made in India Some Persian translations of the Puranas are noted below —

Harivamsa—A Persian version of the Harivamsa, dated 1680 A D, is available in the British Museum (OR 5747)

Matsya Purāna—The Matsya-Purāna was also translated into Persian by *Gosvāmi Ānandaghana at Banaras in 9 Volumes This translation was commenced in* V S 1848 (A D 1792) A MS of this translation is deposited in the Italian Institute of Rome, and a microfilm copy of Volume I was procured by the All India Kashiraj Trust a few years ago It is a free translation of the Sanskrit text of the Purāna and some details from the other Puranas have also been inserted into it

Bhāgavata Purāṇa—I remember to have seen a few manuscripts of the Persian translation of the Bhāgavata Purana (and the Harivamsa?) in the Aligarh Muslim University on the occasion of the Aligarh Session of the All India Oriental Conference in 1966

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19 For details of the Persian translations of the two Epics—Rāmāyaṇa and the Mahābhārata see my Introduction to the English Translation Volume of the Vamana, Purāṇa, pp xi-xii

(b) Epic and Purāṇic Translations or Adaptations in other Asian Countries

The two Hindu religions-Śaivism and Vaiṣṇavism—with Sanskrit travelled beyond the boundaries of India into Tibet, China, Japan, Indo China and Indonesia, where Sanskrit is still used in the perfomance of Śaiva and Vaiṣṇava rituals, e g in the island of Bali during *Sūrya sevana* and *Śiva rātri* the language used in rituals is Sanskrit [20] The two Epics, the Rāmāyana and the Mahābharata and some of the Purāṇas, especially the Brahmāṇḍa Purāṇa, became popular in these countries A Brahmanḍa Purana is the only sacred work of Śiva worshippers on the island of Bali [21] A great number of Old Javanese adaptations of some original Sanskrit texts were preserved in that last refuge of Hindu civilization in the Indian Archipelago R Friedrich first drew the attention of the scholarly world to the Old Javanese Brahmanḍa-Purana in 1847 The Dutch scholar Dr H van der Tunk collected many manuscripts of this Purana which were, after his death in 1894, sent to the Netherlands This Old Javanese Brahmānda-Purana was edited and translated into Dutch by Dr J Gonda, (Utrecht, Netherlands) The Javanese Brahmānḍa Purāṇa is an abridged prose translation of the original Sanskrit work or a translation of an abridged form of the original Sanskrit work What is specially interesting is that many slokas, double or single padas were literally borrowed and interspersed in the Javanese Text Most of them are followed by a literal translation or by an interpretation of the words and phrases which they contain [22]

Several versions of the Ramāyana and its legends were available in Tibet, China Indochina and Indonesia The old Javanese Rāmayana, and the old Javanese-adaptation of the Mahabharata are mentioned respectively by M Ghosh (*JGIS*, III 1) and Sukthankar (*Prolegomena to the Ādi Parvaa*)

(c) European Translations of the Purāṇas

(i) Introduction

The immediate influence which the literature of India has exercised over the European literature is worth studying The narrative literature of Europe is mostly dependent on the Indian fable literature Western thinking specially the German literature and philosophy, since the beginning of the 19th century, has been greatly influenced by Indian ideas The influence of Indian literature over European thoughts could be traced even to the Middle Ages Some of the ancient Indian works passed to Europe through the Arabic and Persian translations [23]

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20 cf C Hooykaas 'Hinduism of Bali, '*Adyar Library Bulletin*, Vols 31 32, 1967 60, p 275

21 Mentioned by R Friedrich *JRAS* 1876 p 171 cf Winternitz, *History of Indian Literature, I* p, 578, fn 2

22 cf J Gonda, 'The old Javanese Brahmāṇḍa Purāṇa' '*Purana*' II (July 1960) pp 252 267

23 For details see my Introduction to the English Translation Volume of the Vāmana-Purāṇa, pp xiii ff and Winternitz's *History of Indian Literature*, Vol I

Sanskrit was first introduced into Europe by an Englishman, Alexander Hamilton who, like William Jones and Colebrooke, learnt Sanskrit in India and returned to Europe via France in 1802, but owing to the outbreak of hostilities between France and England he had to stay at Paris during this period, where the German scholar Friederich Schlegel had also just come to stay till 1807 F Schlegel made acquaintance with Hamilton learnt Sanskrit from him and became the founder of Indian Philology in Germany The enthusiasm for learning Sanskrit and studying Sanskrit works was now awakened in Europe and Sanskrit works began to be studied, edited and translated from the original Sanskrit texts. The chief event in the history of Sanskrit study and research in Europe was, however the appearance of the *'Sanskrit Worterbuch'* (Sanskrit Dictionary) in seven volumes in 1852 1875, which was compiled by Otto Böhtlingk and Rudolf Roth and published in St Petersberg by the Academy of Arts and Sciences

But for a long time Sanskrit study in Europe was connected with the Science of Comparative Philology newly founded by the German scholar, Franz Bopp, by means of his book *Conjugations system* published in 1816, and classical Sanskrit literature—the Pañcatantra, the Bhagavad gita the Manusmṛti, the Śakuntalā etc—almost entirely occupied the attention of the European scholars till the year 1830 The most ancient and sacred literature of India the Veda, was however, almost unknown in Europe

The actual philological investigation of the Veda began in 1838 when the first *Aṣṭaka* of the Ṛgveda was published in London by Friederich Roser Max Muller published the complete text of the Ṛgveda with the commentary of Sāyana in 1849 187? Since then a good number of European scholars have devoted themselves to the study of the Veda and many good translations of the complete texts of the Veda-Samhitas and also Vedic studies and selections of Vedic mantras with their translations have appeared [24]

The study of the Vedas prepared the ground for the study of the Purāṇas In the Veda we find a mythology in the making" The Veda also contains the germs of many Puranic legends and the Puranas amplify or elaborate the mythological and cosmological statements of the Vedas

(ii) Epic and Purāṇic Studies in Europe

Europeans were first acquainted with the Puranas by the French translation of the Tamil version of the Bhagavata Purāṇa made in 1788 at Paris, a German translation from this French translation was also made, which appeared in Zurich in 1791 Later on translations of the several Purāṇas and of the great national Epics of India were also made in various European languages which facilitated the further study of

24 For details of the important translations of the Vedic Samhitā and of the Vedic studies see my Introduction referred to in the preceding fn

the Epics and the Puranas in Europe This lead to the realisation of the importance of the Epics and the Puranas for constructing the cultural, religious and political history of ancient India

(iii) Translation of the Purāṇas in European Languages[25]

Latin Translation

Devī māhātmya' of the Markaṇḍeya Purana (Ch 81–93)—was edited and translated into Latin with annotations by Ludovicus Poley (Ludwig Poley), a German scholar and a student of Franz Bopp which was published at Berolini (Berlin) in MDCCXXXI (1831 A D)

French Translations

Bhāgavata Purāna—The great French Orientalist Eugene Burnouf who 'had stood by the cradle of Veda study" and was the teacher of such eminent Vedic scholars as R Roth and F Max Müller translated this Purana into French, Paris 1840–47

As already mentioned a French translation of the Tamil version of the Bhagavata-Purāna was published as early as 1788 at Paris

—A few legends from the Bhāgavata Purana have also been translated into French by A Roussel, Paris 1900

Brahma Purāna—Legend of Kaṇḍu (Ch 178) was translated into French by A L Chezy in JAI 1822

Markaṇḍeya Purāna—Extracts from the Devī Māhātmya have been rendered into French by Burnouf (JA 1824, p 24 ff)

German Translations

Bhāgavata Purāṇa—The French translation of the Tamil version of the Bhāgavata Purana was rendered into German Zurich, 1791

Friedrich Rückert used the original Purāna translation of 1791 and composed a poetic version which was published forty five years after his death It gave a congenial introduction to the Indian Pantheon and the world of mythical heroes — (Wilfried Noelle)

Brahma Purāna—Legend of Kaṇḍu (Ch 178) translated into German by A W Von Schlegel (Indische Bibliothek I, 1822)

Garuḍa-Purāna—A detailed analysis of the contents of the 'Preta Kalpa' (Sāroddhāra) is given by E Abegg (*Der Preta Kalpa des Garuḍa Purāṇa*) Berlin and Leipzig, 1921 Chapters X XII translated There is also a good German translation by E Abegg, '*Preta Kalpa*' etc

25 For a detailed account of the translations of the two Epics and of their various important episodes and philosophical sections made in many European Languages (Latin Greek, Italian French German English etc) see my Introduction to the translation Volume of the Vāmana Purāṇa, pp xvii ff

Liṅga Purāṇa—The legend of the origin of the Linga cult (Śiva's visit to Devadaru forest, etc etc) was translated into German by W John in 'ZDMG', 64 1915, pp 39 ff

Mārkaṇḍeya Purāṇa—The legend of Hariscandra' was translated into German by F Ruckert in 'ZDMG' 13, 1854, pp 163 ff

Viṣṇu Purāṇa—'Legend of Pururavas and Urvasī (in Book IV) translated by Geldner in 'Vedische Studien' I

Book V (containing a detailed biography of Kṛṣṇa) translated by A Paul, Munich, 1915

Heinrich Zimmer '*Der Indische Mythos*' (The Indian Myths) appeared in Stuttgart in 1936 The second edition appeared in 1952 in Zurich

A few legends from the Puranas have been translated by poets A F von Schack drew from the abundant treasures of the Purāṇas in his book '*Stimmen von Ganges*' (Voices from the Ganges') published in Berlin in 1857 Twenty years later a more comprehensive edition of the same book was published Ever since this book is considered an integral part of the Indian literature translated into German

English Translations

Agni Purāṇa—Translated into English by M N Dutta, Calcutta, 1901

Bhagavata Purāṇa—English translations (i) by M N Dutta, Calcutta, 1895 (ii) by Svami Vijnanananda Allahabad 1921 23 (iii) by S Subba Rao, Tirupati, 1928 (iv) by J M Sanyal Calcutta 1930 34

Devī Bhāgavata—English translation by Svāmī Vijnananand, 1922, SBH Series,

Brahma vaivarta Purāṇa—Translated into English by Rajendra Nath Sen, 2 Vols, SBH Series (Allahabad)

Garuḍa Purāṇa—English translation by M N Dutt, Calcutta, 1908 (Wealth of India' Vol III)

Preta Kalpa'—An English translation of the '*Sāroddhāra*' of the Preta kalpa' published by E Wood and S V Subrahmanyam in SBH Series, Vol IX, 1911

Mārkaṇḍeya Purāṇa—Translated into English by F E Pargiter with good Botanical and Zoological Footnotes, Bib Ind 1888 1905

—Legend of Hariscandra' has been translated into English (i) by J Muir Original Sanskrit texts, and (ii) by B H Wortham JRAS 1881 p 353 ff

'Devī Mahatmya (Ch 81 93)—Translated into English by (i) C Venkat Rama Swami, Pundit, Calcutta 1823, and by (ii) Dr V S Agrawala published by the All India Kashiraj Trust 1963

Matsya Purāṇa—Translated into English in two Vols (Vol I—Ch 1-128 with Appendices, Vol II—Ch 129-221) SBH Vol 17

Padma Purāṇa—'Svarga Khaṇḍa' English translation by Pañcanana Tarkaratna, Calcutta, 1905

Skanda Purāṇa—'The Ṛṣyaśṛṅga legend' of the Sahyādri-khaṇḍa has been translated by V N Narasimmiyenger, Ind Ant 2, 1873, pp 140 ff

—'The Venkaṭa mahatmya' of the Sahyādri khanda has been translated by G K Betham, Ind Ant 24, 1893, pp 231 ff.

Viṣṇu Purāṇa—Translated (i) by H H Wilson, London 1840, re-published with an Introduction by Dr. R. C Hazra, Punthi Pustak, Calcutta, 1961, (ii) by M N Dutta, Calcutta, 1894

Translations of the Kurma Purāṇa

Hindi Translations

(1) Kurma Mahapurana with Hindi Tika (कूर्ममहापुराण—हिन्दी-टीका सहित), Published by the Venkaṭesvara Press, Bombay

(2) MS No 7703 (Sanskrit-Hindi) in Ranbir Sanskrit Library, Jammu (Vide *New Catalogus Catalogorum*, Vol IV)

(3) MS No 7749 (Sanskrit Hindi) in the same Library, (*Ibid*)

Bengali Translation

(4) Sanskrit Text in Bengali letters with Bengali translation Published by the Bangabasi Press, Calcutta, 1905

Telugu Translation

(5) Text in Telugu-script with a condensed Telugu Translation added after the text Madras, 1875

Tamil Translation

(6) An old Tamil version by Ativirarama Pandyan (1564 96 A D) Ptd Ādikalanidhi Press, Madras 1898 and Sarasvati Mahal Library, Tanjore, 1961 (Purva Kh)

Kannada Translation

(7) Ptd in 4 parts in Srī Jayacāmarajendra Granthāratnamāla 40 Mysore, 1946, 1947

English Translation

(8) For Eng Trans by Wilson, see Oxf II 1213 (Vide *New Catalogus Catalogorum*, Vol IV, p 267)

Translations of the Isvara gītā of the Kūrma-Purāṇa

English Translation

(1) English Translation by Kanno Mal, Lahore, 1924

French Translation

(2) Text in roman script mostly based on the Bibliotheca Indica edition of the Kūrma purāna and Translation into French, with Notes and Appendix *d'Isvaragītā* by P E Dumont, Paris, 1933

Some Problems regarding the Translation of the Purāṇas

The common problem for translations is to make them representative of the original and to keep them close to the original text, consistently of course, with the idioms and sense of the language of the translations, for, as Pargiter says in the Introduction of his translation of the Mārkaṇḍeya Purāṇa, "a translation loses some of

its interest and much of its trustworthiness when the reader can never know whether it reproduces the original accurately'

But the translations of the Purāṇas have their own special problems too which may be briefly stated as follows —

1 In the first place, the Purāṇa is an *encyclopaedic literature* It contains every thing which is of human interest Every branch of human knowledge may be subject matter of a Purana[26] Besides the religious philosophical and diadactical matters Puranas contain matters on cosmology and cosmogony astronomy ethnology *bhuvana kosa*, *dynastic genealogies* politics architecture *grammar rhetorics* etc Hence a Purana translator needs to have sufficient knowledge of the various branches of knowledge dealt with in the Purana which he has to translate

2 The Purāṇa is a distinct branch of learning It is counted as one of the fourteen *vidyās*[27] Like the Samkhya and the Vedanta, it has its distinct theory of cosmology Moreover besides the five themes (*Sarga pratisarga* etc) mythology is also a special theme of Purāṇa Cosmology, mythology, genealogy, bhuvana kośa etc are the main subjects of the *Purāṇa Vidyā* Just as the Purāṇic cosmology can best be understood in the light of the knowledge of the cosmology of the various philosophical systems of India, in the same way the Puranic mythology can best be understood in the light of the knowledge of the comparative mythology Often the germ of a Purāṇic myth may be traced in the Vedic texts—both Samhitas and the Brāhmaṇas Many of the legends narrated in the different Puranas Epics and the Buddhist Jatakas are inter related Not only this but there are also similarities as pointed out by William Jones between the ancient Indian and Graeco Roman mythology[28] The full import of a Puranic myth therefore, can better be grasped by the study of the comparative mythology In fact the translator of a Purāṇa needs himself be a Paurāṇika, having a proper knowledge of Puranic cosmology and mythology In the absence of such knowledge mistakes and confusion may result in the course of the translation

3 In the Puranic texts we sometimes find obscure statements and allusions The translator has to clear such obscure statements in the body of the translation or in the from of the footnotes Sometimes an obscure statement or allusion in a Purana is cleared by the details given in some other Purāṇa or Puranas, or in some allied works in which case such details have to be searched and studied and the allusions are to be explained

There are good Sanskrit commentaries on the two Epics and on some of the Puranas, which explain the obscurity of the text If a śloka containing an obscure

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26 cf पुराणमखिलं सर्वशास्त्रमयं ध्रुवम् । (Sk P VII I 2 4)

27 cf पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः । वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥ (Yāj Smṛ I 33 also cf Vis P III 6 28)

28 cf Winternitz *op cit* p 12

allusion has its parallel in the Epics or in some other Purānic texts which have Sanskrit commentaries then that parallel śloka with its Sanskrit commentary may clear the obscurity of the passage to be translated E g the Vāmana Purāna Śloka—'चतुर्भिश्च चतुर्भिश्च द्वाभ्या पञ्चभिरेव च । हूयते च पुनर्द्वाभ्या तुभ्य होत्रात्मने नम ॥" (Cr Edn, स० मा० 5 1) has its exact parallel in the Mbh Śānti Parvan, 47 43 (Chitrashala-Press, Poona, edn.), which the Commentator Nilakaṇṭha has explained as—चतुर्भिरिति । आश्रावयेति चतुरक्षरम् । अस्तु श्रौषडिति चतुरक्षरम् । यजेति द्व्यक्षरम् । ये यजामहे इति पञ्चाक्षरम् । द्व्यक्षरो वषट्कार इति सप्तदशभिरक्षरैर्यो हूयते तस्मै होत्रात्मने नम ॥" Similarly, the Kūrma Purana Sl—"अट्टशूला जनपदा शिवशूलाश्चतुष्पथा । प्रमदा केशशूलिन्यो भविष्यन्ति कलौ युगे ॥" (I 28 12) has also its parallel in the Mbh III 188 42, and its sense is not very clear, as is evident from its somewhat vague translation given in the Bengali edn of the Kūrma Purana of the Bangabasi Press Calcutta, but Nilakaṇṭha has clearly explained it in the Mbh [29]

For the translation of such passages of obscure sense, therefore, it is desirable that the translator should depend on the Commentaries of those or of their parallel passages A word by word translation of such passages will not be of much use But if there are such obscure passages in a Purana on which or on their parallels no commentary is available, then such passages should be noted separately for further study by scholars

In the Kūrma Purana itself there are a number of passages and expressions, e g Slokas I 19 37, I 50 23cd 24ab etc , and such expressions as षडध्वपरिवर्त्तिका (I 11 161c), शक्तिचक्रप्रवर्त्तिका (187b), षडूर्मिपरिवर्जिता (187d) etc which require elucidation preferably in separate footnotes

4 The language of the Purana, which is invariably Sanskrit, sometime becomes a problem for the translation The following aspects of this problem may be noted —

(a) Sanskrit is a very compact language A short sentence or a compound in Sanskrit may require the use of two or more sentences in translation, and even then the charm of the style and even the real import of the original may be difficult to be reproduced in the translation Regarding the translation of the *Savitryupākhyana* of the Mahabharata (III 2 3 299), Winternitz remarks "The poem has frequently been translated into European languages including German But all translations, and adaptations and imitations can only give a feeble idea of the incomparable charm of the Indian poem " (History of Indian Literature, Vol 1, p 399)

(b) The Purānas abound in the poetical descriptions written in the ornate style of the classical Sanskrit Kavyas, using such Alamkāras as *Sleṣa* and *Parisamkhyā* which lose their charm as soon as they are translated in another language, and sometimes it becomes difficult to bring out their full import in translation

(c) There are certain Sanskrit words which have no exact equivalents or synonyms in any other language of the world Such words are, e g *dharma*, *brahma*

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29 See my *Critical Notes* on this śloka in the critical Edition of the Kūrma Purāṇa

carya, yajna, stuti etc which abound in the Purānas In the Indian literature and in the mind of an Indian such words have very wide connotations which cannot be brought out in translation No single synonym in any other language can ever fully bring out their full import Winternitz also has felt this difficulty when he writes "There is no word in any European language which is quite synonymous with the Sanskrit word *dharma*" (*op cit* p 352, fn 2) In the translation of such words *therefore these very Sanskrit words have to be used for it may not be possible to* connote their full import by single words of the language of the translation or at the most they may be imperfectly explained

(d) The Sanskrit of the Purānas has been influenced by Prakṛta and so it often contains grammatical aberrations which, though, are sometimes also caused by the exigencies of metre The translator of a Purāna has to be acquainted with these grammatical aberrations of the Purana, other wise mistakes may occur in the translation For instance like Prākṛta, Puranas also sometimes use *prathamā* (nominative) for *dvitīyā* (accusative), e g छन्मोत्सव शवाद् तनोऽपे मातरो बहु । (Vam P 31 91ab) *In this* sloka of the Vāmana Purana the word मातरो" is in fact accusative though the form is of the nominative The misunderstanding about the correct case (*Vibhakti*) of this word has given rise to wrong variants such as न यत्' for मये' in a number of manuscripts which are not warranted by the context So the translator of a Purana has to be cautious about such aberrations

(e) The Puranas are not unified works they have grown from time to time and from province to province So some of the later portions of the earlier Puranas and *some of the later Puranas contain words which are similar both in form and sense* to the colloquial words of the time and the region of their composition In the translation of such portions this fact should also be borne in mind for their sense may differ from that which is generally connoted in literary Sanskrit For instance the Kriya yogasara' which is regarded to be a Khanda of the Padma-Purana and which *is a work of the ninth or tenth century A D and most probably was composed in the* Eastern parts of Bengal contains the word *prastāva*' (6 124) in the sense of a story' and the word *kallola*' (10 21 and 20 90) in the sense of 'rinsing'[30] Similarly the Bṛhad dharma Purāna which is also a work of Bengal and was composed in the 13th century A D uses the word *mā* (II 30 30) in the sense of mother' and the Sanskrit root *vas*' (II 14 16f etc) *in the sense of 'sitting*'[31], *the word vilakṣana*' *has also been* used in peculiar sense of sufficient (II 14 50) in which it is still found used in the Eastern Bengal[32]

(f) The Purāṇas in their poetic style generally use various adjectives or epithets for a person specially for a deity e g in the Puranas we find the epithets त्रिनेत्र,

30 cf R C Hazra, '*Studies in the Upa purāṇas* vol I pp 275 f

31 In the Bengali language this root it still used in the sense of to sit

32 cf R C Hazra '*Studies in the Upa Purāṇas* Vol II pp 449 f

त्रिशूलिन् दैवम, मराद्रुद्रिद्वगाक्षरमीशि etc used for Śaṁkara (Śambhu Śiva Hara, Rud Should we, then, literally translate such epithets and adjectives, or merely Śaṁkara or Hara etc for them? Opinions may differ on this point but it may considered better to translate all such epithets also and not merely give the u name of the person or deity for whom these epithets have been used

(g) On account of the floating text of the Purāṇas there may be some pass in them which may not yield to any correct or definite translation In translatin Purāṇa all such doubtful passages of its text should better be noted separately by translator besides giving his own probable translation of them, that may help o scholars to work on them

In translating the Kūrma-Purana its chapters on the Īśvara gītā requir sufficient knowledge of Yoga and its philosophy as propounded in the Yoga sūt Bhagavadgītā and the Upaniṣads specially the Kaṭha and Śvetāśvatara where m statements of the Īśvaragīta find their parallels which are fully explained by commentators[33] Similarly the translation of the chapter on the Vyasa gītā (Kurma II 12-33) requires a knowledge of the Smṛtis and the Dharma sastra Nibandh where the *varṇāśrama dharma* is treated in details Many of the slokas of the Vy gītā have their paralles in the Manu smṛti and are quoted in the Nibandha s where they are explained by the commentators and the *Nibandha Kāra* s or supplemented by similar quotations from other sources and thus help in clea understanding such slokas[34] Then again there are a number of slokas in the Kūr Purana where the *dūrānvaya* (or *avyavahitānvaya*) of their words presents a difficu The translator has to be specially careful in translating such slokas[35]

The Present Translation of the Kurma Puraṇa

The present English translation of the Kurma Purana has been done several scholars, namely by Sri Ahibhushan Bhattacharya, M A, retired Principa C M College Varanasi (I Part), by Sri Satkari Mukerji, M A (II 1 28), by Ganga Sagar Rai Research Asstt of Our Purāṇa Department (II 29) and by Virendra Kumar Verma, Reader in Sanskrit B H U Varanasi (II 30-44) The Hi translation has been done by Ch Srinarain Singh, M A Dr Ganga Sagar Rai wl reading the proofs of these translations has also kindly revised both of th translations, and has suggested certain corrections and emendations It is due to hard and sincere labours of these scholars that the present constituted text of Kūrma Purana has been translated in English and Hindi It is for the scholars judge the merits of the work

—Anand Swarup Gu

33 34 See *Critical Notes* in the Critical Edition of the Kūrma Purāṇa

35 All such cases of the *dūrānvaya* (i e cases requiring construing of words with rem words in a śloka) will be dealt with in a separate article to be published in the *Pur* journal

ACKNOWLEDGEMENT

The appendices and indexes which have been added will prove we hope, quite useful for the cultural study of this Purāṇa Almost the entire staff of our Purāṇa Department has co operated in their preparation and compilation

1 *Name Index*—Prepared by Dr Ramachandra Pandey, Pt Hiramani Misra, Ch Vijayasankar Singh and Sri Kripasindhu Sharma also helped in this work

2 *Flora and Fauna*—Prepared by Dr Ramachandra Pandey

3 *List of Ākhyānas, Vratas and Stotras*—Prepared by Pt Hiramani Misra

4 *Subject concordance*—Prepared by Dr Ramachandra Pandey and Shri Sudhakar Malaviya, M A Sahityacharya

5 *Concordance of Adhyāyas and Ślokas with the* Veikt edn —Prepared by Dr Gangasagar Rai M A, Ph D

6 *Verse Index*—Prepared by Sarva Shri Bhaskar Bhatia Surya Narain Jha, Ch Vijay Shankar Singh, Kripa Sindhu Sharma, and Sudhakar Malaviya

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ANAND SWARUP GUPTA

ADHYĀYA-CONTENTS

(PART FIRST)

(PART SECOND)

अथ श्रीकूर्मपुराणम्

पूर्वविभाग.

१

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1

Bowing to (Lord) Nārāyana, Nara the Most Excellent Being and also to the Goddess Sarasvati, one should recite Jaya (Purāna, Itihāsa)

Bowing to the immeasurable (Lord) Visnu incarnated in the form of a Tortoise, I shall narrate the Purāna as related by the Origin (Creator) of the Universe (1)

At the end of the sacrifice the great sages residing at *Naimisa (forest)* asked the sinless bard Romaharsana about the sacred Purāna text (2)

'O thou supremely wise bard, by thee indeed that illustrious Vyāsa, best among the knowers of Brahman has been devoutly attended upon for acquiring the knowledge of Itihāsa and Purāna (3)

And since while listening to the words of that Dvaipāyana, all the hairs on thy body were *horripilated in delight, thou* hast been named as Romaharsana (4)

It was thou again whom the Lord Vyāsa *had in the past instructed to* relate the Samhitā of the Purāna to the *hermits* (5)

At the sacrifice of Brahmā, on the day of suty when sacrificial oblations were *going on thou wert born* of a portion of Hari, Purusottama to relate the Samhitā (of the Purāna) (6)

Therefore do we entreat thee to relate to us the excellent Kūrma Purāna. Proficient in the meaning of the Purānas as thou art, it is *meet that you impart it* to us (7)

मुनीना वचनं श्रुत्वा सूत पौराणिकोत्तम ।
प्रणम्य मनसा प्राह गुरुं सत्यवतीसुतम् ॥८

रोमहर्षण उवाच ।

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Hearing these words of the hermits the bard (Romaharsana) the best among those proficient in the Puranas, said, after making mental obeisance to his preceptor (Vyasa) the son of Satyavati (8)

Romaharsana said Bowing to the Tortoise formed Hari, the origin of the universe, shall I narrate the divine tales of the Purana, which destroy sins (9)

(Tales) hearing which even a doer of sins would attain to the highest position and which holy tales must never be related to an unbeliever (10)

These accounts directly told by Narayana himself should be imparted to those twiceborn who have faith (in God) and are calm and pious (11)

Creation, secondary creation (or dissolution) genealogy, ages of different Manus and the accounts of the lines (of rulers)—these are the five characteristic topics of a Purana (12)

(Among these), the first purana is Brahma, then Padma Vaisnava, Śaiva, Bhagavata Bhavisya, Naradiya Markandeya, Āgneya, Brahmavaivarta, Lainga Varaha, Skanda, Vāmana, Kaurma Mātsya Garuda, and the eighteenth the excellent Vayaviya called also Brahmanda (13 15)

Hearing these eighteen Puranas O you twice born ones the sages have briefly narrated other Upapuranas (16)

The first (Ādya) (among these Upapuranas) has been narrated by Sanatkumara, the next is termed Narasimha the third is termed as Skanda narrated by Kumara, the fourth is named as Śiva dharma which is narrated by Nandiśvara himself Next is Ascarya (Purana) told by Durvasas after which comes Naradiya then Kapila and Manava, likewise the next one is told by Usanas (Next) Brahmanda Varuna, Kalika Mahesvara Samba, Saura, the repository of all matters

इदं तु पञ्चदशमं पुराणं कौर्ममुत्तमम् ।
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भवन्ति षट्सहस्राणि श्लोकानामत्र संख्यया ॥२३
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ब्राह्मणाद्यैरियं धार्या धार्मिकैः शान्तमानसैः ।
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मोहिताः सह शक्रेण श्रियो वचनमब्रुवन् ॥३१

the one narrated by Parāśara, Mārīca, and *Bhārgava* (17-20)

This excellant Kūrma Purāna, fifteenth (in the list of the Mahāpuranas) is divided into four books (Samhitās) according to the division of sections (21)

Brāhmī, Bhāgavatī, Saurī and Vaiṣnavī are the four sacred Books the *securers of (the four Vargas viz) Dharma*, Artha, Kāma and Mokṣa (22)

This Brāhmī Samhitā, corresponding to the four Vedas is comprised of six thousand verses (23)

O you chiefest among sages, through the study of this Brahmī Samhitā the fullest importance of Dharma, Artha, Kāma and Mokṣa, and the Supreme Brahman, the Highest Lord is known, as also are known the accounts of Creation (Sarga), Secondary-Creation (pratisarga), *genealogies, ages of Manus, accounts of the* lineages (Vamśānucarita) and the pious accounts related to celestial matters (24-25)

I shall adhere to this (Samhitā) which was related by Vyāsa in olden times and should be maintained by pious Brāhmanas *and others tranquil in mind* (26)

In the past the Gods together with the Daityas, and Dānavas churned the Ocean of Milk for the sake of nectar by using the Mandara (mountain) as the churning *rod* (27)

At that time lord Viṣṇu, the slayer of of Jana in the form of a Tortoise held the *Mandara (mountain) for the purpose of* rendering benefit to the Gods. (28)

On seeing the indestructible lord Viṣṇu in the form of a Tortoise, the Gods and the great sages *headed by Nārada were also highly pleased* (29)

In the meantime (out of the Ocean) came out Goddess Śrī (Lakṣmī) the beloved of Nārāyaṇa; and lord Viṣṇu, *Puru*ṣottama, betook her (as his spouse). (30)

Overwhelmed by the lustre of (the Goddess) Lakṣmī, the great sages together with Indra addressed Viṣnu, the Unmanifest, with *the following* words regarding Śrī. (31)

भगवन् देवदेवेश नारायण जगन्मय ।
कैषा देवी विशालाक्षी यथावद् ब्रूहि पृच्छताम् ॥३२
श्रुत्वा तेषां तदा वाक्यं विष्णुर्दानवमर्दनः ।
प्रोवाच देवीं सम्प्रेक्ष्य नारदादीनकल्मषान् ॥३३
इयं सा परमा शक्तिर्मन्मयी ब्रह्मरूपिणी ।
माया मम प्रियाऽनन्ता ययेदं मोहितं जगत् ॥३४
अनयैव जगत्सर्वं सदेवासुरमानुषम् ।
मोहयामि द्विजश्रेष्ठा ग्रसामि विसृजामि च ॥३५
उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् ।
विज्ञायान्वीक्ष्य चात्मानं तरन्ति विपुलामिमाम् ॥३६
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मायामेतां समुत्तर्तुं ये चान्ये भुवि देहिनः ॥४०
इत्युक्ता वासुदेवेन मुनयो विष्णुमब्रुवन् ।
ब्रूहि त्वं पुण्डरीकाक्ष यदि कालत्रयेऽपि च ।
को वा तरति तां मायां दुर्जयां देवनिर्मिताम् ॥४१
अथोवाच हृषीकेशो मुनीन् मुनिगणार्चितः ।

O lord, supreme of all the Gods Narayana pervading the whole universe do tell us, the enquireres exactly who this wide eyed lady happens to be (32)

Hearing these words of theirs, Visnu the crusher of demons looked at the Goddess and said to the sinless Narada and others (33)

This is that Supreme Power, wholly absorbed in me, of the nature of the Supreme Spirit (Brahma), my favourite infinite enchantment by which this universe is deluded (34)

O excellent twice born ones, it is through her that do I enchant the entire world including the Gods demons and men swallow it up and again let it emerge (35)

(The wise people) only can pass through this deep illusion by (correctly) perceiving and knowing the mysteries of origin, annihilation, the births and deaths of creatures and the nature of Soul (36)

Depending on a part of this (Māyā) all the Gods headed by Brahmā, Śiva, and others have been possessed of power. She is verily my entire might (37)

She is that Supreme Spirit (Prakṛti) possessing the three qualities, source of the entire universe, resident of the lotus who had been born of myself in a previous Age known as Śrī Kalpa (38)

(She is) possessed of four arms, holding a conch, a disc, a lotus and endowed with auspiciousness shedding lustre like that of a crore of suns together, fascinating all the beings (39)

Neither the Gods nor the Manes nor the human beings, nor even Vasus nor any other Beings on the earth are able to pass through this Māya (40)

Thus addressed by Vāsudeva, the sages said to Visnu, "O lotus eyed one, do you narrate (to us) even during the three Ages who again would pass through that unconquerable Māyā created by the God" (41)

Then the lord of the senses (Visnu) adored by the sages thus said to them there lived a distinguished twice born (Brāhmana) of the name of Indradyumna. In his previous birth he had been a king unassailable even by Śankara and

अस्ति द्विजातिप्रवर इन्द्रद्युम्न इति श्रुतः ॥४२
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वैवस्वतेऽन्तरेऽतीते कार्यार्थं मां प्रवेक्ष्यसि ॥४७
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others, and seeing me formed as a tortoise, and hearing personally the ancient *divine accounts from my own lips*, and also comprehending that the lords of the sages, Brahman, Mahādeva and all other *Gods in all their might are completely* founded on my power sought refuge in my self and was therefore told by me 'Thou wouldst be born as a Brāhmaṇa Celebrated by the name of Indradyumna Thou wouldst remember (the events of) your previous birth O sinless one, *shall I impart to you that mysterious* knowledge which is beyond the apperception of all beings and even of all the Gods Acquiring that knowledge from me wouldst thou in the end inter into my own self (42-46)

'With a portion (of my self) do thou dwell there on the earth in full happiness and at the end of the Age of Vaivasvata (Manu) wouldst thou merge in myself for further work.' (47)

Thus paying obeisance to me and returning to his Capital he protected the realm, and after the lapse of due time shuffled his mortal coil in accordance with the laws of time Then in Svetadvipa in my company, after enjoying those *pleasures appropriated to a Vaiṣṇava* which are unknown even to the yogins he was born again, O excellent sages, at my behest in a Brāhmaṇa family. (48-49)

Knowing me as Vāsudeva where the two words Vidyā and Avidyā of myster*ious nature are lodged, and as He who is* described as the Supreme Brahman (50)

He worshiped the Supreme Lord, the resort of all beings, by Vows, Fast, restraint, oblations and gifts to the Brāhmaṇas (51)

*Thus worshiping the great Lord lod*ged in the heart of Yogins, by repeating His name, paying homage to Him, *being devoted and attached to Him*, as he was staying in this state once the supreme spirit manifested her real divine *form sprung from Viṣṇu* (52-53)

दृष्ट्वा प्रणम्य शिरसा विष्णोर्भगवत प्रियाम् ।
संस्तूय विविधै स्तोत्रै कृताञ्जलिरभाषत ।।५४

इन्द्रद्युम्न उवाच ।

का त्व देवि विशालाक्षि विष्णुचिह्नाङ्किते शुभे ।
याथातथ्येन वै भाव तवैवानीं ब्रवीहि मे ।।५५

तस्य तद् वाक्यमाकर्ण्य सुप्रसन्ना सुमङ्गला ।
हसन्ती संस्मरन् विष्णु प्रिय ब्राह्मणमब्रवीत् ।।५६

न मा पश्यन्ति मुनयो देवा शक्रपुरोगमा ।
नारायणात्मिका चैका मायाऽह तन्मया परा ।।५७

न मे नारायणाद् भेदो विद्यते हि विचारत ।
तन्मयाऽह पर ब्रह्म स विष्णु परमेश्वर ।।५८

येऽर्चयन्तीह भूतानामाश्रय परमेश्वरम् ।
ज्ञानेन कर्मयोगेन न तेषा प्रभवाम्यहम् ।।५९

तस्मादनादिनिधन कर्मयोगपरायण ।
ज्ञानेनाराधयानन्त ततो मोक्षमवाप्स्यसि ।।६०

इत्युक्त स मुनिश्रेष्ठ इन्द्रद्युम्नो महामति ।
प्रणम्य शिरसा देवीं प्राञ्जलि पुनरब्रवीत् ।।६१

कथ स भगवानीश शाश्वतो निष्कलोऽच्युत ।
ज्ञातु हि शक्यते देवि ब्रूहि मे परमेश्वरि ।।६२

एवमुक्ताऽथ विप्रेण देवी कमलवासिनी ।
साक्षान्नारायणो ज्ञान दास्यतीत्याह त मुनिम् ।।६३

उभाभ्यामथ हस्ताभ्या सस्पृश्य प्रणत मुनिम् ।
स्मृत्वा परात्पर विष्णु तत्रैवान्तरधीयत ।।६४

सोऽपि नारायण द्रष्टु परमेण समाधिना ।
आराधयद्धृषीकेश प्रणतार्तिप्रभञ्जनम् ।।६५

Having seen Her and bowing down to the beloved of Lord Visnu and eulogising her with various prayers he spoke with folded hands (54)

Indradyumna said Who art thou wide eyed one, Virtuous and marked with the sign of Visnu, do thou state to me your real form (55)

Hearing those words the highly gracious and highly propitious (lady) said to the dear Brāhmana smilingly and recalling lord Visnu in mind (56)

Śrī said neither the sages nor the Gods headed by Indra can behold me I am the sole supreme spirit composed of the soul of Nārāyana engrossed in Him (57)

On deliberation (it would be revealed that) there is no difference between myself and Nārāyana since I am the supreme Brahma engrossed in him and that Visnu is the paramount Lord (58)

I have no hold on those in the world who worship paramount lord Visnu, the resort of all beings through the acquisition of Knowledge and performance of action (59)

Therefore do thou propitiate the Beginningless and endless Infinite, through (the acquisition of) knowledge, being (at the same time) devoted to the performance of actions Through this shall thou attain salvation (60)

Thus addressed the high minded Indradyumna bowed down to the Goddess, and with folded hands spoke again (61)

O supreme Goddess, do tell me how that lord Eternal, Indivisible and Firm may be known' (62)

Thus addressed by the Brāhmana, the lotus dwelling Goddess said to the saint, 'Nārāyana himself shall impart Knowledge to thee' (63)

Touching the prostrated saint with both her hands and calling Visnu, the highest of the high, to memory she disappeared then and there (64)

Desirous of perceiving Nārāyana he also worshipped the lord of the senses

ततो बहुतिथे काले गते नारायण स्वयम् ।
प्रादुरासीन्महायोगी पीतवासा जगन्मय ॥६६
दृष्ट्वा देव समायान्त विष्णुमात्मानमव्ययम् ।
जानुभ्यामवनिं गत्वा तुष्टाव गरुडध्वजम् ॥६७

इन्द्रद्युम्न उवाच ।

यज्ञेशाच्युत गोविन्द माधवानन्त केशव ।
कृष्ण विष्णो हृषीकेश तुभ्य विश्वात्मने नम ॥६८
नमोऽस्तु ते पुराणाय हरये विश्वमूर्तये ।
सर्गस्थितिविनाशाना हेतवेऽनन्तशक्तये ॥६९
निर्गुणाय नमस्तुभ्य निष्कलायामलात्मने ।
पुरुषाय नमस्तुभ्य विश्वरूपाय ते नम ॥७०
नमस्ते वासुदेवाय विष्णवे विश्वयोनये ।
आदिमध्यान्तहीनाय ज्ञानगम्याय ते नम ॥७१
नमस्ते निर्विकाराय निष्प्रपञ्चाय ते नम ।
भेदाभेदविहीनाय नमोऽस्त्वानन्दरूपिणे ॥७२
नमस्ताराय शान्ताय नमोऽप्रतिहतात्मने ।
अनन्तमूर्तये तुभ्यममूर्ताय नमो नम ॥७३
नमस्ते परमार्थाय मायातीताय ते नम ।
नमस्ते परमेशाय ब्रह्मणे परमात्मने ॥७४
नमोऽस्तु ते सुसूक्ष्माय महादेवाय ते नम ।
नम शिवाय शुद्धाय नमस्ते परमेष्ठिने ॥७५
त्वयैव सृष्टमखिल त्वमेव परमा गति ।

(Hrsikeśa), a veritable storm aginst the afflictions of the humble devotee through deep meditation (65)

A long time having passed in this way Lord Narayana, the great meditator saffron robbed and world pervading, himself appeared (before Indradyumna) (66)

Beholding the Lord Visnu the Primordial Soul and the Immutable coming before him he touched the earth with his knees and paid homage to the Guruḍa bannered God (67)

Indradyumna said Obeisance to thee, O thou Lord of the sacrifice, Acyuta, Govinda Madhava the Endless Keśava, Krsna, Visnu Hrsikesa the soul of the Universe (68)

Obeisance be to thee, O thou Ancient Hari Existing in all forms the cause of all Creation Existence and Annihilation, possessed *of infinite strength* (69)

Obeisance to thee who is devoid of the (three) attributes, Obeisance again and again to thee the indivisible one, stainless by Nature, Obeisance to the Purusa that thou be and obeisance to thee who has the whole universe as His form (70)

Obeisance *to thee, Vasudeva to* Visnu the origin of the universe to thee who has neither beginning nor middle nor end who can be perceived only through Knowledge (71)

Obeisance to thee who is Immutable is Unmanifest, who is Free from differences who is the embodiment of Bliss (72)

Obeisance to thee who is Radiant Quiet of Irresistible soul, to thee of Infinite forms and to thee who is formless (73)

Obeisance to thee who is the Supreme Object who is beyond all māyā, obeisance to thee the Overlord the Brahman, the Supreme Soul (74)

Obeisance to thee the Subtlest of the Subtle, to thee the great God, obeisance to the Auspicious, to the Pure Obeisance to Paramesthin (75)

By thee has been created this universe, thou art the highest asylum, thou art the

त्वं पिता सर्वभूतानां त्वं माता पुरुषोत्तम ॥७६
त्वमक्षरं परं धाम चिन्मात्रं व्योम निष्कलम् ।
सर्वस्याधारमव्यक्तमनन्तं तमसः परम् ॥७७
प्रपश्यन्ति परात्मानं ज्ञानदीपेन केवलम् ।
प्रपद्ये भवतो रूपं तद्विष्णोः परमं पदम् ॥७८
एवं स्तुवन्तं भगवान् भूतात्मा भूतभावनः ।
उभाभ्यामथ हस्ताभ्यां पस्पर्श प्रहसन्निव ॥७९
स्पृष्टमात्रो भगवता विष्णुना मुनिपुङ्गवः ।
यथावत् परमं तत्त्वं ज्ञातवांस्तत्प्रसादतः ॥८०
ततः प्रहृष्टमनसा प्रणिपत्य जनार्दनम् ।
प्रोवाचोन्निद्रपद्माक्षं पीतवाससमच्युतम् ॥८१
त्वत्प्रसादादसंदिग्धमुत्पन्नं पुरुषोत्तम ।
ज्ञानं ब्रह्मैकविषयं परमानन्दसिद्धिदम् ॥८२
नमो भगवते तुभ्यं वासुदेवाय वेधसे ।
किं करिष्यामि योगेश तन्मे वद जगन्मय ॥८३
श्रुत्वा नारायणो वाक्यमिन्द्रद्युम्नस्य माधवः ।
उवाच सस्मितं वाक्यमशेषजगतो हितम् ॥८४

श्रीभगवानुवाच ।

वर्णाश्रमाचारवतां पुंसां देवो महेश्वरः ।
ज्ञानेन भक्तियोगेन पूजनीयो न चान्यथा ॥८५
विज्ञाय तत्परं तत्त्वं विभूतिं कार्यकारणम् ।
प्रवृत्तिं चापि मे ज्ञात्वा मोक्षार्थीश्वरमर्चयेत् ॥८६
सर्वसङ्गान् परित्यज्य ज्ञात्वा मायामयं जगत् ।
अद्वैतं भावयात्मानं द्रक्ष्यसे परमेश्वरम् ॥८७

father of all Beings, O Purusottama thou art mother (as well) (76)

Thou art Imperishable, the most resplendedant light, the Supreme Consciousness, the Infinite sky, the base of all beings, unmanifest, Infinite, beyond all gloom (77)

I seek shelter unto that form of thine the abode of Visnu, the Supreme Soul which only the Yogins perceive through the light of knowledge (78)

Then Lord Visnu of purified soul, Bhūtabhavana smilingly touched Indradyumna who was thus praying, with both his hands (79)

Having been only touched by the lord Visnu the pre eminent sage at once acquired the Supreme Knowledge accurately through His grace (80)

Then with gladdened heart, and bowing down to Janārdana, said to Visnu, the Undecaying, the full-bloomed lotus eyed one (81)

O Purusottam through thy grace doubtless (right) Knowledge relating to the exclusive subject of Brahman, conducive to supreme bliss, has been revealed to me (82)

Obeisance to thee, O lord Vāsudeva Vedhas, what may I perform (to propitiate thou) O Yogisa, please instruct me, O thou omnipresent (83)

Hearing the words of Indradyumna, lord Nārayana, Madhava spoke out the (following) words conducive to the welfare of the whole world (84)

The Lord said · For men who observe the duties incumbent in the (four) stages of life lord Mahesvara has to be worshipped through the discipline of Karma (action) and Bhakti (Devotion) and not by any other means (85)

One desirous of salvation should worship the Lord after acquiring that supreme Knowledge, His Wealth, the cause and effect and also my inclination (86)

Renouncing all attachments and Knowing the world as full of illusion do thou meditate on the Non-dual Soul, thus shall perceive the great Lord (87)

त्रिविधा भावना ब्रह्मन् प्रोच्यमाना निबोध मे ।
एका मद्विषया तत्र द्वितीयाऽव्यक्तसंश्रया ।
अन्या च भावना ब्राह्मी विज्ञेया सा गुणातिगा ॥८८
आसामन्यतमां चाथ भावनां भावयेद् बुधः ।
अशक्तः संश्रयेदाद्यामित्येषा वैदिकी श्रुतिः ॥८९
तस्मात् सर्वप्रयत्नेन तन्निष्ठस्तत्परायणः ।
समाराध्य विश्वेशं ततो मोक्षमवाप्स्यसि ॥९०

इन्द्रद्युम्न उवाच ।

किं तत् परतरं तत्त्वं का विभूतिर्जनार्दन ।
किं कार्यं कारणं कस्त्वं प्रवृत्तिश्चापि का तव ॥९१

श्रीभगवानुवाच ।

परात्परतरं तत्त्वं परं ब्रह्मैकमव्ययम् ।
नित्यानन्दं स्वयंज्योतिरक्षरं तमसः परम् ॥९२
ऐश्वर्यं तस्य यन्नित्यं विभूतिरिति गीयते ।
कार्यं जगदथाव्यक्तं कारणं शुद्धमक्षरम् ॥९३
अहं हि सर्वभूतानामन्तर्यामीश्वरः परः ।
सर्गस्थित्यन्तकर्तृत्वं प्रवृत्तिर्मम गीयते ॥९४
एतद् विज्ञाय भावेन यथावदखिलं द्विज ।
ततस्त्वं कर्मयोगेन शाश्वतं सम्यगर्चय ॥९५

इन्द्रद्युम्न उवाच ।

के ते वर्णाश्रमाचारा यैः समाराध्यते परः ।
ज्ञानं च कीदृशं दिव्यं भावनात्रयसंस्थितम् ॥९६
कथं सृष्टमिदं पूर्वं कथं संह्रियते पुनः ।
कियत्यः सृष्टयो लोके वंशा मन्वन्तराणि च ।
कानि तेषां प्रमाणानि पावनानि व्रतानि च ॥९७

O Brahman, listen to me as I expound the three-fold meditation, one is that which pertains to myself, the second is concerned with Unmanifest and another is known as Brāhmī which transcends all gunas(attributes) A wise man should take recourse to meditation of any of these three and the Vedic injunction is that a weak person should resort to the first Therefore do thou propitiate the Lord of the universe by all excertion and adherence to him with single devotion thus wouldst *thou attain salvation* (88-90)

Indradyumna said O Janārdana, (please explain to me) what is that Supreme Knowledge, what is Wealth (Vibhūti) What is Cause, what is effect, who art thou and what thy inclination (pravṛtti) be (91)

The Lord said The sole indestructible Brahman is the Supremest Knowledge that which is perpetually blissful, self-luminous, undecaying and beyond all gloom (92)

The external power of it is called by the name of Wealth (Vibhūti) the Cosmos is the effect and the pure unmanifest undecaying (spirit) is the Cause. I am the highest Lord regulator of the internal feelings of all beings and the work of creation, protection and annihilation is *termed as my inclination (pravṛtti)* O twice-born one, do thou perfectly and constantly propitiate (the great Lord) through the path of Action after correctly Knowing all these by contemplation *(93-95)*

Indradyumna said : What are the duties attendant on the system of Varṇa (Caste) and the *Āśrama (stages of life)* through which the Supreme (Brahman) is worshipped ? What again is the divine knowledge based on the three classes of meditation ? (96)

How was this (Universe) created in the past and how again was it destroyed ? How many creations are there in the

तीर्थान्यर्कादिसंस्थानं पृथिव्यायामविस्तरे ।
कति द्वीपाः समुद्राश्च पर्वताश्च नदीनदाः ।
ब्रूहि मे पुण्डरीकाक्ष यथावदधुनाऽखिलम् ॥९८

श्रीकूर्म उवाच ।

एवमुक्तोऽथ तेनाहं भक्तानुग्रहकाम्यया ।
यथावदखिलं सर्वमवोचं मुनिपुंगवाः ॥९९
व्याख्यायाशेषमेवेदं यत्पृष्टोऽहं द्विजेन तु ।
अनुगृह्य च तं विप्र तत्रैवान्तर्हितोऽभवम् ॥१००
सोऽपि तेन विधानेन मदुक्तेन द्विजोत्तमः ।
आराधयामास परं भावपूतः समाहित ॥१०१
त्यक्त्वा पुत्रादिषु स्नेहं निर्द्वन्द्वो निष्परिग्रहः ।
संन्यस्य सर्वकर्माणि परं वैराग्यमाश्रितः ॥१०२
आत्मन्यात्मानमन्वीक्ष्य स्वात्मन्येवाखिलं जगत् ।
संप्राप्य भावनामन्त्या ब्राह्मीमक्षरपूर्विकाम् ॥१०३
अवाप परमं योगं येनैकं परिपश्यति ।
यं विनिद्रा जितश्वासाः काङ्क्षन्ते मोक्षकाङ्क्षिणः ॥१०४
ततः कदाचिद् योगीन्द्रो ब्रह्माणं द्रष्टुमव्ययम् ।
जगामादित्यनिर्देशान्मानसोत्तरपर्वतम् ।
आकाशेनैव विप्रेन्द्रो योगैश्वर्यप्रभावतः ॥१०५
विमानं सूर्यसंकाशं प्रादुर्भूतमनुत्तमम् ।
अन्वगच्छन् देवगणा गन्धर्वाप्सरसां गणाः ।
दृष्ट्वाऽन्ये पथि योगीन्द्रं सिद्धा ब्रह्मर्षयो ययुः ॥१०६

world and how many are the genealogies and the periods of the Manus What are again their lengths What are the sacred Vows, the seats of pilgrimage, the position of the planets headed by the Sun, and the length and expanses of the earth ? How many are the continents, oceans, mountains, streams and rivers ? O thou lotus eyed Lord, do tell me all this accurately (97-98)

Kūrma said O illustrious sages, thus addressed by him and wishing to confer a favour to the devotee, I spoke out all as they are (99)

Having perfectly explained to the Brāhmana what I was asked by him and thus conferring for favour on him I disappeared from that very spot (100)

O excellent sages pure in heart he too in accordance with the instructions imparted by me worshipped the Supreme Lord through deep meditation (101)

Setting aside his affection for his sons and other (relatives), indifferent to the opposite feelings (like pleasures and pain) forsaking his consort and renouncing all (world) activities, he betook to complete renunciation (102)

Reflecting on the Soul within his own self, perceiving the entire world within his own self and resorting to that ultimate devotion relating to Brahman attended by the contemplation of mystic syllables (103)

He attained that supreme beatitude by which the sages perceive the sole Supreme spirit, that which the sleepless, breath-controlled (yogins) desirous of the final beautitude aspire for (104)

Thereafter once the illustrious Yogin on the advice of Āditya proceeded to the mountain north of Mānasa in order to see the Imperishable (God) Brahma through the air by his power of yoga Then an excellent heavenly car resembling the Sun in lustre appeared in the sky The gods as well as the multitude of Gandharvas, Apsaras, Siddhis and the Brahmarsis and others followed the highest of the meditators as they beheld him on the way (105, 106)

ततः स गत्वा तु गिरिं विवेश सुरवन्दितम् ।
स्थानं तद् योगिभिर्जुष्टं यत्रास्ते परमः पुमान् ॥१०७
संप्राप्य परमं स्थानं सूर्यायुतसमप्रभम् ।
विवेश चान्तर्भवनं देवानां च दुरासदम् ॥१०८
विचिन्तयामास परं शरण्यं सर्वदेहिनाम् ।
अनादिनिधनं देवं देवदेवं पितामहम् ॥१०९
ततः प्रादुरभूत् तस्मिन् प्रकाशः परमात्मनः ।
तन्मध्ये पुरुषं पूर्वमपश्यत् परमं पदम् ॥११०
महान्तं तेजसो राशिमगम्यं ब्रह्मविद्विषाम् ।
चतुर्मुखमुदाराङ्गमर्चिभिरुपशोभितम् ॥१११
सोऽपि योगिनमन्वीक्ष्य प्रणमन्तमुपस्थितम् ।
प्रत्युद्गम्य स्वयं देवो विश्वात्मा परिषस्वजे ॥११२
परिष्वक्तस्य देवेन द्विजेन्द्रस्याथ देहतः ।
निर्गत्य महती ज्योत्स्ना विवेशादित्यमण्डलम् ।
ऋग्यजुःसामसंज्ञं तत् पवित्रममलं पदम् ॥११३
हिरण्यगर्भो भगवान् यत्रास्ते हव्यकव्यभुक् ।
द्वारं तद् योगिनामाद्यं वेदान्तेषु प्रतिष्ठितम् ।
ब्रह्मतेजोमयं श्रीमन्निष्ठा चैव मनीषिणाम् ॥११४
दृष्टमात्रो भगवता ब्रह्मणार्चिर्मयो मुनिः ।
अपश्यदैश्वरं तेजः शान्तं सर्वत्रगं शिवम् ॥११५
स्वात्मानमक्षरं व्योम तद् विष्णोः परमं पदम् ।
आनन्दमचलं ब्रह्म स्थानं तत्पारमेश्वरम् ॥११६
सर्वभूतात्मभूतः स परमैश्वर्यमास्थितः ।
प्राप्तवानात्मनो धाम यत्तन्मोक्षाख्यमव्ययम् ॥११७

Then going by the mountain side he entered that site which is resorted to by Yogins and extolled by gods the sacred spot where rests the Supreme Being (107)

Reaching the highest spot equal in lustre to ten thousand suns he got inside the inner mansion inaccessible even to the gods (108)

There he contemplated on the grandsire *the god of the gods, the* refuge of all beings, the one who has neither origin nor annihilation (109)

Then there appeared a marvellous *light of the great Lord, in which he beheld* the ancient Primordial Spirit (110)

(Which was) a great mass of radiance inconceivable to those hostile to Brahman possessed of four faces, of dignified mien and shining with all pervading lustre (111)

On seeing the yogin bowing down before Him the universe-souled lord also himself advanced and hugged him (112)

From the body of the illustrious Brāhmaṇa embraced by the Lord came out a great radiance and entered the solar orb That solar orb which is termed as Ṛk Yajus as and Sāman That sacred and pure station where dwells the Lord Hiraṇyagarbha (born of a golden egg), eater of *the oblations offered to fire and* to the Manes and which is the primary medium for the yogins as determined by the Vedānta, luminous by the spirit of *Brahman,* glorious and *the object of* devotion for the wise (113, 114)

Being viewed by the Lord Brahman the resplendent saint atonce beheld the *divine splendour, calm, all pervasive and* auspicious (115)

The splendour (which is), the Soul itself, imperishable, ethereal, the highest seat of Viṣṇu blissful, immovable, the dwelling place of the Brahman of the Supreme Lord (116)

Stationed in the soul of every being and endowed with the supreme wealth, he *reached the seat of that Primordial Soul* which is known as that undecaying Mokṣa (117)

तस्मात् सर्वप्रयत्नेन वर्णाश्रमविधौ स्थितः ।
समाश्रित्यान्तिमं भावं मायां लक्ष्मीं तरेद् बुधः ॥११८

सूत उवाच ।

व्याहृता हरिणा त्वेवं नारदाद्या महर्षयः ।
शक्रेण सहिताः सर्वे पप्रच्छुर्गरुडध्वजम् ॥११९

ऋषय ऊचुः ।

देवदेव हृषीकेश नाथ नारायणामल ।
तद् वदाशेषमस्माकं यदुक्तं भवता पुरा ॥१२०
इन्द्रद्युम्नाय विप्राय ज्ञानं धर्मादिगोचरम् ।
शुश्रूषुश्चाप्ययं शक्रः सखा तव जगन्मय ॥१२१

ततः स भगवान् विष्णुः कूर्मरूपी जनार्दनः ।
रसातलगतो देवो नारदाद्यैर्महर्षिभिः ॥१२२
पृष्टः प्रोवाच सकलं पुराणं कौर्ममुत्तमम् ।
सन्निधौ देवराजस्य तद् वक्ष्ये भवतामहम् ॥१२३
धन्यं यशस्यमायुष्यं पुण्यं मोक्षप्रदं नृणाम्।
पुराणश्रवणं विप्राः कथनं च विशेषतः ॥१२४
श्रुत्वा चाध्यायमेवैकं सर्वपापैः प्रमुच्यते ।
उपाख्यानमथैकं वा ब्रह्मलोके महीयते ॥१२५
इदं पुराणं परमं कौर्मं कूर्मस्वरूपिणा ।
उक्तं देवाधिदेवेन श्रद्धातव्यं द्विजातिभिः ॥१२६

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे प्रथमोऽध्यायः ॥१॥

Therefore should the wise man get through the spell of Illusion by practising the rules of Varna and Āśrama with all efforts and taking recourse to deep devotion (118)

Sūta said Being thus addressed by Hari all the great sages headed by Nārada together with Indra asked the garuda-bannered (Hari) (119)

The sages said. O thou lord of Gods, Hṛṣīkeśa, the protector, Narayana the imperishable One, do thou tell us everything which was uttered by thee to the twice-born Indradyumna, all that knowledge relating to Dharma and other things imparted to him We as also your friend Indra are very eager to hear about these (120-121)

Thereafter the lord Viṣṇu, the Tortoise formed Janārdana stationed in the nether regions being thus asked by the sages headed by Nārada, narrated in full the excellent Kūrma-Purāṇa in presence of Indra, which I shall (presently) relate to you (122-123)

O you Brahmanas hearing of the Purāṇa, and reading it particularly is laudable, conducive to fame and long life, virtuous and leading to final liberation for all men (124)

By hearing one chapter of it or even a short narrative one is liberated from all sins and is adored in the region of Brahman (125)

This great Kūrma Purāṇa narrated by the Tortoise formed overlord of the gods should be revered by the twice born, (126)

Thus ends the first chapter of the First Part of Kūrma Purana.
Consisting of Six thousand verses —I

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श्रीकूर्म उवाच ।

शृणुध्वमृषय सर्वे यत्पृष्टोऽह जगद्धितम् ।
वक्ष्यमाण मया सर्वमिन्द्रद्युम्नाय भाषितम् ॥१
भूतैर्भव्यैर्भविष्यद्भिश्चरितैरुपबृंहितम् ।
पुराण पुण्यद नृणा मोक्षधर्मानुकीर्तनम् ॥२
अह नारायणो देव पूर्वमास न मे परम् ।
उपास्य विपुला निद्रा भोगिशय्या समाश्रित ॥३
चिन्तयामि पुन सृष्टि निशान्ते प्रतिबुध्य तु ।
ततो मे सहसोत्पन्न प्रसादो मुनिपुगवा ॥४
चतुर्मुखस्ततो जातो ब्रह्मा लोकपितामह ।
तदन्तरेऽभवत् क्रोध कस्माच्चित् कारणात् तदा ॥५
आत्मनो मुनिशार्दूलास्तत्र देवो महेश्वर ।
रुद्र क्रोधात्मजो जज्ञे शूलपाणिस्त्रिलोचन ।
तेजसा सूर्यसकाशस्त्रैलोक्य सहरन्निव ॥६
तत श्रीरभवद् देवी कमलायतलोचना ।
सुरूपा सौम्यवदना मोहिनी सर्वदेहिनाम् ॥७
शुचिस्मिता सुप्रसन्ना मङ्गला महिमास्पदा ।
दिव्यकान्तिसमायुक्ता दिव्यमाल्योपशोभिता ॥८
नारायणी महामाया मूलप्रकृतिरव्यया ।
स्वधाम्ना पूरयन्तीद मत्पार्श्वं समुपाविशत् ॥९

2

Kurma said O sages, do ye all listen as I relate to that ye have asked of me and which conducive to the weal of the world, had all been narrated to Indradyumna (1)

(Do you listen to that) Purāna, the yielder of religious merits for men, supplemented by tales of the past, present and future, and embodying the duties for attaining the final liberation (2)

I Lord Nārāyana, excepting whom there was none, existed in the past by taking to a deep slumber on the hood of the snake (3)

Waking up at the end of the night while I was pondering over creation, all at once O chief of the sages, graciousness descended upon myself (4)

Out of it was born the four faced Brahman, the grandsire of the world Thereafter, due to some cause was generated anger (5)

In me O foremost among the sages wherefrom was born Lord Mahesvara Rudra, the offspring of Anger, the trident-bearing three eyed one, resembling the sun in splendour destroying the three worlds as it were (6)

Then came the goddess Lakṣmī possessed of eyes as wide as the lotus the graceful lovely faced one, the enraptures of all beings (7)

The sweet smiling one gracious auspicious, glorious, endowed with heavenly grace and adorned by heavenly garlands (8)

Nārāyanī, Mahāmāyā, the great Enchantress, the original and undecaying Prakṛti, sat by my side radiating this entire spot with her own splendour (9)

तां दृष्ट्वा भगवान् ब्रह्मा मामुवाच जगत्पतिः ।
मोहायाशेषभूतानां नियोजय सुरूपिणीम् ।
येनेयं विपुला सृष्टिर्वर्द्धते मम माधव ॥१०
तथोक्तोऽहं श्रियं देवीमब्रुवं प्रहसन्निव ।
देवीदमखिलं विश्वं सदेवासुरमानुषम् ।
मोहयित्वा ममादेशात् संसारे विनिपातय ॥११
ज्ञानयोगरतान् दान्तान् ब्रह्मिष्ठान् ब्रह्मवादिनः ।
अक्रोधनान् सत्यपरान् दूरतः परिवर्जय ॥१२
ध्यायिनो निर्ममान् शान्तान् धार्मिकान् वेदपारगान् ।
जापिनस्तापसान् विप्रान् दूरतः परिवर्जय ॥१३
वेदवेदान्तविज्ञानसंछिन्नाशेषसंशयान् ।
महायज्ञपरान् विप्रान् दूरतः परिवर्जय ॥१४
ये यजन्ति जपैर्होमैर्देवदेवं महेश्वरम् ।
स्वाध्यायेनेज्यया दूरात् तान् प्रयत्नेन वर्जय ॥१५
भक्तियोगसमायुक्तानीश्वरार्पितमानसान् ।
प्राणायामादिषु रतान् दूरात् परिहरामलान् ॥१६
प्रणवासक्तमनसो रुद्रजप्यपरायणान् ।
अथर्वशिरसोऽध्येतॄन् धर्मज्ञान् परिवर्जय ॥१७
बहुनाऽत्र किमुक्तेन स्वधर्मपरिपालकान् ।
ईश्वराराधनरतान् मन्नियोगान्न मोहय ॥१८
एवं मया महामाया प्रेरिता हरिवल्लभा ।
यथादेशं चकारासौ तस्माल्लक्ष्मीं समर्चयेत् ॥१९

Beholding her, the Venerable Brahman, lord of the worlds said to me, "Be pleased to employ this highly graceful one, O Mādhava, for the enchantment of all beings whereby this enormous creation of mine might prosper. (10)

Addressed thus, I spoke smilingly to the goddess Lakṣmī, O goddess, do thou at my behest cast this entire world together with deities, demons and men down into worldly illusion under your spell (11)

But, do thou leave off those who are engrossed in the acquisition of knowledge, the self-restrained, those who are thoroughly proficient in the Vedas, or expound them, who are free from anger or are devoted to truth (12)

Do thou also exempt the meditators those who are free from attachment the calm, the pious, those who have mastered the Vedas, those engaged in muttering prayers, the sages, and the Brāhmaṇas (13)

And do thou also exclude from distance those whose doubts have been dispelled in their entirety by a thorough knowledge of the Vedas and the Vedānta and also those Brāhmaṇas who are occupied in the performance of great sacrifices (14)

Do thou carefully exclude them who propitiate Maheśvara, the lord of the lord of the deities, through muttering of prayers, or by throwing oblations into the consecrated fire, or by a study of the Vedas or the performance of sacrifices (15)

Do thou leave off those who are intent on the path of devotion, or have surrendered themselves to the Master, or are engaged in Yogic exercises like the Prāṇāyāma, and are stainless (in character) (16)

Do thou also exempt those whose minds are attached to the sacred syllable Praṇava, or are engaged in the repetition of the name of Rudra or in the study of the Atharvaśiras or are versed in the tenets of religion (17)

There is no need to expatiate on it, doest not thou, at my behest, delude those who follow their own duties and are devoted to the worship of the Lord (18)

Urged by me thus, Mahāmāyā, the beloved of Hari, carried out the orders as directed—hence should the Lakṣmī be worshipped (19)

श्रियं ददाति विपुला पुष्टिं मेधा यशो वलम् ।
अर्चिता भगवत्पत्नी तस्माल्लक्ष्मीं समर्चयेत् ॥२०
ततोऽसृजत् स भगवान् ब्रह्मा लोकपितामहः ।
चराचराणि भूतानि यथापूर्वं ममाज्ञया ॥२१
मरीचिभृग्वङ्गिरसः पुलस्त्यं पुलहं क्रतुम् ।
दक्षमत्रिं वसिष्ठं च सोऽसृजद् योगविद्यया ॥२२
नवैते ब्रह्मणः पुत्रा ब्रह्माणो ब्राह्मणोत्तमा ।
ब्रह्मवादिन एवैते मरीच्याद्यास्तु साधकाः ॥२३
ससर्ज ब्राह्मणान् वक्त्रात् क्षत्रियाश्च भुजाद् विभुः ।
वैश्यानूरुद्वयाद् देवः पादाच्छूद्रान् पितामहः ॥२४
यज्ञनिष्पत्तये ब्रह्मा शूद्रवर्जं ससर्ज ह ।
गुप्तये सर्ववेदानां तेभ्यो यज्ञो हि निर्बभौ ॥२५
ऋचो यजूंषि सामानि तथैवाथर्वणानि च ।
ब्रह्मणः सहजं रूपं नित्यैषा शक्तिरव्यया ॥२६
अनादिनिधना दिव्या वागुत्सृष्टा स्वयम्भुवा ।
आदौ वेदमयी भूता यतः सर्वाः प्रवृत्तयः ॥२७
अतोऽन्यानि तु शास्त्राणि पृथिव्यां यानि कानिचित् ।
न तेषु रमते धीरः पाषण्डी तेन जायते ॥२८
वेदार्थवित्तमैः कार्यं यत्स्मृतं मुनिभिः पुरा ।
स ज्ञेयः परमो धर्मो नान्यशास्त्रेषु संस्थितः ॥२९
या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।
सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥३०

As Laksmi, the consort of the lord, bestows immense wealth, succour, intelligence, *fame and power when propitiated* so should she be worshipped (20)

Then under my instructions, the lord Brahman, the grandsire of the world created all the beings, movable and immovable in due order (21)

Through the power of 'Yoga', he created Marici, Bhrgu, Angiras, Pulastya, Pulaha, Kratu, Daksa, Atri and also Vasistha (22)

These nine sons of Brahmana, headed by Marici, most excellent among the Brāhmanas, are all masters of the Vedas and are possessed of supernatural powers (23)

The lord Creator, the grandsire, then created the Brāhmanas from his mouth, the Ksatriyas from his arm, the Vaisyas from his two thighs and the Śūdras from his feet (24)

For the performance of sacrifices and the preservation of all the Vedas did Brahman create the above, barring the Sūdras, and by them the sacrifices were accomplished (25)

The Rks, *the Yajus, the Sāmans* and likewise the Atharvans are the innate embodiments of Brahman, they constitute an eternal and imperishable power (26)

Divine speech, beginningless and endless, and embodying the Vedas, was first introduced by the self born lord, whence issued forth the flow of all utterance (27)

Regarding the branches of study other than the above that are prevalent on the earth, the prudent do never enjoy in those, since one grows impious by a study of these others (28)

The duties prescribed by *the sages of* old, the highest masters of the Vedas, should be considered as the supreme laws, and these are not to be found in the other branches of study (29)

The heterodox doctrines opposed to the Vedas, and the sinister interpretations are all futile in the next world, *they* are actually steeped in gloom (tamas) (30)

पूर्वकल्पे प्रजा जाता सर्वबाधाविवर्जिता ।
शुद्धान्त करणा सर्वा स्वधर्मनिरता सदा ॥३१
तत कालवशात् तासा रागद्वेषादिकोऽभवत् ।
अधर्मा मुनिशार्दूला स्वधर्मप्रतिबन्धक ॥३२
तत सा सहजा सिद्धिस्तासा नातीव जायते ।
रजोमात्रात्मिकास्तासा सिद्धयोऽन्यास्तदाभवन् ॥३३
तासु क्षीणास्वशेषासु कालयोगेन ता पुन ।
वार्त्तोपाय पुनश्चक्रुर्हस्तसिद्धि च कर्मजाम् ।
ततस्तासा विभुर्ब्रह्मा कर्माजीवमकल्पयत् ॥३४
स्वायम्भुवो मनु पूर्वं धर्मान् प्रोवाच धर्मदृक् ।
साक्षात् प्रजापतेर्मूर्तिर्निसृष्टा ब्रह्मणा द्विजा ।
भृग्वादयस्तद्वचनाच्छ्रुत्वा धर्मानथोचिरे ॥३५
यजन याजन दान ब्राह्मणस्य प्रतिग्रहम् ।
अध्यापन चाध्ययन षट् कर्माणि द्विजोत्तमा ॥३६
दानमध्ययन यज्ञो धर्म क्षत्रियवैश्ययो ।
दण्डो युद्ध क्षत्रियस्य कृषिर्वैश्यस्य शस्यते ॥३७
शुश्रूषैव द्विजातीना शूद्राणा धर्मसाधनम् ।
कारुकर्म तथाजीव पाकयज्ञोऽपि धर्मत ॥३८
तत स्थितेषु वर्णेषु स्थापयामास चाश्रमान् ।
गृहस्थ च वनस्थ च भिक्षुक ब्रह्मचारिणम् ॥३९
अग्नयोऽतिथिशुश्रूषा यज्ञो दान सुरार्चनम् ।
गृहस्थस्य समासेन धर्मोऽय मुनिपुगवा ॥४०

In the ancient times the people born were free from all affliction were possessed of pure heart, and all constantly occupied in the performance of their own duties (31)

Thereafter, under the influence of time love, hatred impiety and all that hinders the performance of one s duty grew in them (32)

Therefore perfection did not come to them as easily as before, and another kind of accomplishment invested with passion was attained by them (33)

As these attainments grew meagre in course of time they took to trade and commerce and manual skill acquired by practice Then Brahma the Creator ordained them to be labourers (34)

The self born Manu familiar with religion, expounded the religious laws in the beginning Thereafter the Brāhmaṇas headed by Bhrgu, who had been created by Brahman as visible embodiments of the Progenitor, imparted the laws of religion as expounded by him (Manu) (35)

Performing sacrifices getting sacrifices performed by others charity accepting of gifts studying and teaching, these six, O excellent Brahmanas, are assigned as the duty of a Brahmana (36)

Offering of gifts, studying and performance of sacrifices are the common duties for the Ksatriya and the Vaisya while the exercise of judicial authority and warfare for the Ksatriya and agriculture for the Vaisya are commended (as their respective duties) (37)

Hearkening to the twice born ones is for the Sudras the soul instrument for practising dharma' artizanship is their livelihood and they may also perform the domestic sacrifices in accordance with laws (38)

When the varnas' were thus established, he found the institution of the stages of life asramas', of the householder, the forest dweller, the ascetic and the Brahmacarin (39)

Maintenance of the sacred fire attention to the guests, performance of sacrifice, bestowing of charity and worship of the gods these are, O foremost of ascetics, in brief the duties of a householder (40)

होमो मूलफलाशित्वं स्वाध्यायस्तप एव च ।
संविभागो यथान्यायं धर्मोऽयं वनवासिनाम् ॥४१
भैक्षाशनं च मौनित्वं तपो ध्यानं विशेषतः ।
सम्यग्ज्ञानं च वैराग्यं धर्मोऽयं भिक्षुके मतः ॥४२
भिक्षाचर्या च शुश्रूषा गुरोः स्वाध्याय एव च ।
सन्ध्याकर्माग्निकार्यं च धर्मोऽयं ब्रह्मचारिणाम् ॥४३
ब्रह्मचारिवनस्थानां भिक्षुकाणां द्विजोत्तमाः ।
साधारणं ब्रह्मचर्यं प्रोवाच कमलोद्भवः ॥४४
ऋतुकालाभिगामित्वं स्वदारेषु न चान्यतः ।
पर्ववर्जं गृहस्थस्य ब्रह्मचर्यमुदाहृतम् ॥४५
आगर्भसम्भवादाद्यात् कार्यं तेनाप्रमादतः ।
अकुर्वाणस्तु विप्रेन्द्रा भ्रूणहा तु प्रजायते ॥४६
वेदाभ्यासोऽन्वहं शक्त्या श्राद्धं चातिथिपूजनम् ।
गृहस्थस्य परो धर्मो देवताभ्यर्चनं तथा ॥४७
वैवाह्यमग्निमिन्धीत सायं प्रातर्यथाविधि ।
देशान्तरगतो वाऽथ मृतपत्नीक एव वा ॥४८
त्रयाणामाश्रमाणां तु गृहस्थो योनिरुच्यते ।
अन्ये तमुपजीवन्ति तस्माच्छ्रेयान् गृहाश्रमी ॥४९
ऐकाश्रम्यं गृहस्थस्य त्रयाणां श्रुतिदर्शनात् ।
तस्माद् गार्हस्थ्यमेवैकं विज्ञेयं धर्मसाधनम् ॥५०
परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।
सर्वलोकविरुद्धं च धर्ममप्याचरेन्न तु ॥५१

Making oblations to the sacred fire, living only on roots and fruits, studying and penance as well as equitable distribution (of property) are the duties of the forest dwellers (41)

Living on alms, vow of silence, practice of austerities meditation, acquisition of perfect knowledge and renunciation are the duties enjoined upon an ascetic (42)

Begging of alms, hearkening to the preceptor, devotion to studies observance of the daily sandhyā' prayers, and preservation of the sacred fire constitute the duty for the Brahmacārins (43)

Brahmacarya' (continence) is a duty, O excellent Brāhmanas, common to the Brahmacārin the forest dweller and the ascetic—declared the 'lotus born lord (Brahman)' (44)

Union with one's own wife and not with others, at the time after the menstrual period except on parva days, is said to constitute 'Brahmacarya' (continence) for the householder (45)

Such intercourse should be carried without fail, therefore, up to the time of the first conception Abstainers, O chiefs among the Brāhmanas become killers of *embryos* (46)

Daily study of the Vedas performance of Srāddha (obsequial ceremony and oblations *to the Manes) commensurate* with one's resources hospitality to the guests and worship of the deities are the highest duties for a house holder (47)

If sojourning in another land or if a widower, a householder should kindle the nuptial fire in the *morning and evening* in accordance with rites (48)

Since the householder's āśrama is said to be the fountain of all the three stages of life which subsist on it hence the householder is blessed (49)

All the three Vedas observe the singular *superiority of the householder's* stage of life, hence the householder's 'āśrama' should be regarded as the soul instrument *for following a religious life* (50)

One should abjure the *pursuit of riches* and desires if these are bereft of religion,

धर्मात् सजायते ह्यर्थो धर्मात् कामोऽभिजायते ।
धर्म एवापवर्गाय तस्माद् धर्मं समाश्रयेत् ॥५२
धर्मश्चार्थश्च कामश्च त्रिवर्गस्त्रिगुणो मत ।
सत्त्व रजस्तमश्चेति तस्माद्धर्मं समाश्रयेत् ॥५३
ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसा ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसा ॥५४
यस्मिन् धर्मसमायुक्तावर्थकामौ व्यवस्थितौ ।
इह लोके सुखी भूत्वा प्रेत्यानन्त्याय कल्पते ॥५५
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य एव वेद धर्मार्थकाममोक्षस्य मानव ।
माहात्म्य चानुतिष्ठेत स चानन्त्याय कल्पते ॥५७
तस्मादर्थं च काम च त्यक्त्वा धर्मं समाश्रयेत् ।
धर्मात् सजायते सर्वमित्याहुर्ब्रह्मवादिन ॥५८
धर्मेण धार्यते सर्वं जगत् स्थावरजङ्गमम् ।
अनादिनिधना शक्ति सैषा ब्राह्मी द्विजोत्तमा ॥५९
कर्मणा प्राप्यते धर्मो ज्ञानेन च न सशय ।
तस्माज्ज्ञानेन सहित कर्मयोग समाचरेत् ॥६०
प्रवृत्त च निवृत्त च द्विविध कर्म वैदिकम् ।
ज्ञानपूर्वं निवृत्त स्यात् प्रवृत्त यदतोऽन्यथा ॥६१

nor should one practise such a religion which be opposed to the entire world (51)

From 'dharma' is produced wealth, from Dharma is obtained the fulfilment of all desires and Dharma is conducive to the final liberation, hence should one adhere to dharma' (52)

The three objects of dharma' (piety), 'artha' (riches), and 'kama' (desires) are regarded as the three attributes, 'Sattva' (virtue), rajas' (passion) and tamas' (ignorance) therefore should one cling to 'dharma' (53)

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The entire world, mobile and immobile, is supported by dharma', it is that divine power, O excellent Brahmanas, which was neither beginning nor end (59)

Dharma' can be attained through (right) deed, and also no doubt through the acquisition of knowledge, therefore should one perform 'Karma' (worldly actions) in consonance with knowledge (60)

Vedic action is two fold one characterised by a flow of activity and the other by abstention The one characterised by abstention is accompanied by knowledge while the other is destitute of it (61)

निवृत्त सेवमानस्तु याति तत् परम पदम् ।
तस्मान्निवृत्त ससेव्यमन्यथा ससरेत् पुन ॥६२
क्षमा दमो दया दानमलोभस्त्याग एव च ।
आर्जव चानसूया च तीर्थानुसरण तथा ॥६३
सत्य सन्तोष आस्तिक्य श्रद्धा चेन्द्रियनिग्रह ।
देवताभ्यर्चन पूजा ब्राह्मणाना विशेषत ॥६४
अहिंसा प्रियवादित्वमपैशुन्यमकल्कता ।
सामासिकमिम धर्मं चातुर्वर्ण्येऽब्रवीन्मनु ॥६५
प्राजापत्य ब्राह्मणाना स्मृत स्थान क्रियावताम् ।
स्थानमैन्द्र क्षत्रियाणा सग्रामेष्वपलायिनाम् ॥६६
वैश्याना मारुत स्थान स्वधर्ममनुवर्तताम् ।
गान्धर्व शूद्रजातीना परिचारेण वर्तताम् ॥६७
अष्टाशीतिसहस्राणामृषीणामूर्ध्वरेतसाम् ।
स्मृत तेषा तु यत्स्थान तदेव गुरुवासिनाम् ॥६८
सप्तर्षीणा तु यत्स्थान स्मृत तद् वै वनौकसाम् ।
प्राजापत्य गृहस्थाना स्थानमुक्त स्वयभुवा ॥६९
यतीना यतचित्ताना न्यासिनामूर्ध्वरेतसाम् ।
हैरण्यगर्भं तत् स्थान यस्मान्नावर्तते पुन ॥७०
योगिनाममृत स्थान व्योमाख्य परमाक्षरम् ।
आनन्दमैश्वर धाम सा काष्ठा सा परा गति ॥७१

ऋषय ऊचु ।

भगवन् देवतारिघ्न हिरण्याक्षनिषूदन ।
चत्वारो ह्याश्रमा प्रोक्ता योगिनामेक उच्यते ॥७२

He who follows the path of abstention attains the supreme goal, therefore the course of abstention should be pursued, otherwise one would have to re enter the worldly life (62)

Forbearance, self-restraint, charity, absence of avarice, renunciation upright ness absence of malice, pilgrimage, truth fulness contentment, faith in God devo tion control of the senses, worship of the deities homage especially to the Brahma nas, non violence, affability in address, non wickedness sinlessness—these, said *Manu are in brief the duties of the four* castes (63 65)

The region of Prajapati is assigned to the Brāhmanas who practise the religious rites and that of Indra to the Ksatriyas who do *not run away from the battle* fields (66)

Similarly, *the* region of the winds (Marus) is assigned to the Vaisyas who follow the duties prescribed for them, and that of the Gandharvas to the Śūdras who go by their profession of attending to the people of the other castes (67)

The region that belongs to the eighty eight thousand ascetics the practisers of perpetual celibacy is assigned to the Brahmacari' pupils residing in the house of the preceptors (68)

The region that belongs to Saptarsis is *assigned to the foresters, and that of* Prajapati to the householders--thus has been ordained by the self born one (69)

To the ascetics, possessed of subdued mind and renounced attitude practising perpetual celibacy, is assigned that region of Hiranyagarbha wherefrom none returns (to this mundane world) (70)

That region named as full of bliss Vyoma' is the immortal abode of the Yogins, the supreme imperishable seat of the lord, the last extremity the highest goal (71)

The sages said O revered lord, exter minator of the enemies of gods, slayer of *Hiranyākṣa, the stages of life (āśramas)* are stated to be four in number and yet

धर्मात् सजायते ह्यर्थो धर्मात् कामोऽभिजायते ।
धर्म एवापवर्गाय तस्माद् धर्म समाश्रयेत् ॥५२
धर्मश्चार्थश्च कामश्च त्रिवर्गस्त्रिगुणो मत· ।
सत्व रजस्तमश्चेति तस्माद्धर्मं समाश्रयेत् ॥५३
ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसा ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥५४
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कर्मणा प्राप्यते धर्मो ज्ञानेन च न सशय ।
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आर्जव चानसूया च तीर्थानुसरण तथा ॥६३
सत्य सन्तोष आस्तिक्य श्रद्धा चेन्द्रियनिग्रह ।
देवताभ्यर्चन पूजा ब्राह्मणाना विशेषत ॥६४
अहिंसा प्रियवादित्वमपैशुन्यम कल्कता ।
सामासिकमिम धर्म चातुर्वर्ण्येऽब्रवीन्मनु ॥६५
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गान्धर्व शूद्रजातीना परिचारेण वर्तताम् ॥६७

अष्टाशीतिसहस्राणामृषीणामूर्ध्वरेतसाम् ।
स्मृत तेषा तु यत्स्थान तदेव गुरुवासिनाम् ॥६८
सप्तर्षीणा तु यत्स्थान स्मृत तद् वै वनौकसाम् ।
प्राजापत्य गृहस्थाना स्थानमुक्त स्वयभुवा ॥६९
यतीना यतचित्ताना न्यासिनामूर्ध्वरेतसाम् ।
हैरण्यगर्भ तत् स्थान यस्मान्नावर्तते पुन ॥७०
योगिनाममृत स्थान व्योमाख्य परमाक्षरम् ।
आनन्दमैश्वर धाम सा काष्ठा सा परा गति ॥७१

ऋषय ऊचु ।

भगवन् देवतारिघ्न हिरण्याक्षनिषूदन ।
चत्वारो ह्याश्रमा प्रोक्ता योगिनामेक उच्यते ॥७२

He who follows the path of abstention attains the supreme goal, therefore the course of abstention should be pursued, otherwise one would have to re enter the worldly life (62)

Forbearance, self-restraint, charity, absence of avarice, renunciation upright ness, absence of malice, pilgrimage, truthfulness contentment, faith in God, devo tion control of the senses, worship of the deities homage especially to the Brahmanas, non-violence, affability in address, non-wickedness sinlessness—these, said Manu are in brief the duties of the four castes (63-65)

The region of Prajapati is assigned to the Brahmanas who practise the religious rites and that of Indra to the Kstriyas who do not run away from the battle fields (66)

Similarly, the region of the winds (Marus) is assigned to the Vaisyas who follow the duties prescribed for them, and that of the Gandharvas to the Śūdras who go by their profession of attending to the people of the other castes (67)

The region that belongs to the eighty eight thousand ascetics, the practisers of perpetual celibacy is assigned to the Brahmacari' pupils residing in the house of the preceptors (68)

The region that belongs to Saptarsis is assigned to the foresters, and that of Prajapati to the householders—thus has *been ordained by the self born one* (69)

To the ascetics, possessed of subdued mind and renounced attitude, practising perpetual celibacy, is assigned that region of Hiranyagarbha wherefrom none returns (to this mundane world) (70)

That region named as full of bliss Vyoma' is the immortal abode of the Yogins, the supreme imperishable seat of the lord, the last extremity, the highest goal (71)

The sages said O revered lord, exterminator of the enemies of gods, slayer of Hiranyākṣa, the stages of life (āśramas) are *stated to be four in number* and yet

श्रीकूर्म उवाच ।

सर्वकर्माणि संन्यस्य समाधिमचलं श्रित. ।
य आस्ते निश्चलो योगी स संन्यासी न पञ्चमः ॥७३

सर्वेषामाश्रमाणां तु द्वैविध्यं श्रुतिदर्शितम् ।
ब्रह्मचार्युपकुर्वाणो नैष्ठिको ब्रह्मतत्परः ॥७४

योऽधीत्य विधिवद् वेदान् गृहस्थाश्रममाव्रजेत् ।
उपकुर्वाणको ज्ञेयो नैष्ठिको मरणान्तिकः ॥७५

उदासीनः साधकश्च गृहस्थो द्विविधो भवेत् ।
कुटुम्बभरणे यत्तः साधकोऽसौ गृही भवेत् ॥७६

ऋणानि त्रीण्यपाकृत्य त्यक्त्वा भार्याधनादिकम् ।
एकाकी यस्तु विचरेदुदासीनः स मौक्षिकः ॥७७

तपस्तप्यति योऽरण्ये यजेद् देवान् जुहोति च ।
स्वाध्याये चैव निरतो वनस्थस्तापसो मतः ॥७८

तपसा कर्षितोऽत्यर्थं यस्तु ध्यानपरो भवेत ।
सान्यासिकः स विज्ञेयो वानप्रस्थाश्रमे स्थितः ॥७९

योगाभ्यासरतो नित्यमारुरुक्षुर्जितेन्द्रियः ।
ज्ञानाय वर्तते भिक्षुः प्रोच्यते पारमेष्ठिकः ॥८०

यस्त्वात्मरतिरेव स्यान्नित्यतृप्तो महामुनिः ।
सम्यग् दर्शनसंपन्नः स योगी भिक्षुरुच्यते ॥८१

ज्ञानसंन्यासिनः केचिद् वेदसंन्यासिनोऽपरे ।
कर्मसंन्यासिनः केचित् त्रिविधाः पारमेष्ठिकाः ॥८२

it is said that the Yogins have a separate one (72)

Lord Kūrma said . The Yogin who has renounced all action and has been resting moveless in profound meditation does not belong to any fifth (āśrama) (73)

The Vedas expound the dual nature of all the 'asramas', a Brahmacārin, attached to the study of the Vedas is 'Upakurvana' and 'Naisthika' (74)

The Brahmacārin who after studying the Vedas in accordance with the regulations, enters the stage of the householder is known as 'Upakurvānaka', whereas a 'Naisthika' Brahmacārin is he who continues the study of the Vedas till his death (75)

(Similarly) the householder also is of two varieties, 'Udāsīna' and 'Sādhaka' He who is earnestly occupied in maintaining the family is Sadhaka householder (76)

He who absolves himself from the three debts, abjures all riches, wife and all other things, and moves about alone in quest of salvation is 'Udāsīna' (householder) (77)

(Likewise) the forester who practises penance in the forest, performs sacrifices and offers oblations to the gods while constantly devoted to studies is known as 'Tāpasa' (78)

The other kind of forest-dweller who grows extremely emaciated by austerities and is devoted to spiritual concentration is to be known as 'Sannyāsika' (forester) (79)

(In like manner), the ascetic who keeps himself constantly engaged in the practice of spiritual meditation (Yoga), is self-controlled and desirous of elevation, living only for the acquisition of knowledge, is called 'Pārameṣṭhika' ascetic (80)

And the great sage who is possessed of perpetual contentment who finds joy in his own self and is endowed with real knowledge, is called 'Yogī' ascetic (81)

'Parameṣṭhika' ascetic is again of three kinds, some are 'Jñāna sannyasins', others 'Vedasannyāsins' while a third variety is called 'Karmasannyāsins (82)

योगी च त्रिविधो ज्ञेयो भौतिकः साख्य एव च ।
तृतीयोत्याश्रमी प्रोक्तो योगमुत्तममास्थितः ॥८३
प्रथमा भावना पूर्वे साख्ये त्वक्षरभावना ।
तृतीये चान्तिमा प्रोक्ता भावना पारमेश्वरी ॥८४
तस्मादेतद् विजानीध्वमाश्रमाणा चतुष्टयम् ।
सर्वेषु वेदशास्त्रेषु पञ्चमो नोपपद्यते ॥८५
एवं वर्णाश्रमान् सृष्ट्वा देवदेवो निरञ्जनः ।
दक्षादीन् प्राह विश्वात्मा सृजध्वं विविधाः प्रजाः ॥८६
ब्रह्मणो वचनात् पुत्रा दक्षाद्या मुनिसत्तमाः ।
असृजन्त प्रजाः सर्वा देवमानुषपूर्विकाः ॥८७
इत्येष भगवान् ब्रह्मा स्रष्टृत्वे स व्यवस्थितः ।
अहं वै पालयामीदं संहरिष्यति शूलभृत् ॥८८
तिस्रस्तु मूर्तयः प्रोक्ता ब्रह्मविष्णुमहेश्वराः ।
रजःसत्त्वतमोयोगात् परस्य परमात्मनः ॥८९
अन्योन्यमनुरक्तास्ते ह्यन्योन्यमुपजीविनः ।
अन्योन्यं प्रणताश्चैव लीलया परमेश्वराः ॥९०
ब्राह्मी माहेश्वरी चैव तथैवाक्षरभावना ।
तिस्रस्तु भावना रुद्रे वर्तन्ते सततं द्विजाः ॥९१
प्रवर्तते मय्यजस्रमाद्या चाक्षरभावना ।
द्वितीया ब्रह्मणः प्रोक्ता देवस्याक्षरभावना ॥९२
अहं चैव महादेवो न भिन्नौ परमार्थतः ।
विभज्य स्वेच्छयात्मानं सोऽन्तर्यामीश्वरः स्थितः ॥९३

(Similarly) the 'Yogi' ascetic devoted *to the highest 'Yoga' is also of three* kinds, 'Bhautika', 'Sānkhya' and 'Atyāśramin'. (83)

The first among these three is devoid of all reflection, the (second) 'Sankhyas' are occupied in the contemplation of the *Imperishable, while in the third (atyāśramin)*, the contemplation centres round the supreme lord (84)

Thus do ye know the four āśramas, in the whole of the Vedic scriptures there is no (mention of any) fifth (85)

Having thus created the 'Varnas' and the 'Asramas', the lord of the gods, the Stainless *universe-souled one*, advised Daksa and others Do ye procreate the various progeny (86)

By the order of Brahman, O excellent sages, his sons headed by Daksa procreated all beings beginning with gods and men (87)

Thus has been the venerable Brahman engaged *in the act of creation,* and I do maintain this *(creation) while the trident-bearer (Śiva) would destroy it* (88)

Brahman, Visnu and Maheśvara are *said to be the three embodiments of the* Supreme Lord, invested (respectively) with the three qualities of goodness (sattva) passion (rajas) and foulness (tamas) (89)

These embodiments of the supreme lord are devoted to one another, are dependent on one another and meek to *one another in their divine sport.* (90)

In Rudra, O twice-born ones, perpetually abide *the three 'bhāvanās'* Brāhmī, 'Maheśvarī' and 'Akṣara' (91)

In me doth the first 'Akṣara bhāvanā' flow profusely, while the second 'Akṣara-bhavanā' is said to pertain to Lord Brahman (92)

Myself and Mahādeva are not actually different, Dividing himself at will (into two), the Supreme Spirit, the Master, *rests in both.* (93)

त्रैलोक्यमखिलं स्रष्टुं सदेवासुरमानुषम् ।
पुरुषः परतोऽव्यक्ताद् ब्रह्मत्वं समुपागमत् ॥९४
तस्माद् ब्रह्मा महादेवो विष्णुर्विश्वेश्वरः परः ।
एकस्यैव स्मृतास्तिस्रस्तनूः कार्यवशात् प्रभोः ॥९५
तस्मात् सर्वप्रयत्नेन वन्द्याः पूज्याः प्रयत्नतः ।
यदीच्छेदचिरात् स्थानं यत्तन्मोक्षाख्यमव्ययम् ॥९६
वर्णाश्रमप्रयुक्तेन धर्मेण प्रीतिसंयुतः ।
पूजयेद् भावयुक्तेन यावज्जीवं प्रतिज्ञया ॥९७
चतुर्णामाश्रमाणां तु प्रोक्तोऽयं विधिवद् द्विजाः ।
आश्रमो वैष्णवो ब्राह्मो हराश्रम इति त्रयः ॥९८
तल्लिङ्गधारी सततं तद्भक्तजनवत्सलः ।
ध्यायेदथार्चयेदेता ब्रह्मविद्यापरायणः ॥९९
सर्वेषामेव भक्तानां शंभोर्लिङ्गमनुत्तमम् ।
सितेन भस्मना कार्यं ललाटे तु त्रिपुण्ड्रकम् ॥१००
यस्तु नारायणं देवं प्रपन्नः परमं पदम् ।
धारयेत् सर्वदा शूलं ललाटे गन्धवारिभिः ॥१०१
प्रपन्ना ये जगद्बीजं ब्रह्माणं परमेष्ठिनम् ।
तेषां ललाटे तिलकं धारणीयं तु सर्वदा ॥१०२
योऽसावनादिर्भूतादिः कालात्माऽसौ धृतो भवेत्।
उपर्यधो भावयोगात् त्रिपुण्ड्रस्य तु धारणात् ॥१०३
यत्तत् प्रधानं त्रिगुणं ब्रह्मविष्णुशिवात्मकम् ।
धृतं त्रिशूलधरणाद् भवत्येव न संशयः ॥१०४

In order to create this triple world together with the gods, demons and men from the unmanifest cosmos, that Male (Supreme Spirit) took up the form of Brahman (94)

Therefore Brahman, Mahādeva and Visnu, the Supreme lord of the world, are regarded as the three forms of the sole Supreme Master made separate on account of different work (95)

Therefore by all means and with great care should these divinities be adored and worshipped, if one desires to attain that imperishable place named 'Mokṣa' (final beatitude) in no time. (96)

With deep devotion to the religious laws conforming to the 'Varṇas' and 'Āśramas', one should worship them devoutly for the whole life under a vow. (97)

The four Āśramas have been thus described, systematically, O Brāhmaṇas; each 'āśrama' is of three kinds, 'Vaiṣṇava' (relating to the Vṣṇu cult), 'Brāhma' (relating to the adherents of Brahman) and 'Harāśrama' (relating to the Śaivite cult). (98)

Holders of the respective marks of these (three) cults, dear to the respective deities, devoted to the study of the Vedas, should constantly contemplate on and worship the respective divinities. (99)

By all the devotees of Śambhu should the excellent 'Tripuṇḍraka' mark be made on the forehead with the sacred white ashes. (100)

He who has taken shelter unto Nārāyaṇa, the Supreme goal, should always carry a spear-mark on the forehead with scented water (101)

For those who are adherents of Brahman, Parameṣṭhī, the origin of the universe, a 'Tilaka' (mark with sandal-paste, unguents, earth etc.,) should always be born (102)

The primordial Supreme Spirit, the origin of all beings Himself is borne by the bearing of this 'tripuṇḍra' mark (pasted) up and down on the forehead. (103)

That the three principal qualities, consisting of the soul of Brahman, Viṣṇu and Śiva is indeed laid hold of by the

ब्रह्मतेजोमय शुक्ल यदेतन् मण्डल रवे ।
भवत्येव धृत स्थानमैश्वर तिलके कृते ॥१०५
तस्मात् धार्यं त्रिशूलाङ्क तथा च तिलक शुभम् ।
नियायुष च भक्ताना त्रयाणा विधिपूर्वकम् ॥१०६

यजेत जुहुयादग्नौ जपेद् दद्याज्जितेन्द्रिय ।
शान्तो दान्तो जितक्रोधो वर्णाश्रमविधानवित् ॥१०७
एव परिचरेद् देवान् यावज्जीव समाहित ।
तेषा सस्थानमचल सोऽचिरादधिगच्छति ॥१०८

इति श्रीकूर्मपुराणे षट्साहस्रया सहितायां पूर्वविभागे द्वितीयोऽध्याय ॥२॥

३

ऋषय ऊचु ।
वर्णा भगवतोद्दिष्टाश्चत्वारोऽप्याश्रमास्तथा ।
इदानीं क्रममस्माकमाश्रमाणा वद प्रभो ॥१

श्रीकूर्म उवाच ।
ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
क्रमेणैवाश्रमा प्रोक्ता कारणादन्यथा भवेत् ॥२
उत्पन्नज्ञानविज्ञानो वैराग्य परम गत ।
प्रव्रजेद् ब्रह्मचर्यात् तु यदीच्छेत् परमा गतिम् ॥३
दारानाहृत्य विधिवदन्यथा विविधैर्मखै ।
यजेदुत्पादयेत् पुत्रान् विरक्तो यदि सन्यसेत् ॥४

mark of the trident, there is no doubt about it (104)

The radiant disc of the sun replete with Brahmanic lustre, the seat of the Lord, is veritably retained by the bearing of the 'tilaka mark (105)

Therefore it is incumbent on the devotees of all the three kinds to put on the trident mark as well as the sacred 'tilaka' sign the promoter of long life, with ceremonial rites (106)

One who is conversant with the regulation of 'Varna' and 'Āsrama' should worship with sacrifice, offer oblations to the sacred fire mutter names in prayer of gods control the senses, be calm, self restrained and be subduer of anger (107)

Thus should a man propitiate the gods devotedly throughout his life, and (as a result thereof) he shall attain to their immovable station in no time (108)

Thus ends the second chapter of the First Part of Kūrma Purana Samhitā consisting of six thousand verses

3

The sages said O Lord thou hast described the four Varnas' (castes) and the four Āśramas' (stages of life) Now do tell us about the order of the 'āśramas' (1)

Kūrma said The Brahmacārin (celibate student), Gṛhastha (householder), Vānaprastha (forest dweller) and Yati (recluse) are the āśramas in serial order which may be (sometime) otherwise due to some special reason (2)

One who has acquired knowledge and wisdom and has abjured all worldly desires may enter into the (fourth stage) 'sannyāsa' direct *from (the first one) Brahmacarya'*, if he so desires (3)

Marrying a wife according to injunctions or performing sacrifice through various sacrificial rites and giving birth to sons (these are the duties of a Gṛhastha), a householder may take to renunciation if he is unattached to worldly desires (4)

अनिष्ट्वा विधिवद् यज्ञैरनुत्पाद्य तथात्मजम् ।
न गार्हस्थ्य गृही त्यक्त्वा सन्यसेद् बुद्धिमान् द्विज ॥५
अथ वैराग्यवेगेन स्थातु नोत्सहते गृहे ।
तत्रैव सन्यसेद् विद्वाननिष्ट्वाऽपि द्विजोत्तम ॥६
अन्यथा विविधैर्यज्ञैरिष्ट्वा वनमथाश्रयेत् ।
तपस्तप्त्वा तपोयोगाद् विरक्त सन्यसेद् यदि ॥७
वानप्रस्थाश्रम गत्वा न गृह प्रविशेत् पुन ।
न सन्यासी वन चाथ ब्रह्मचर्यं न साधक ॥८
प्राजापत्या निरूप्येष्टिमाग्नेयीमथवा द्विज ।
प्रव्रजेत गृही विद्वान् वनाद् वा श्रुतिचोदनात् ॥९
प्रकर्त्तुमसमर्थोऽपि जुहोतियजतिक्रिया ।
अन्ध पङ्गुर्दरिद्रो वा विरक्त सन्यसेद् द्विज ॥१०
सर्वेषामेव वैराग्य सन्यासाय विधीयते ।
पतत्येवाविरक्तो य सन्यास कर्तुमिच्छति ॥११
एकस्मिन्नथवा सम्यग् वर्तेतामरण द्विज ।
श्रद्धावानाश्रमे युक्त सोऽमृतत्वाय कल्पते ॥१२
न्यायागतधन शान्तो ब्रह्मविद्यापरायण ।
स्वधर्मपालको नित्य सोऽमृतत्वाय कल्पते ॥१३
ब्रह्मण्याधाय कर्माणि नि सङ्ग कामवर्जित ।
प्रसन्नेनैव मनसा कुर्वाणो याति तत्पदम् ॥१४

A wise twice born who has entered the house holder's life should not renounce before performing various sacrifices before giving birth to children (5)

If, however, any learned pre eminent twice-born does not feel any urge to remain in the household on account of strong apathy to worldly affairs, in such circumstances only he may enter the 'sannyasa' (asrama) without performing the (prescribed) sacrifices (6)

Yet, after having offered oblations to the god through various sacrifices and taking shelter in the forest thereafter, practising austerities and being free from all worldly attachments as a result of penance, one should move out for practis ing sannyāsa' (7)

Having taking recourse to the stage of forest dwelling (Vanaprastha), one should not enter the household (again) nor should a devoted 'sannyāsin' re enter the forest dwelling stage or the brahmacarya' (8)

Under the direction of the Śruti (Vedas), a learned house holder twice born may after performing 'Prajapatya' or 'Āgneya' sacrifice, or from the forest (dwelling stage), take to sannyasa' (9)

If the blind, crippled or indigent twice-born is unable to perform sacrifices he may resort to sanyasa (10)

'Sannyasa' (Renunciation) is prescribed for all who develop 'vairagya' (unattachment) He who desires to practise 'sannya a' though not unattached to worldly matters does indeed go down to perdition (11)

One who sticks to one and only one 'asrama uniformly till the approach of death, full of devotions makes for immor tality (12)

One whose wealth has accrued from virtuous means, is calm, devoted to the study of Brahman, and continually practises the duties pertaining to his own (caste) gets absorbed into the Supreme Spirit (13)

One who entrusts all his actions to Brahman is unattached, free from all worldly desires, and performs all duties cheerfully, attains that high position (14)

ब्रह्मणा दीयते देय ब्रह्मणे गप्रदीयते ।
ब्रह्मैव दीयते चेति ब्रह्मार्पणमिद परम् ॥१५

नाह कर्ता सर्वमेतद् ब्रह्मैव कुरुते तथा ।
एतद् ब्रह्मार्पण प्रोक्तमृषिभि तत्त्वदर्शिभि ॥१६

प्रीणातु भगवानीश कर्मणाऽनेन शाश्वत ।
करोति सतत बुद्धया ब्रह्मार्पणमिद परम् ॥१७

यद्वा फलाना सन्यास प्रकुर्यात् परमेश्वरे ।
कर्मणामेतदप्याहु ब्रह्मार्पणमनुत्तमम् ॥१८

कार्यमित्येव यत्कर्म नियत सङ्गवर्जितम् ।
क्रियते विदुषा कर्म तद्भवेदपि मोक्षदम् ॥१९

अन्यथा यदि कर्माणि कुर्यान्नित्यमपि द्विज ।
अकृत्वा फलसन्यास बध्यते तत्फलेन तु ॥२०

तस्मात् सर्वप्रयत्नेन त्यक्त्वा कर्माश्रित फलम् ।
अविद्वानपि कुर्वीत कर्माप्नोत्यचिरात् पदम् ॥२१

कर्मणा क्षीयते पापमैहिक पौर्विक तथा ।
मन प्रसादमन्वेति ब्रह्म विज्ञायते तत ॥२२

कर्मणा सहिताज्ज्ञानात् सम्यग् योगोऽभिजायते ।
ज्ञान च कर्मसहित जायते दोषवर्जितम् ॥२३

तस्मात् सर्वप्रयत्नेन तत्र तत्राश्रमे रत ।
कर्माणीश्वरतुष्ट्यर्थं कुर्यान्नैष्कर्म्यमाप्नुयात् ॥२४

सप्राप्य परम ज्ञान नैष्कर्म्यं तत्प्रसादत ।
एकाकी निर्मम शान्तो जीवन्नेव विमुच्यते ॥२५

This (high principle of) 'Brahmarpana' (offering of Brahma) connotes by Brahman is given the thing fit for giving, to Brahman again it is offered and 'Brahman itself is the thing given (15)

(The conviction that) I am not the doer, but it is Brahman which does all this is called 'Brahmarpana' (offering up to Brahman) by the sages who are seers of truth (16)

'May the eternal Lord be pleased with this action'—performance of actions with this attitude of mind is called highest Brahmarpana' (17)

Or, delivering the results of all actions unto the Supreme Lord-this also is said to be an excellent Brahmarpana (18)

The work which is done by a learned man entirely free from attachment as a work to be performed also conduces to salvation (19)

Otherwise, if a twice born one performs even the daily rites without abjuring the desire for their benefits he is verily ensnared by the fruit of that action (20)

Therefore, even he who is not learned should perform action abjuring by all means the desire for the result issuing out of action It is thus that he would ultimately attain to the high position (21)

By (performance of such) Action sin pertaining to this birth and also to previous ones is destroyed, the mind gets pleased, and a man becomes a knower of the Supreme Spirit (22)

Perfect 'Yoga' (abstract meditation) is brought about by action accompanied by knowledge Knowledge also attended by action becomes free from any blemish (23)

Therefore, devoted to any of the 'asramas' one should perform actions for the propitiation of the Lord and thereby acquire an exemption from acts and their consequences (naiskarmya) (24)

One who acquires supreme knowledge and 'naiskarmya' (Immunity from acts and their consequences) by the grace of the Lord, lives alone free from worldly ties and is calm is liberated (from the bondage *of this world*) while still living (25)

वीक्षते परमात्मानं परं ब्रह्म महेश्वरम् ।
नित्यानन्दं निराभासं तस्मिन्नेव लयं व्रजेत् ॥२६
तस्मात् सेवेत सततं कर्मयोगं प्रसन्नधी ।
तृप्तये परमेशस्य तत् पदं याति शाश्वतम् ॥२७
एतद् व कथितं सर्वं चातुराश्रम्यमुत्तमम् ।
न ह्यतत् समतिक्रम्य सिद्धिं विन्दति मानव. ॥२८

इति श्रीकूर्मपुराणे षट्साहस्त्र्या संहितायां पूर्वविभागे तृतीयोऽध्याय ॥३॥

४

सूत उवाच ।
श्रुत्वाऽऽश्रमविधिं कृत्स्नमृषयो हृष्टमानसा ।
नमस्कृत्य हृषीकेशं पुनर्वचनमब्रुवन् ॥१
मुनय ऊचु ।
भाषितं भवता सर्वं चातुराश्रम्यमुत्तमम् ।
इदानीं श्रोतुमिच्छामो यथा सम्भवते जगत् ॥२
कुत सर्वमिदं जातं कस्मिंश्च लयमेष्यति ।
नियन्ता कश्च सर्वेषां वदस्व पुरुषोत्तम ॥३
श्रुत्वा नारायणो वाक्यमृषीणां कूर्मरूपधृक् ।
प्राह गम्भीरया वाचा भूतानां प्रभवाप्ययौ ॥४
श्रीकूर्म उवाच ।
महेश्वर परोऽव्यक्तश्चतुर्व्यूह सनातन ।
अनन्तश्चाप्रमेयश्च नियन्ता विश्वतोमुख ॥५

He beholds the Primordial Soul, the Supreme Spirit the Great Lord the perpetual bliss having no semblance and he merges into Him (26)

Therefore should a man of pure intelligence constantly devote himself to 'Karma-yoga (performance of actions) for the pleasure of the Supreme Lord and thus would he attain to His eternal abode (27)

This is the excellent system of four asramas fully expounded to you A man does never acquire success by transgressing (the injunctions attached to) it (28)

Thus ends the third chapter of the first part of the Kurma Purana Samhita consisting of six thousand verses

4

Suta Said Hearing in dentail about the rules relating to the stages of life (asramas), the sages, rejoiced in heart bowed to the Master of the Sense organs (Hrsīkeśa) and spoke again (1)

Said the sages By thee has been explained in detail the system of the four āsramas Now we are eager to listen from you how the universe is created (2)

From where has all this (world) been produced, wherein will it be merged, who is the regulator of all these O thou Supreme Being Do please tell us all (3)

Hearing the words of the sages the Tortoise formed Narayana spoke in deep sounding voice about the origin and the annihilation of beings (4)

Kūrma said The supreme Mahesvara (Great Lord), the Highest the unmanifest having four Vyuhas the Ancient, the Infinite, the Immeasurable is the complete regulator of everything (5)

अव्यक्तं कारणं यत्तन्नित्यं सदसदात्मकम् ।
प्रधानं प्रकृतिश्चेति यदाहुस्तत्त्वचिन्तका. ।।६
गन्धवर्णरसैर्हीनं शब्दस्पर्शविवर्जितम् ।
अजरं ध्रुवमक्षय्यं नित्यं स्वात्मन्यवस्थितम् ।।७
जगद्योनिर्महाभूतं परं ब्रह्म सनातनम् ।
विग्रहः सर्वभूतानामात्मनाऽधिष्ठितं महत् ।।८
अनाद्यन्तमजं सूक्ष्मं त्रिगुणं प्रभवाप्ययम् ।
असाम्प्रतमविज्ञेयं ब्रह्माग्रे समवर्त्तत ।।९
गुणसाम्ये तदा तस्मिन् पुरुषे चात्मनि स्थिते ।
प्राकृतः प्रलयो ज्ञेयो यावद् विश्वसमुद्भव. ।।१०
ब्राह्मी रात्रिरियं प्रोक्ता अह. सृष्टिरुदाहृता ।
अहर्न विद्यते तस्य न रात्रिर्ह्युपचारतः ।।११
निशान्ते प्रतिबुद्धोऽसौ जगदादिरनादिमान् ।
सर्वभूतमयोऽव्यक्तो ह्यन्तर्यामीश्वरः पर. ।।१२
प्रकृतिं पुरुषं चैव प्रविश्याशु महेश्वरः ।
क्षोभयामास योगेन परेण परमेश्वर ।।१३
यथा मदो नरस्त्रीणां यथा वा माधवोऽनिलः ।
अनुप्रविष्टः क्षोभाय तथासौ योगमूर्त्तिमान् ।।१४
स एव क्षोभको विप्रा. क्षोभ्यश्च परमेश्वरः ।
स सङ्कोचविकासाभ्यां प्रधानत्वेऽपि च स्थितः ।।१५
प्रधानात् क्षोभ्यमाणाच्च तथा पुंस. पुरातनात् ।
प्रादुरासीन्महद् बीजं प्रधानपुरुषात्मकम् ।।१६

Whom the contemplators of truth have described as the Indiscrete cause, which *is uniform and both cause and effect, the* Pradhāna (primary germ out of which all material appearances are evolved) as well as the 'Prakṛti' (the original *source* of the material world) (6)

Who is devoid of *smell*, coulour or taste, is free from sound and touch, is undecaying, unmoving, imperishable, eternal and residing in his own soul (7)

Who is the origin of the cosmos the primary *element*, *the ancient supreme* spirit, the embodiment of all beings, resting on Himself the Great (8)

Brahma that has neither beginning nor end the unborn, the subtle, invested *with the three qualities, the Origin, the* annihilation, not belonging to the present times, the unknowable existed at first (9)

At the time of the evenness of the (three) qualities, when that Primordial soul *will rest on himself the condition will be* of the original dissolution extending to the creation of the world (10)

This (duration) is called Brāhma night and the creation is called Brāhma day (Really speaking) it has neither night nor day, *these are used figuratively* (11)

The supreme Lord, *the origin of the* Universe, one who has no beginning, one who comprises the entire being, the unmanifest, the regulator of internal feelings awakes at the end of the (Brāhma) night (12)

Quickly *entering into* the Purusa and the Prakṛti, the Supreme Lord agitated them through the highest yoga (13)

Just as lust enters a young woman or does the vernal breeze enter her only to create agitation, *similarly did this Supreme Lord, who is yoga personified* (14)

O Brāhmaṇas, He the highest Lord, is the agitator, He again is to be agitated. He is principal (Prakṛti) in (the matter of) *withdrawal and expansion* (15)

From the Principal and the ancient Purusa being agitated, came forth the seed of Mahat in the form of the Principal Purusa (16)

महानात्मा मतिर्ब्रह्मा प्रबुद्धिः ख्यातिरीश्वरः ।
प्रज्ञा धृतिः स्मृतिः संविदेतस्मादिति तत् स्मृतम् ॥१७
वैकारिकस्तैजसश्च भूतादिश्चैव तामसः ।
त्रिविधोऽयमहंकारो महतः सवभूव ह ॥१८
अहंकारोऽभिमानश्च कर्त्ता मन्ता च स स्मृतः ।
आत्मा च पुद्गलो जीवो यतः सर्वाः प्रवृत्तयः ॥१९
पञ्चभूतान्यहंकारात् तन्मात्राणि च जज्ञिरे ।
इन्द्रियाणि तथा देवाः सर्वं तस्यात्मजं जगत् ॥२०
मनस्त्वव्यक्तजं प्रोक्तं विकारः प्रथमः स्मृतः ।
येनासौ जायते कर्त्ता भूतादींश्चानुपश्यति ॥२१
वैकारिकादहंकारात् सर्गो वैकारिकोऽभवत् ।
तैजसानीन्द्रियाणि स्युर्देवा वैकारिका दश ॥२२
एकादशं मनस्तत्र स्वगुणेनोभयात्मकम् ।
भूततन्मात्रसर्गोऽयं भूतादेरभवन् प्रजाः ॥२३
भूतादिस्तु विकुर्वाणः शब्दमात्रं ससर्ज ह ।
आकाशं शुषिरं तस्मादुत्पन्नं शब्दलक्षणम् ॥२४
आकाशस्तु विकुर्वाणः स्पर्शमात्रं ससर्ज ह ।
वायुरुत्पद्यते तस्मात् तस्य स्पर्शो गुणो मतः ॥२५
वायुश्चापि विकुर्वाणो रूपमात्रं ससर्ज ह ।
ज्योतिरुत्पद्यते वायोस्तद्रूपगुणमुच्यते ॥२६
ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्ज ह ।
संभवन्ति ततोऽम्भांसि रसाधाराणि तानि तु ॥२७
आपश्चापि विकुर्वन्त्यो गन्धमात्रं ससर्जिरे ।
संघातो जायते तस्मात् तस्य गन्धो गुणो मतः ॥२८

From this have sprung Mahān, Ātmā, Mati, Brahmā, Prabuddhi, Khyāti, Īśvara, Prajñā, Dhṛti, Smṛti and Saṃvid (17)

From Mahat was created the triple Ahaṃkāra, namely, Vaikārika Taijasa, and Tāmasa, the origin of beings (18)

Ahaṃkāra is Abhimāna (self-love), it is the doer, the deliberator, the supreme soul as well as the individual soul enshrined in everybody, and from whence have all the predilections flow out From Ahaṃkāra (Egotism) were produced the five elements, the tanmātrās (subtle and primary elements), the senses and the gods and the whole world is its offspring (19, 20)

Mind is said to have sprung from Avyakta, and is the first vikāra (transformation), and thereby it becomes the doer and observes the beings and others (21)

From vaikārika Ahaṃkāra originated vaikārika (transformed) creation, from the taijasa Ahaṃkāra senses and ten vaikārika gods were born (22)

The eleventh one, Manas, by its own quality belonging to both, and O Brāhmanas, the creation of the subtle qualities (tanmatrā) of the beings came out of the elements and others The elements and such others having undergone transformation emitted the tanmatra sound, out of which was produced the empty sky characterised by sound (23, 24)

The sky again, having undergone transformation, created sparśa (the element of tangibility) from which is born Vāyu (air) whose characteristic work is touch (sparsa) Vāyu (air) again, undergoing transformation created the tanmātra 'rūpa' (form) Jyoti (light) is produced out of Vayu, and it is characterised by rūpa (form) (25, 26)

Jyoti (light) having undergone transformation created the 'rasa' (fluid) tanmātrā from which are produced water and the various receptacles of fluids (27)

Water, again, undergoing transformation created the 'tanmatrā smell, (rudiment) from which is produced a compound whose quality is regarded as smell (28)

आकाशं शब्दमात्रं यत् स्पर्शमात्रं समावृणोत् ।
द्विगुणस्तु ततो वायुः शब्दस्पर्शात्मकोऽभवत् ॥२९
रूपं तथैवाविशतः शब्दस्पर्शौ गुणावुभौ ।
त्रिगुणः स्यात् ततो वह्निः स शब्दस्पर्शरूपवान् ॥३०
शब्दः स्पर्शश्च रूपं च रसमात्रं समाविशन् ।
तस्माच्चतुर्गुणा आपो विज्ञेयास्तु रसात्मिकाः ॥३१
शब्दः स्पर्शश्च रूपं च रसो गन्धं समाविशन् ।
तस्मात् पञ्चगुणा भूमिः स्थूला भूतेषु शब्द्यते ॥३२
शान्ता घोराश्च मूढाश्च विशेषास्तेन ते स्मृताः ।
परस्परानुप्रवेशाद् धारयन्ति परस्परम् ॥३३
एते सप्त महात्मानो ह्यन्योन्यस्य समाश्रयात् ।
नाशक्नुवन् प्रजाः स्रष्टुमसमागम्य कृत्स्नशः ॥३४

पुरुषाधिष्ठितत्वाच्च अव्यक्तानुग्रहेण च ।
महदादयो विशेषान्ता ह्यण्डमुत्पादयन्ति ते ॥३५
एककालसमुत्पन्नं जलबुद्बुदवच्च तत् ।
विशेषेभ्योऽण्डमभवद् बृहत् तदुदकेशयम् ॥३६
तस्मिन् कार्यस्य करणं संसिद्धिः परमेष्ठिनः ।
प्राकृतेऽण्डे विवृत्तः स क्षेत्रज्ञो ब्रह्मसंज्ञितः ॥३७
स वै शरीरी प्रथमः स वै पुरुष उच्यते ।
आदिकर्त्ता स भूतानां ब्रह्माग्रे समवर्त्तत ॥३८
यमाहुः पुरुषं हंसं प्रधानात् परतः स्थितम् ।
हिरण्यगर्भं कपिलं छन्दोमूर्त्तिं सनातनम् ॥३९
मेरुरुल्बमभूत् तस्य जरायुश्चापि पर्वताः ।
गर्भोदकं समुद्राश्च तस्यासन् परमात्मनः ॥४०

The sky composed of the tanmātrā sound covered the *tanmatrā touch* Therefore has air of double qualities composed of sound and touch been produced by it (29)

Both the qualities of sound and touch likewise enter rūpa (form) and thereby fire having sound, touch and form is of three qualities. (30)

Sound, touch and form have entered the *tanmātrā fluid* Therefore water composed of fluid is to be known as of four qualities Sound, touch, colour and fluid entered smell Therefore, the earth is of five qualities and is gross among the elements. (31 32)

They are known to be tranquil awful, dull and peculiar (viśeṣa) and have sustained one another by mutually entering into one another (33)

These seven high souls were not able to propagate offsprings without *fully* uniting among themselves in the company of one another (34)

They beginning with Mahat and ending with viśesa procreate egg on account of being presided over by Puruṣa, and by the grace of Avyakta (35)

From the Viśesas came out a huge egg procreated at one time and like the water bubble lying on water (36)

That original egg having grown up, the principal instrument of Parameṣṭhin this action was accomplished This egg, the *supreme soul (kṣetrajña) is known as* Brahman He is the first person, he indeed is said to be the Male (puruṣa), that Brahmā the first creator of all beings existed at first (37, 38)

Whom (the sages) have said to be the Male (Puruṣa), the Swan (Hamsa), existing beyond the supreme spirit, born of a golden egg, of tawny colour (kapila), the Vedas incarnate and the most ancient one. (39)

The Sumeru mountain formed the womb, the mountains the enbryo, and the oceans the foetal fluid of that supreme

तस्मिन्नण्डेऽभवद् विश्वं सदेवासुरमानुषम् ।
चन्द्रादित्यौ सनक्षत्रौ सग्रहौ सह वायुना ॥४१
अद्भिर्दशगुणाभिश्च बाह्यतोऽण्डं समावृतम् ।
आपो दशगुणेनैव तेजसा बाह्यतो वृताः ॥४२
तेजो दशगुणेनैव बाह्यतो वायुनावृतम् ।
आकाशेनावृतो वायुः खं तु भूतादिनावृतम् ॥४३
भूतादिर्महता तद्वदव्यक्तेनावृतो महान् ।
एते लोका महात्मानः सर्वतत्त्वाभिमानिनः ॥४४
वसन्ति तत्र पुरुषास्तदात्मानो व्यवस्थिताः ।
ईश्वरा योगधर्माणो ये चान्ये तत्त्वचिन्तकाः ॥४५
सर्वज्ञाः शान्तरजसो नित्यं मुदितमानसाः ।
एतैरावरणैरण्डं सप्तभिः प्राकृतैर्वृतम् ॥४६
एतावच्छक्यते वक्तुं मायैषा गहना द्विजाः ।
एतत् प्राधानिकं कार्यं यन्मया बीजमीरितम् ।
प्रजापतेः परा मूर्त्तिरितीयं वैदिकी श्रुतिः ॥४७
ब्रह्माण्डमेतत् सकलं सप्तलोकतलान्वितम् ।
द्वितीय तस्य देवस्य शरीरं परमेष्ठिनः ॥४८
हिरण्यगर्भो भगवान् ब्रह्मा वै कनकाण्डजः ।
तृतीयं भगवद्रूपं प्राहुर्वेदार्थवेदिनः ॥४९
रजोगुणमयं चान्यद् रूपं तस्यैव धीमतः ।
चतुर्मुखः स भगवान् जगत्सृष्टौ प्रवर्त्तते ॥५०
सृष्टं च पाति सकलं विश्वात्मा विश्वतोमुखः ।
सत्त्वं गुणमुपाश्रित्य विष्णुर्विश्वेश्वरः स्वयम् ॥५१
अन्तकाले स्वयं देवः सर्वात्मा परमेश्वरः ।
तमोगुणं समाश्रित्य रुद्रः संहरते जगत् ॥५२

soul In that egg grew the universe together with the gods, demons and men, the sun and the moon together with the stars, with the planets and with air (40 41)

The egg was covered externally with ten times of water, and the water was again surrounded outwardly by ten times of heat (42)

The heat again was encircled outside by ten times of air, and this air was wrapped up by sky and the sky by the elements and others The elements and others were surrounded by Mahat, and likewise the Mahat was by Avyakta These are the lokas' (spheres divisions of the cosmos) and there dwell men of high souls, all knowers of the supreme truth, of identical nature and well-established. They are lords, devoted to meditation and others who are contemplators of the real truth, omniscient, the rajas (passion) in whom has subsided, and whose mind is ever contented By these seven original envelopes is the Egg surrounded This much can be said O twice-born ones (since) the illusion (spread by God) is profound The story of the Origin described by me is the work of 'Pradhāna' the prime image of Prajāpati—this is Vedic tradition. (43-47)

This entire universe attended by the might of the seven spheres is the secondary form of that Parameṣṭhin (creator) (48)

'Hiranyagarbha' Lord Brahman born of a golden egg is the third form of the lord, so said those proficent in the interpretation of the Vedas (49)

Another form of the same wise one composed of the 'rajas' quality is the four faced lord, who is engaged to the creation of the world (50)

The universe-souled Viṣṇu lord of the world himself having a face on all sides protects the entire creation betaking Himself to the quality of 'sattva' (virtue) (51)

At the hour of death, the all-souled supreme Lord Rudra destroys the world

एकोऽपि सन्महादेवस्त्रिधाऽसौ समवस्थितः ।
सर्गरक्षालयगुणैर्निर्गुणोऽपि निरञ्जनः ।
एकधा स द्विधा चैव त्रिधा च बहुधा पुनः ॥५३
योगेश्वरः शरीराणि करोति विकरोति च ।
नानाकृतिक्रियारूपनामवन्ति स्वलीलया ॥५४
हिताय चैव भक्तानां स एव ग्रसते पुनः ।
त्रिधा विभज्य चात्मानं त्रैकाल्ये संप्रवर्तते ।
सृजते ग्रसते चैव वीक्षते च विशेषतः ॥५५
यस्मात् सृष्ट्वाऽनुगृह्णाति ग्रसते च पुनः प्रजाः ।
गुणात्मकत्वात् त्रैकाल्ये तस्मादेकः स उच्यते ॥५६
अग्रे हिरण्यगर्भः स प्रादुर्भूतः सनातनः ।
आदित्वादादिदेवोऽसौ अजातत्वादजः स्मृतः ॥५७
पाति यस्मात् प्रजाः सर्वाः प्रजापतिरिति स्मृतः ।
देवेषु च महादेवो महादेव इति स्मृतः ॥५८
बृहत्त्वाच्च स्मृतो ब्रह्मा परत्वात् परमेश्वरः ।
वशित्वादप्यवश्यत्वादीश्वरः परिभाषितः ॥५९
ऋषिः सर्वत्रगत्वेन हरिः सर्वहरो यतः ।
अनुत्पादाच्च पूर्वत्वात् स्वयम्भूरिति स स्मृतः ॥६०
नाराणामयनो यस्मात् तेन नारायणः स्मृतः ।
हरः संसारहरणाद् विभुत्वाद् विष्णुरुच्यते ॥६१
भगवान् सर्वविज्ञानादवनादोमिति स्मृतः ।
सर्वज्ञः सर्वविज्ञानात् सर्वः सर्वमयो यतः ॥६२

betaking himse f to the quality of 'tamas' (darkness) (52)

The great lord, though one free from the 'guna' properties and is unstained, yet does He abide in three forms through the qualities of creation, protection and annihilation He is of one form, of two forms of three forms and multiform owing to the difference of 'gunas' (53)

The lord meditator bears different kinds of forms of various appearances action, bodies and figures through His own sport (54)

For the benefit of the devotees, again, He gobbles them up Dividing himself into three parts he moves about the three worlds, creates and swallows them up and protects them particularly. (55)

Whereas He protects the beings after creating (them) and again swallows them up endowed with all qualities, therefore is He called One in the triple world (56)

At first He, the ancient Hiranyagarbha was arisen Due to its primordial and unborn nature, this first god is called Ādidideva and Aja (unborn) respectively (57)

Since He protects all subjects, He is known as *Prajāpati* and is also regarded as Mahādeva as He is the great Lord among the deities (58)

Because of hugeness, He is called *Brahma*, and because of superiority is called the Supreme Lord (Paramesvara) On account of being controller of senses and being unsubduable, He is celebrated as Isvara (Lord) (59)

He is called 'Ṛsi' as he has the power to go everywhere, and (is called) 'Hari' as he has the power to taking away everything, due to His being unborn and priormost, He is regarded as 'Svayambhū' (self born) (60)

As He is the resort of 'Nārās (Waters) He is termed as Nārāyana, He is called 'Hara' as he destroys the world, and 'Visnu' for his powerfulness (61)

(He is) '*Bhagavān*' *for being the knower* of all (and is) 'Om' due to protection (given by Him) to all, is 'Sarvajña' (omniscient) as *He* knows everything (intimately) and is 'sarva' (all) as He comprises all (62)

शिव स निर्मलो यस्माद् विभु सर्वगतो यत ।
तारणात् सर्वदु खाना तारक परिगीयते ॥६३
बहुनाऽत्र किमुक्तेन सर्वं ब्रह्ममय जगत् ।
अनेकभेदभिन्नस्तु क्रीडते परमेश्वर ॥६४
इत्येष प्राकृत सर्ग सक्षेपात् कथितो मया ।
अबुद्धिपूर्वको विप्रा ब्राह्मीं सृष्टिं निबोधत ॥६५

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायां पूर्वविभागे चतुर्थोऽध्याय ॥४॥

५

श्रीकूर्म उवाच ।

स्वयभुवो विवृत्तस्य कालसख्या द्विजोत्तमा ।
न शक्यते समाख्यातु बहुवर्षैरपि स्वयम् ॥१
कालसख्या समासेन परार्द्धद्वयकल्पिता ।
स एव स्यात् पर काल तदन्ते प्रतिसृज्यते ॥२
निजेन तस्य मानेन आयुर्वर्षशत स्मृतम् ।
तत् परास्य तदर्द्धं च परार्द्धमभिधीयते ॥३
काष्ठा पञ्चदश ख्याता निमेषा द्विजसत्तमा ।
काष्ठास्त्रिशत् कला त्रिशत् कला मौहूर्त्तिकी गति ॥४
तावत्सख्यैरहोरात्र मुहूर्त्तैर्मानुष स्मृतम् ।
अहोरात्राणि तावन्ति मास पक्षद्वयात्मक ॥५
तै षड्भिरयन वर्षं द्वेऽयने दक्षिणोत्तरे ।
अयन दक्षिण रात्रिर्देवानामुत्तर दिनम् ॥६
दिव्यैर्वर्षसहस्रैस्तु कृतत्रेतादिसज्ञितम् ।

He is 'Śiva' as He is free from impurities is Vibhu' since He pervades everything, and is celebrated as 'Tāraka' as He delivers the (beings) from all miseries (63)

What is the use of saying more on this This entire world is comprised of Brahman, and the Supreme Lord diversified in various changes (forms) sports therein (64)

O twice born ones, thus is the primary (Prakṛta) creation briefly narrated by me Now do you listen to the unpremeditated creation of Brahma (65)

Thus ends the fourth chapter of the first part of the Kurma Purana Samhitā consisting of six thousand verses

5

Kūrma said O excellent Brahmanas narration of the number of years of the age of Svayambhū (Brahman) cannot be completed even by him in many years (1)

The number of years briefly speaking comprises two 'parārdha's' which is the end of age at the expiry of which the world is created anew (2)

By its own measure a hundred of His (Brahman's) years is said to constitute His life That period is called para' (The second half of it or the first) half of it is called 'Parārdha' (3)

O best of the twice born, fifteen twinklings of the eye makes a 'Kāṣṭhā' thirty 'Kāṣṭhās' make one Kalā', and thirty Kalās' one 'Muhūrta' Thirty 'Muhūrtas' constitute a day and night of mortals thirty such days make a month divided into two fortnights Six months form an Ayana and two Ayanas' south and north compose a year The southern 'Ayana' is a night and the northern a day of the gods Twelve thousand divine years

चतुर्युगं द्वादशभिः तद्विभागं निबोधत ॥७
चत्वार्याहुः सहस्राणि वर्षाणां तत्कृतं युगम् ।
तस्य तावच्छती सन्ध्या सन्ध्यांशश्च कृतस्य तु ॥८
त्रिशती द्विशती सन्ध्या तथा चैकशती क्रमात् ।
अंशक षट्शतं तस्मात् कृतसन्ध्यांशकं विना ॥९
त्रिद्व्येकसाहस्रमतो विना सन्ध्यांशकेन तु ।
त्रेताद्वापरतिष्याणां कालज्ञाने प्रकीर्त्तितम् ॥१०
एतद् द्वादशसाहस्रं साधिकं परिकल्पितम् ।
तदेकसप्ततिगुणं मनोरन्तरमुच्यते ॥११
ब्रह्मणो दिवसे विप्रा मनवः स्युश्चतुर्दश ।
स्वायंभुवादयः सर्वे ततः सावर्णिकादयः ॥१२
तैरियं पृथिवी सर्वा सप्तद्वीपा सपर्वता ।
पूर्णं युगसहस्रं वै परिपाल्या नरेश्वरैः ॥१३
मन्वन्तरेण चैकेन सर्वाण्येवान्तराणि वै ।
व्याख्यातानि न संदेहः कल्पं कल्पेन चैव हि ॥१४
ब्राह्ममेकमहः कल्पस्तावती रात्रिरिष्यते ।
चतुर्युगसहस्रं तु कल्पमाहुर्मनीषिणः ॥१५
त्रीणि कल्पशतानि स्युस्तथा षष्टिर्द्विजोत्तमाः ।
ब्रह्मणः कथितं वर्षं पराख्यं तच्छतं विदुः ॥१६
तस्यान्ते सर्वतत्त्वानां स्वहेतौ प्रकृतौ लयः ।
तेनायं प्रोच्यते सद्भिः प्राकृतः प्रतिसंचरः ॥१७
ब्रह्मनारायणेशानां त्रयाणां प्रकृतौ लयः ।
प्रोच्यते कालयोगेन पुनरेव च संभवः ॥१८

constitute the period of the four 'Yugas (age) named as Kṛta 'Tretā' and others Listen to their divisions (4-7)

The 'Kṛta' age is said to comprise four thousand divine years Four hundred years constitute its 'Sandhya' and a similar duration is called 'Sandhyamsa' of the 'Kṛta' age In this order the 'Sandhyā' of Tretā' 'Dvapara' and 'Kali' is of the duration of three hundred, two hundred and one hundred years respectively Except that of the 'Kṛta' age, the 'Sandhyāmśa' of the other ages is of six hundred years, duration Excepting the Sandhya and Sandhyāmśa, the duration of 'Tretā' 'Dvapara' and 'Kali' is three thousand, two thousand and one thousand years respectively (8-10)

These twelve thousand years with a surplus constitute the aggregate Seventy one times of this is called Antara of Manu (11)

In one day of Brahman, O twice born ones, there are fourteen ages of Manu 'Svāyambhuva' and others are the first Manus, thereafter Sāvarnika and the rest (12)

This entire earth together with the seven continents and mountains is to be protected by these kings (Manus) for full one thousand yugas. (13)

By (the elucidation of) one age of Manu, the accounts of all the Manvantaras and Similarly by one Kalpa the different 'Kalpas' have been explained there is no doubt about it (14)

One Brahma-day is a 'Kalpa', and the same (Period) comprises a Brāhma-night The wise men have said that four thousand Mahā-Yugas constitute a Kalpa (15)

O excellent Brāhmaṇas, three hundred sixty 'Kalpas' make one year of Brahmā, this is said by those who know the matter fully Period of one hundred times of that measure of time is called 'Para' (16)

At the end of that (period) there is dissolution of all beings in Prakṛti, their own origin Therefore it is said by the wise men as the Prākṛta Pratisañcara (passing back to the original) (17)

Brahmā, Nārāyaṇa and Īśa (Śiva) all these three undergo dissolution in Prakṛti at the proper time and take their birth again (18)

एव ब्रह्मा च भूतानि वासुदेवोऽपि शकर ।
कालेनैव तु सृज्यन्ते स एव ग्रसते पुन ॥१९
अनादिरेष भगवान् कालोऽनन्तोऽजरोऽमर ।
सर्वगत्वात् स्वतन्त्रत्वात् सर्वात्माऽसौ महेश्वर ॥२०
ब्रह्माणो बहवो रुद्रा ह्यन्ये नारायणादय ।
एको हि भगवानीश काल कविरिति श्रुति ॥२१
एकमत्र व्यतीत तु परार्द्धं ब्रह्मणो द्विजा ।
साम्प्रत वर्त्तते तद्वत् तस्य कल्पोऽयमष्टम ॥२२
योऽतीत सप्तम कल्प पाद्म इत्युच्यते बुधै ।
वाराहो वर्त्तते कल्प तस्य वक्ष्यामि विस्तरम ॥२३

इति श्रीकूर्मपुराणे षट्साहस्त्र्या सहितायां पूर्वविभागे पञ्चमोऽध्याय ॥५॥

६

श्रीकूर्म उवाच ।

आसीदेकार्णव घोरमविभाग तमोमयम् ।
शान्तवातादिक सर्वं न प्रज्ञायत किञ्चन ॥१
एकार्णवे तदा तस्मिन् नष्टे स्थावरजङ्गमे ।
तदा समभवद् ब्रह्मा सहस्राक्ष सहस्रपात् ॥२
सहस्रशीर्षा पुरुषो रुक्मवर्णस्त्वतीन्द्रिय ।
ब्रह्मा नारायणाख्यस्तु सुष्वाप सलिले तदा ॥३
इम चोदाहरन्त्यत्र श्लोक नारायण प्रति ।

Thus Brahma, the elements Vāsudeva as well as Śamkara are created by Kala (time) and swallowed up by it again and again (19)

Thus lord Kala (Time) is beginningless endless undecaying and immortal and because of its power pervading every where and of its independence it is the supreme Lord being the soul of all (20)

Many are the Brahmans Rudras and Nārāyanas and the rest But one indeed is the Lord Kāla the Omniscient, so avers the Vedas (21)

O twice born ones the first Parārdha of Brahman has expired at present the second half is in progress this is its eighth 'Kalpa' (22)

The Kalpa' which has expired last is called 'Padma' Kalpa by wise men The Vārāha' Kalpa is in progress now, about its expansion I shall speak now (23)

Thus ends the fifth chapter of the First Part of the Kūrma Purāna Samhitā consisting of six thousand verses

6

Kūrma said There was in the past nothing but ocean dreadful without any division, enveloped in gloom and devoid of air Nothing was known (at that time) (1)

When the stationary and moving universe was perished in that single ocean there sprang up Brahmā of a thousand eyes and thousand feet (2)

A thousand headed golden coloured male beyond the (comprehension of) senses, Brahmā named as Nārāyana slumbered in the primaeval waters at the time (3)

This verse regarding Lord Nārā

ब्रह्मस्वरूपिण देव जगत प्रभवाप्ययम् ॥४
आपो नारा इति प्रोक्ता नाम्ना पूर्वमिति श्रुति ।
अयन तस्य ता यस्मात् तेन नारायण स्मृत ॥५
तुल्य युगसहस्रस्य नैश कालमुपास्य स ।
शर्वर्यन्ते प्रकुरुते ब्रह्मत्व सर्गकारणात् ॥६
ततस्तु सलिले तस्मिन् विज्ञायान्तर्गता महीम् ।
अनुमानात् तदुद्धार कर्त्तुकाम प्रजापति ॥७
जलक्रीडासुरुचिर वाराह रूपमास्थित ।
अधृष्य मनसाप्यन्यैर्वाङ्मय ब्रह्मसज्ञितम् ॥८
पृथिव्युद्धरणार्थाय प्रविश्य च रसातलम् ।
दष्ट्रयाऽभ्युज्जहारैनामात्माधारो धराधर ॥९
दृष्ट्वा दष्ट्राग्रविन्यस्ता पृथ्वीं प्रथितपौरुषम् ।
अस्तुवञ्जनलोकस्था सिद्धा ब्रह्मर्षयो हरिम् ॥१०
ऋषय ऊचु ।
नमस्ते देवदेवाय ब्रह्मणे परमेष्ठिने ।
पुरुषाय पुराणाय शाश्वताय जयाय च ॥११
नम स्वयभुवे तुभ्य स्रष्ट्रे सर्वार्थवेदिने ।
नमो हिरण्यगर्भाय वेधसे परमात्मने ॥१२
नमस्ते वासुदेवाय विष्णवे विश्वयोनये ।
नारायणाय देवाय देवाना हितकारिणे ॥१३
नमोऽस्तु ते चतुर्वक्त्रे शार्ङ्गचक्रासिधारिणे ।
सर्वभूतात्मभूताय कूटस्थाय नमो नम ॥१४
नमो वेदरहस्याय नमस्ते वेदयोनये ।
नमो बुद्धाय शुद्धाय नमस्ते ज्ञानरूपिणे ॥१५

yana, Brahma incarnate the origin and the vanquishing cause of the world is often quoted in this connection *viz* the *tradition is* that the waters were called *in* the past by the name Narah and as they are his Ayana' (abode) he is thence named 'Narayana' (he whose abode was the waters (4 5)

After enjoying his nocturnal period equal to one thousand 'Yugas' He takes up the position of Branman at the end of the *night* for the sake of crea tion (6)

The creator then knowing by inference that within the water lay the earth and desirous of raising it up got himself ready While sporting in water, he assumed a radiant shape of a boar invincible even by mind by others having speech as his essence and named as Brahman (7 8)

This self supported supporter of the earth then with the object of eleva ting the earth entered the nether region and ra sed *it with his tusk* (9)

Beholding the earth resting on the tip of his tusk the Siddhas and the great sages residents of the Janaloka glorified *Hari of celebrated might* (10)

The Sages said Glory to the God of *the gods to Brahman Paramesthin the* ancient *Purusa to the Eternal, to the* Victorious (11)

Salutation to thee, the Svayambhu the creator the Omniscient, to the Golden Egg born Vedhas, the Supreme soul (12)

Obeisance to thee Vasudeva *Visnu* the origin of the universe to lord Narayana, to the benefactor of the gods (13)

Obeisance be to thee *the four faced* lord holder of Sarnga bow, discus and sword the Spirit comprising the spirits of again and the Supreme Soul obeisance all elements again to thee (14)

Glory to thee, the mystery of the Vedas, the origin of the Vedas, the Enlightened, the Pure, the embodiment of knowledge (15)

नमोऽस्त्वानन्दरूपाय साक्षिणे जगतां नमः ।
अनन्तायाप्रमेयाय कार्याय करणाय च ॥१६
नमस्ते पञ्चभूताय पञ्चभूतात्मने नमः ।
नमो मूलप्रकृतये मायारूपाय ते नमः ॥१७
नमोऽस्तु ते वराहाय नमस्ते मत्स्यरूपिणे ।
नमो योगाधिगम्याय नमः सङ्कर्षणाय ते ॥१८
नमस्त्रिमूर्तये तुभ्यं त्रिधाम्ने दिव्यतेजसे ।
नमः सिद्धाय पूज्याय गुणत्रयविभाविने ॥१९
नमोऽस्त्वादित्यवर्णाय नमस्ते पद्मयोनये ।
नमोऽमूर्त्ताय मूर्त्ताय माधवाय नमो नमः ॥२०
त्वयैव सृष्टमखिलं त्वय्येव लयमेष्यति ।
पालयैतज्जगत् सर्वं त्राता त्वं शरणं गतिः ॥२१
इत्थं स भगवान् विष्णुः सनकाद्यैरभिष्टुतः ।
प्रसादमकरोत् तेषां वराहवपुरीश्वरः ॥२२
ततः संस्थानमानीय पृथिवीं पृथिवीपतिः ।
मुमोच रूपं मनसा धारयित्वा प्रजापतिः ॥२३
तस्योपरि जलौघस्य महती नौरिव स्थिता ।
विततत्वाच्च देहस्य न मही याति सम्प्लवम् ॥२४
पृथिवीं तु समीकृत्य पृथिव्यां सोऽचिनोद् गिरीन् ।
प्राक्सर्गदग्धानखिलांस्ततः सर्गेऽदधन्मनः ॥२५

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे षष्ठोऽध्यायः ॥६॥

Salutation to the Embodiment of bliss the Witness (of the affairs) of the world to the Endless the Immeasurable, to the Effect as well as the Cause (16)

Salutation to thee formed of the five elements to the Soul of the five elements, salutation to the Original Spirit, to thee of illusory form (17)

Obeisance to thee having the form of boar to thee having the form of fish Obeisance to thee, comprehensible (only) through meditation to Saṁkarṣana (18)

Obeisance to thee of triple form having three abodes of divine lustre, obeisance to the Accomplished, the Adorable, the one causing the three properties appear (19)

Obeisance to thee, of the form of Aditya to thee born of a lotus, obeisance to the formless to the one having form to thee Mādhava again and again (20)

The entire universe has been created by thee will be merged in thee, do thou protect this entire world, thou art the saviour the resort and asylum (21)

Thus eulogised by Sanaka and others the lord Viṣṇu formed as a boar extended his grace to them (22)

There after the supporter of the earth the lord of the land held the earth and brought it back to its original position and gave up his (boar) appearance (23)

Positioned on the vast expanse of water like a huge barge, the earth did not sink due to the broadness of its surface (24)

Then having levelled the earth he fixed on it all the mountains which had been consumed at the destruction of the previous creation, and thereafter devoted his mind to creation (25)

Thus ends the sixth Chapter of the First Part of Kūrma Purāṇa Saṁhitā consisting of six thousand verses-6

श्रीकूर्म उवाच ।

सृष्टिं चिन्तयतस्तस्य कल्पादिषु यथा पुरा ।
अबुद्धिपूर्वक सर्ग प्रादुर्भूतस्तमोमय ॥१
तमो मोहो महामोहस्तामिस्रश्चान्धसंज्ञित ।
अविद्या पञ्चपर्वैषा प्रादुर्भूता महात्मन ॥२
पञ्चधाऽवस्थित सर्गो ध्यायत सोऽभिमानिन ।
संवृतस्तमसा चैव बीज-कम्भु-वनावृत ॥३
बहिरन्तश्चाप्रकाश स्तब्धो नि संज्ञ एव च ।
मुख्या नगा इति प्रोक्ता मुख्यसर्गस्तु स स्मृत ॥४
त दृष्ट्वाऽसाधक सर्गममन्यदपर प्रभु ।
तस्याभिध्यायत सर्गस्तिर्यक्स्रोतोऽभ्यवर्तत ॥५
यस्मात् तिर्यक् प्रवृत्त स तिर्यक्स्रोतस्तत स्मृत ।
पश्वादयस्ते विख्याता उत्पथग्राहिणो द्विजा ॥६
तमप्यसाधक ज्ञात्वा सर्गमन्य ससर्ज ह ।
ऊर्ध्वस्रोत इति प्रोक्तो देवसर्गस्तु सात्त्विक ॥७
ते सुखप्रीतिबहुला बहिरन्तश्च नावृता ।
प्रकाशा बहिरन्तश्च स्वभावाद् देवसंज्ञिता ॥८
ततोऽभिध्यायतस्तस्य सत्याभिध्यायिनस्तदा ।
प्रादुरासीत् तदाऽव्यक्तादर्वाक्स्रोतस्तु साधक ॥९
ते च प्रकाशबहुलास्तमोद्रिक्ता रजोधिका ।
दुखोत्कटा सत्त्वयुता मनुष्या परिकीर्तिता ॥१०

Wilst he (Brahman) formerly in the *beginning of the Kalpas was meditating* on creation there appeared a creation beginning with ignorance and consisting of gloom (1)

From that great being appeared five-fold Ignorance, consisting of gloom illusion, extreme illusion gloom and utter darkness (2)

The creation of the proud (creator), thus plunged in meditation, was the five fold world enveloped in darkness covered all over like the seeds and the roots under the ground in a forest (3)

It was devoid of light externally as well as internally, motionless and unnamed As the motionless objects (trees etc) being the principal or first creation the creation is called the first creation This is called the (Mukhya) first creation (4)

Seeing this creation imperfect, Brahman meditated on another creation and whilst he thus meditated, the creation called Tiryak srotas flowed down (5)

As it followed a winding course it was called tiryaksrotas' *O twice born ones,* they are known as beasts who take to the wrong path (6)

Finding this creation also incompetent, he created another creation termed as *'Ūrdhvasrotas' invested by the quality of Virtues known as 'Devasarga'* (7)

The beings produced thus were endowed with pleasure and enjoyment, unencumbered externally or internally and luminous with and without (8)

Continuing his meditation, there *sprang up before the truth* seeker the competent creation termed as, 'Arvāk-srotas' from indiscrete nature (9)

The men there are known to be full of knowledge and endowed with the quality of goodness, *predominated by rajas'* (*passion*) and impelled by 'Tamas' (ignorance) and are troubled by affliction (10)

त दृष्ट्वा चापर सर्गममन्यद् भगवानज ।
तस्याभिध्यायत सर्गं सर्गो भूतादिकोऽभवत् ॥११
तेऽपरिग्राहिण सर्वे सविभागरता पुन ।
खादनाश्चाप्यशीलाश्च भूताद्या परिकीर्तिता ।
इत्येते पञ्च कथिता सर्गा वं द्विजपुगवा ॥१२
प्रथमो महत सर्गो विज्ञेयो ब्रह्मणस्तु स ।
तन्मात्राणा द्वितीयस्तु भूतसर्गो हि स स्मृत ॥१३
वैकारिकस्तृतीयस्तु सर्ग ऐन्द्रियक स्मृत ।
इत्येष प्राकृत सर्ग सभूतोऽबुद्धिपूर्वक ॥१४
मुख्यसर्गश्चतुर्थस्तु मुख्या वै स्थावरा स्मृता ।
तिर्यक्स्रोतस्तु य प्रोक्तस्तिर्यग्योन्य स पञ्चम ॥१५
तथोर्ध्वस्रोतसा षष्ठो देवसर्गस्तु स स्मृत ।
ततोऽर्वाक्स्रोतसा सर्गं सप्तम स तु मानुष ॥१६
अष्टमो भौतिक सर्गो भूतादीना प्रकीर्तित ।
नवमश्चैव कौमार प्राकृता वैकृतास्त्विमे ॥१७
प्राकृतास्तु त्रय पूर्वे सर्गास्तेऽबुद्धिपूर्वका ।
बुद्धिपूर्वं प्रवर्त्तन्ते मुख्याद्या मुनिपुगवा ॥१८
अग्रे ससर्ज वै ब्रह्मा मानसानात्मन समान् ।
सनक सनातन चैव तथैव च सनन्दनम् ।
ऋभु सनत्कुमार च पूर्वमेव प्रजापति ॥१९
पञ्चैते योगिनो विप्रा पर वैराग्यमास्थिता ।
ईश्वरासक्तमनसो न सृष्टौ दधिरे मतिम् ॥२०
तेष्वेव निरपेक्षेषु लोकसृष्टौ प्रजापति ।
मुमोह मायया सद्यो मायिन परमेष्ठिन ॥२१

Beholding it the unborn Lord meditated on another creation whilst he was thus meditating there sprang up a creation of the elements and others (11)

These were all householders, engaged in partition consumers and devoid of virtues and known as elementary (Bhutadyah) creation These are the five creations, O excellent Brahmanas The first creation was that of Mahat (Intellect) which is to be known as the creation of Brahman The second was that of the rudimental principles (tanmātras) termed as the elemental creation (bhuta sarga) (12 13)

The third was the 'Vaikarika (Productive) creation known as the creation of the senses (Aindriyaka) These were the Prakṛta creations produced by the indiscrete principle (Abuddhi) (14)

The fourth or fundamental creation was that of inanimate bodies The Tiryaksrotas-creation relating to the animals is the fifth creation (15)

The sixth creation known as 'Urdhvasrotas' is pertaining to divinities and is termed as 'Devasarga' The creation of the Arvaksrotas' beings was the seventh and was that of men (16)

The eighth creation termed as 'Bhautika' creation relates to the elements and others The ninth is 'Kaumara' which is both primary and secondary (17)

The first three primary creations are preceded by ignorance O Excellent sages the principal and other (creations) are done with intelligence (18)

The great progenitor (Prajāpati) at first created mind born progeny equal to himself, viz Sanaka, Sanatana, Sanandana Kratu and Sanatkumara (19)

These five O Brahmanas, are meditators, resorted to renunciation with minds devoted to God and therefore, they were undesirous of progeny (20)

They being thus undesirous of progeny, the progenitor (Prajāpati) fell into a swoon instantly by the enchantment of the artful Parameṣṭhin (21)

तं बोधयामास सुतं जगन्मायो महामुनिः ।
नारायणो महायोगी योगिचित्तानुरञ्जनः ॥२२

बोधितस्तेन विश्वात्मा तताप परमं तपः ।
स तप्यमानो भगवान् न किञ्चित् प्रतिपद्यत ॥२३

ततो दीर्घेण कालेन दुःखात् क्रोधो व्यजायत ।
क्रोधाविष्टस्य नेत्राभ्यां प्रापतन्नश्रुबिन्दवः ॥२४

भ्रुकुटीकुटिलात् तस्य ललाटात् परमेश्वरः ।
समुत्पन्नो महादेवः शरण्यो नीललोहितः ॥२५

स एव भगवानीशस्तेजोराशिः सनातनः ।
यं प्रपश्यन्ति विद्वांसः स्वात्मस्थं परमेश्वरम् ॥२६

ओंकारं समनुस्मृत्य प्रणम्य च कृताञ्जलिः ।
तमाह भगवान् ब्रह्मा सृजेमा विविधाः प्रजाः ॥२७

निशम्य भगवान् वाक्यं शंकरो धर्मवाहनः ।
स्वात्मना सदृशान् रुद्रान् ससर्ज मनसा शिवः ।
कपर्दिनो निरातङ्कांस्त्रिनेत्रान् नीललोहितान् ॥२८

तं प्राह भगवान् ब्रह्मा जन्ममृत्युयुताः प्रजाः ।
सृजेति सोऽब्रवीदीशो नाहं मृत्युजरान्विताः ।
प्रजाः स्रक्ष्ये जगन्नाथ सृज त्वमशुभाः प्रजाः ॥२९

निवार्य च तदा रुद्रं ससर्ज कमलोद्भवः ।
स्थानाभिमानिनः सर्वान् गदतस्तान् निबोधत ॥३०

आपोऽग्निरन्तरिक्षं च द्यौर्वायुः पृथिवी तथा ।
नद्यः समुद्राः शैलाश्च वृक्षा वीरुध एव च ॥३१

लवाः काष्ठाः कलाश्चैव मुहूर्ता दिवसाः क्षपाः ।
अर्द्धमासाश्च मासाश्च अयनाब्दयुगादयः ॥३२

Nārāyaṇa, the world-enchanter great sage, great meditator gladdener of the hearts of meditators then aroused him who was his son. (22)

The universe souled thereafter having been aroused practised, a strongest penance But even going through austerities he could not gain anything (23)

Then after a long time his sorrow gave birth to wrath From his eyes thus overwhelmed with wrath dropped down tears (24)

Then from the frowning forehead of Parameṣṭhin sprang up the great god Nīla-lohita (Śiva) the paramount refuge (25)

He is the lord Īśa, the mass of energy, the Eternal one whom the wise men perceive as the self-dwelling supreme lord (26)

Recollecting (the holy syllable) 'Om' and bowing down, lord Brahman said to him with folded hands, 'Do thou create the various progeny (27)

Hearing the words of the lord, Śaṅkara, the virtue riding one, Śiva, created from His mind Rudras resembling His own self, bearers of matted hair, fearless, triple-eyed and of a dark blue colour (28)

Lord Brahman said to him 'Do thou create progeny susceptible to old age and death That lord replied, 'I could not create progeny susceptible to old age and death O Jagannātha, do thou (Yourself) create (such) unfortunate progeny' (29)

Preventing Rudra then, the lotus-born lord created beings, all presiding over their position Listen to their accounts, as I narrate (30)

Water, fire, Sky, Heaven, Air and Earth, Rivers, Oceans, Mountains, Trees, Creepers, Lavas, Kalā Kāṣṭhās, Moments, Days, Nights, Fortnights, Months, Ayanas (period of six months), Abdas (Years) and Yugas (ages). (31-32)

स्थानाभिमानिनः सृष्ट्वा साधकानसृजत् पुनः ।
मरीचिभृग्वङ्गिरसं पुलस्त्यं पुलहं क्रतुम् ।
दक्षमत्रिं वसिष्ठं च धर्मं सङ्कल्पमेव च ॥३३
प्राणाद् ब्रह्माऽसृजद् दक्षं चक्षुषश्च मरीचिनम् ।
शिरसोऽङ्गिरसं देवो हृदयाद् भृगुमेव च ॥३४
श्रोत्राभ्यामत्रिनामानं धर्मं च व्यवसायतः ।
सङ्कल्पं चैव सङ्कल्पात् सर्वलोकपितामहः ॥३५
पुलस्त्यं च तथोदानाद् व्यानाच्च पुलहं मुनिम् ।
अपानात् क्रतुमव्यग्रं समानाच्च वसिष्ठकम् ॥३६
इत्येते ब्रह्मणा सृष्टा साधका गृहमेधिनः ।
आस्थाय मानवं रूपं धर्मस्तैः सम्प्रवर्तितः ॥३७
ततो देवासुरपितॄन् मनुष्यांश्च चतुष्टयम् ।
सिसृक्षुरम्भांस्येतानि स्वमात्मानमयूयुजत् ॥३८
युक्तात्मनस्तमोमात्रा उद्रिक्ताभूत् प्रजापतेः ।
ततोऽस्य जघनात् पूर्वमसुरा जज्ञिरे सुताः ॥३९
उत्ससर्जासुरान् सृष्ट्वा तां तनुं पुरुषोत्तमः ।
सा चोत्सृष्टा तनुस्तेन सद्यो रात्रिरजायत ।
सा तमोबहुला यस्मात् प्रजास्तस्यां स्वपन्त्यतः ॥४०
सत्त्वमात्रात्मिकां देवस्तनुमन्यामगृह्णत ।
ततोऽस्य मुखतो देवा दीव्यतः सम्प्रजज्ञिरे ॥४१
त्यक्ता साऽपि तनुस्तेन सत्त्वप्रायमभूद् दिनम् ।
तस्मादहो धर्मयुक्ता देवताः समुपासते ॥४२
सत्त्वमात्रात्मिकामेव ततोऽन्यां जगृहे तनुम् ।
पितृवन्मन्यमानस्य पितरः सम्प्रजज्ञिरे ॥४३
उत्ससर्ज पितॄन् सृष्ट्वा ततस्तामपि विश्वसृक् ।
साऽपविद्धा तनुस्तेन सद्यः सन्ध्या व्यजायत ॥४४

After creating these presiding beings over their (respective) stations He now created the sages Marici, Bhrgu, Angiras Pulastya Pulaha Kratu, Daksa Atri, Vasistha, Dharma and Sankalpa (33)

Lord Brahman the grandsire of all the worlds created Daksa from his vitals Marici from his two eyes Angiras from the head, and Bhrgu from his heart Atri from the two eyes, Dharma from exertion and Sankalpa from determination (34 35)

(He created) Pulastya again, from 'Udana', the sage Pulaha from 'Vyāna' the unperplexed Kratu from 'Apana' and Vasistha from Samana' (36)

These were the householder sages (sadhakas) created by Brahman and they assumming human forms introduced Dharma (virtuous conduct) (37)

Thus the Lord desirous of creating the four orders of beings—gods demons manes and men, and waters collected his mind into itself (38)

Whilst thus concentrated the quality of darkness pervaded the body of Prajapati and thence the demons were first born issued from his thigh The exalted lord then after creating the demons abandoned that form and which thus deserted by him became night Since that (the night) was affluent with darkness the beings do sleep during that period (39-40)

The Lord thereafter assumed another shape invested with the elements of good ness and thence from his radiant mouth were born the Gods. (41)

The form abandoned by him became day in which the good quality predomi nates and therefore the gods invested with goodness are worshipped during the day (42)

Thereafter he adopted another person in which also the rudiments of goodness prevailed, and the progenitors adored by him as his fathers were born to him (43)

The creator of the universe after having created the progenitors, abandoned that form also and the form thus deserted at once became the Sandhyā (evening twi-light) (44)

तस्मादहर्देवतानां रात्रिः स्याद् देवविद्विषाम् ।
तयोर्मध्ये पितॄणां तु मूर्तिः सन्ध्या गरीयसी ॥४५
तस्माद् देवासुराः सर्वे मनवो मानवास्तथा ।
उपासते सदा युक्ता राज्यह्नोर्मध्यमां तनुम् ॥४६
रजोमात्रात्मिकां ब्रह्मा तनुमन्यामगृह्णत ।
ततोऽस्य जज्ञिरे पुत्रा मनुष्या रजसावृताः ॥४७
तामप्याशु स तत्याज तनुं सद्यः प्रजापतिः ।
ज्योत्स्ना सा चाभवद्विप्राः प्राक्सन्ध्या याऽभिधीयते ॥४८
ततः स भगवान् ब्रह्मा संप्राप्य द्विजपुंगवाः ।
मूर्तिं तमोरजःप्रायां पुनरेवाभ्ययूयुजत् ॥४९
अन्धकारे क्षुधाविष्टा राक्षसास्तस्य जज्ञिरे ।
पुत्रास्तमोरजःप्राया बलिनस्ते निशाचराः ॥५०
सर्पा यक्षास्तथा भूता गन्धर्वाः संप्रजज्ञिरे ।
रजस्तमोभ्यामाविष्टांस्ततोऽन्यानसृजत् प्रभुः ॥५१
वयांसि वयसः सृष्ट्वा अवयो वक्षसोऽसृजत् ।
मुखतोऽजान् ससर्जान्यान् उदराद् गाश्च निर्ममे ॥५२
पद्भ्यां चाश्वान् समातङ्गान् रासभान् गवयान् मृगान्।
उष्ट्रानश्वतरांश्चैव न्यङ्कूनन्यांश्च जातयः ।
ओषध्यः फलमूलिन्यो रोमभ्यस्तस्य जज्ञिरे ॥५३
गायत्रं च ऋचं चैव त्रिवृत्साम रथन्तरम् ।
अग्निष्टोमं च यज्ञाना निर्ममे प्रथमान्मुखात् ॥५४
यजूंषि त्रैष्टुभं छन्दः स्तोमं पञ्चदशं तथा ।
बृहत्साम तथोक्थं च दक्षिणादसृजन्मुखात् ॥५५
सामानि जागतं छन्दस्तोमं सप्तदशं तथा ।
वैरूपमतिरात्रं च पश्चिमादसृजन्मुखात् ॥५६

Therefore does the day belong to the gods and the night to the foes of the Gods, and between these two the venerable twi light to the progenitors (45)

And therefore do the gods, demons all the Manus and men worship during the intermediate period between the day and night (46)

Brahman then assumed another form, pervaded by the quality of passion (Rajas), and from this were produced men in whom passion predominates (47)

Prajāpati quickly abandoned that form, and O Brāhmanas, it became the morning twilight, which is called the dawn (48)

Then, O Brāhmanas, the lord Brahman assumed another form predominated by darkness and passion (49)

Thence in the darkness were born demons seized with hunger, mighty night stalking offsprings predominated by ignorance and passion (50)

Serpents, Yaksas, goblins, Gandharvas were then born, then the lord created others pervaded by passion and darkness (51)

Creating birds from his age, he produced 'avi's (sheep) from his chest, goats from his mouth, and kine from his stomach from the two foot (he created) horses elephants, donkeys, gavayas' (cow-like animals), deers, camels, Mules, nyankuns (antelopes), and various other species (of animals). From the hairs on his body were born herbs, fruits and roots (52, 53)

From his first (eastern) mouth he created the Gāyatri metre, the Ṛk the collection of hymns termed Trivṛt, the Rathantara (portion of the Sāmaveda) and the Agniṣtoma among the sacrifices. From his southern mouth he created the Yajurveda the Triṣtubh metre, the collection of hymns called 'Pañcadaśastoma,' the 'Bṛhat Sāma, the portion of the Sāmaveda.

एकविंशमथर्वाणमाप्तोर्यामाणमेव च ।
अनुष्टुभं सवैराजमुत्तरादसृजन्मुखात् ॥५७
उच्चावचानि भूतानि गात्रेभ्यस्तस्य जज्ञिरे ।
ब्रह्मणो हि प्रजासर्गं सृजतस्तु प्रजापतेः ॥५८
सृष्ट्वा चतुष्टयं सर्गं देवर्षिपितृमानुषम् ।
ततोऽसृजच्च भूतानि स्थावराणि चराणि च ॥५९
यक्षान् पिशाचान् गन्धर्वांस्तथैवाप्सरसः शुभाः ।
नरकिन्नररक्षांसि वयः पशुमृगोरगान् ।
अव्ययं च व्ययं चैव द्वयं स्थावरजङ्गमम् ॥६०
तेषां ये यानि कर्माणि प्राक्सृष्ट्यां प्रतिपेदिरे ।
तान्येव ते प्रपद्यन्ते सृज्यमानाः पुनः पुनः ॥६१
हिंस्राहिंस्रे मृदुक्रूरे धर्माधर्मावृतानृते ।
तद्भाविताः प्रपद्यन्ते तस्मात् तत् तस्य रोचते ॥६२
महाभूतेषु नानात्वमिन्द्रियार्थेषु मूर्तिषु ।
विनियोगं च भूतानां धातैव विदधात् स्वयम् ॥६३
नामरूपं च भूतानां कृत्यानां च प्रपञ्चनम् ।
वेदशब्देभ्य एवादौ निर्ममे स महेश्वरः ॥६४
आर्षाणि चैव नामानि याश्च वेदेषु दृष्टयः ।
शर्वर्यन्ते प्रसूतानां तान्येवैभ्यो ददात्यजः ॥६५
यथर्त्तावृतुलिङ्गानि नानारूपाणि पर्यये ।
दृश्यन्ते तानि तान्येव तथा भावा युगादिषु ॥६६

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे सप्तमोऽध्यायः ॥७॥

termed as 'Uktha'; from his western mouth he created the Sāmaveda the Jagatī metre the collection of hymns, called 'Saptadaśa' stoma, the portion of the Samaveda called 'Vairūpa' and the Atiratra sacrifice, and from his northern mouth he created the 'Ekaviṁśa' collection of hymns, the Atharvaveda, the Aptoryāman sacrifice, the Anuṣṭubh metre and the Vairāja portion of the Samaveda Creatures, great and small proceeded from the limbs of Prajāpati Brahman while he was engaged in creation (54-58)

The great progenitor after having created the four ordered beings composed of the gods, Sages, progenitors and men, thereafter created the beings, the stationary as well as the mobile and then the Yakṣas, goblins, gandharvas and the graceful Apsaras, Naras (creatures or beings with the limbs of horses and men), Kinnaras (beings with heads of horses) Rākṣasas, birds, beasts, deer, serpents, and all things permanent or transitory, stationary or mobile (59, 60)

And these things being created discharged the same functions as they had fulfilled in a previous creation whether malignant or benign gentle or cruel, good or evil, true or untrue and accordingly as they are actuated by such propensities will be their conduct (61, 62)

The great god himself displayed infinite variety in the objects of senses, in the properties of living beings and in the form of bodies, he determined in the beginning, by the authority of the Vedas, the name, forms as well as functions of all creatures and also the name of the Ṛṣis as they are found in the Vedas The unborn (Lord) gives to the beings born after the expiry of the night, all the insignia and the various names of Ṛṣis in order, so do the self same (things) and the same conditions are seen recurring in different yugas (ages). (63-66)

Thus ends the seventh chapter in the first part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—7

८

श्रीकूर्म उवाच ।

एवं भूतानि सृष्टानि स्थावराणि चराणि च ।
यदा चास्य प्रजाः सृष्टा न व्यवर्द्धन्त धीमतः ॥१
तमोमात्रावृतो ब्रह्मा तदाशोचत दुःखितः ।
ततः स विदधे बुद्धिमर्थनिश्चयगामिनीम् ॥२
अथात्मनि समद्राक्षीत् तमोमात्रां नियामिकाम् ।
रजःसत्त्वं च संवृत्य वर्तमानां स्वधर्मतः ॥३
तमस्तद् व्यनुदत् पश्चात् रजः सत्त्वेन संयुतः ।
तत् तमः प्रतिनुन्नं वै मिथुनं समजायत ॥४
अधर्माचरणो विप्रा हिंसा चाशुभलक्षणा ।
स्वां तनुं स ततो ब्रह्मा तामपोहत भास्वराम् ॥५
द्विधाऽकरोत् पुनर्देहमर्द्धेन पुरुषोऽभवत् ।
अर्द्धेन नारी पुरुषो विराजमसृजत् प्रभुः ॥६
नारीं च शतरूपाख्यां योगिनीं ससृजे शुभाम् ।
सा दिवं पृथिवीं चैव महिम्ना व्याप्य संस्थिता ॥७
योगैश्वर्यबलोपेता ज्ञानविज्ञानसंयुता ।
योऽभवत् पुरुषात् पुत्रो विराडव्यक्तजन्मनः ॥८
स्वायंभुवो मनुर्देवः सोऽभवत् पुरुषो मुनिः ।
सा देवी शतरूपाख्या तपः कृत्वा सुदुश्चरम् ॥९
भर्तारं ब्रह्मणः पुत्रं मनुमेवान्वपद्यत ।
तस्माच्च शतरूपा सा पुत्रद्वयमसूयत ॥१०
प्रियव्रतोत्तानपादौ कन्याद्वयमनुत्तमम् ।

8

Kūrma said Thus were the beings, stationary as well as movable, created And when these created beings of his, did not multiply, Brahman, enveloped with the property of darkness, and melancholy pondered, and directed his mind to know the truth of the matter (1, 2)

Then through his own virtues did he perceive the controlling properties of darkness resting within himself enveloping the properties of goodness and passion (3)

Subsequently he abandoned the darkness attended by goodness and passion and that darkness being discarded formed into a couple, comprised of unrighteous act (male) and ill-omened cruelty (female) Then Brahmā abondoned that resplendent body of himself (4, 5)

He divided his body again into two by half (of it) a male grew up, and by the other half a female Then the mighty male created the 'Virāṭ'. (6)

A graceful female meditator denominated as 'Śatarūpā' also did he create, and she pervaded the hole earth and heaven with her glory She was endowed with the power of the wealth of meditation, and possessed of knowledge and enlightenment The male (half) Virāṭ, which was born of that Male of unmanifest birth was the venerable sage Svāyambhuva, Manu The lady named Śatarūpā after having practised arduous penance won the celebrated Manu as her husband; and from him Śatarūpā gave birth to two sons (Named) Priyavrata and Uttānapāda, and two beautiful daughters of whom Prasūti was given by Manu to Dakṣa, and the patriarch Ruci, mind-born (of Brahmā) espoused Ākūti In Ākūti were

तयोः प्रसूतिं दक्षाय मनुः कन्या ददौ पुनः ॥११
प्रजापतिरथाकूतिं मानसो जगृहे रुचिः ।
आकूत्या मिथुनं जज्ञे मानसस्य रुचेः शुभम् ।
यज्ञश्च दक्षिणा चैव याभ्यां संवर्धितम् जगत् ॥१२
यज्ञस्य दक्षिणायां तु पुत्रा द्वादश जज्ञिरे ।
यामा इति समाख्याता देवाः स्वायंभुवेऽन्तरे ॥१३
प्रसूत्यां च तथा दक्षश्चतस्रो विंशतिं तथा ।
ससर्ज कन्या नामानि तासां सम्यङ् निबोधत ॥१४
श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया तथा ।
बुद्धिर्लज्जा वपुः शान्तिः सिद्धिः कीर्तिस्त्रयोदशी ॥१५
पत्न्यर्थं प्रतिजग्राह धर्मो दाक्षायणीः शुभाः ।
ताभ्यः शिष्टा यवीयस्य एकादश सुलोचनाः ॥१६
ख्यातिः सत्यथ सम्भूतिः स्मृतिः प्रीतिः क्षमा तथा ।
संततिश्चानसूया च ऊर्जा स्वाहा स्वधा तथा ॥१७
भृगुर्भवो मरीचिश्च तथा चैवाङ्गिरा मुनिः ।
पुलस्त्यः पुलहश्चैव क्रतुः परमधर्मवित् ॥१८
अत्रिर्वसिष्ठो वह्निश्च पितरश्च यथाक्रमम् ।
ख्यात्याद्या जगृहुः कन्या मुनयो मुनिसत्तमाः ॥१९
श्रद्धाया आत्मजः कामो दर्पो लक्ष्मीसुतः स्मृतः ।
धृत्यास्तु नियमः पुत्रस्तुष्ट्याः संतोष उच्यते ॥२०
पुष्ट्या लाभः सुतश्चापि मेधापुत्रः श्रुतस्तथा ।
क्रियायाश्चाभवत् पुत्रो दण्डः समय एव च ॥२१
बुद्ध्या बोधः सुतस्तद्वदप्रमादो व्यजायत ।
लज्जाया विनयः पुत्रो वपुषो व्यवसायकः ॥२२
क्षेमः शान्तिसुतश्चापि सुखं सिद्धिरजायत ।
यशः कीर्तिसुतस्तद्वदित्येते धर्मसूनवः ॥२३

born to the mind-born Ruci handsome twins (named) Yajña and Daksinā from whom did the world increase (in population)—Yajña had twelve sons born of Daksinā the deities called 'Yāmas in the 'manvantara' (age) called 'Svayambhuva' Daksa also had by Prasūti twenty four daughters, do ye listen to their names with care (7-14)

Śraddha (faith), Laksmi (Prosperity) Dhrti (Steadiness), Tusti (resignation or contentment), Pusti (Thriving), Medhā (intelligence), Kriya (action) Buddhi (intellect) Lajjā (modesty), Vapu (body), Śanti (calmness) Siddhi (perfection) Kirti (fame), These thirteen lovely daughters of Daksa Dharma (righteousness) took to wife

The other eleven bright eyed and younger than they were Khyati (celebrity), Sati (truth) Sambhūti (fitness), Smrti (memory) Priti (affection) Ksama (forbearance), Santati (progeny) Anasūya (unmaliciousness), Ūrjā (energy), Svahā (offering to gods) and Svadhā (oblation to the Manes) (15-17)

These maidens were respectively taken by the exalted sages Bhrgu, Bhava, Marici, Angiras Pulastya Pulaha, Kratu, proficient in the highest dharma, Atri, Vasistha, Vahni and the Pitrs (progenitors) (18, 19)

The son of Śraddhā was known as Kāma (desire) and the son of Laksmi as Darpa (pride or arrongance) The son of Dhrti was Niyama (precept, regulation) and of Tusti was called as Santosa (contentment) Lobha (avarice) was the son of Pusti and Sāma (tranquility) the son of Medhā, Kriya had sons named Danda (correction, chastisement) and Naya (polity), Buddhi made as her sons Bodha (understanding) as well as Apramāda (vigilence), Vinaya (prudence, discipline) was the son of Lajja, Vyavasaya (perseveryance) of Vapus Kshema (pros

कामस्य हर्षः पुत्रोऽभूद् देवानन्दो व्यजायत ।
इत्येष वै सुखोदर्कः सर्गो धर्मस्य कीर्तितः ॥२४
जज्ञे हिंसा त्वधर्माद् वै निकृतिं चानृतं सुतम् ।
निकृत्यनृतयोर्जज्ञे भयं नरक एव च ॥२५
माया च वेदना चैव मिथुनं त्विदमेतयोः ।
भयाज्जज्ञेऽथ वै माया मृत्युं भूतापहारिणम् ॥२६

वेदना च सुतं चापि दुःखं जज्ञेऽथ रौरवात् ।
मृत्योर्व्याधिजराशोकतृष्णाक्रोधाश्च जज्ञिरे ॥२७
दुःखोत्तराः स्मृता ह्येते सर्वे चाधर्मलक्षणाः ।
नैषां भार्याऽस्ति पुत्रो वा सर्वे ते ह्यूर्ध्वरेतसः ॥२८
इत्येष तामसः सर्गो जज्ञे धर्मनियामकः ।
सङ्क्षेपेण मया प्रोक्ता विसृष्टिर्मुनिपुंगवाः ॥२९

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायां पूर्वविभागेऽष्टमोऽध्याय ॥८॥

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सूत उवाच ।
एतच्छ्रुत्वा तु वचनं नारदाद्या महर्षयः ।
प्रणम्य वरदं विष्णुं पप्रच्छुः संशयान्विताः ॥१

ऋषय ऊचुः ।
कथितो भवता सर्गो मुख्यादीनां जनार्दन ।
इदानीं संशयं चेममस्माकं छेत्तुमर्हसि ॥२

perity) the son of Śānti and Sukha (happiness) was the son of Kīrti These were the sons of Dharma Kāma had as his son Harṣa (joy) who was Devānanda This is the progeny of Dharma resulting in happiness thus narrated (20-24)

Through Adharma (vice) Hiṁsā (Violence) bore (a son) Anṛta (falsehood) and (a daughter) Nikṛti (immorality), from Nikṛti and Anṛta (by themselves) were born Bhaya (fear) and Naraka (hell), and the twins Māyā (deceit, illusion) as well as Vedanā (torture) were born of these two (Nikṛti and Anṛta) From Bhaya, Māyā begot Mṛtyu (death) the destroyer of living beings, and Vedanā in a similar manner gave birth to Duhkkha (pain) from Raurava (Naraka) From Mṛtyu sprang Vyādhi (disease) Jarā (decay) Śoka (grief) Tṛṣṇā (greed) and Krodha (wrath) These are called the inflictors of misery and are characterised as the progeny of Adharma (vice) They have neither wives, nor sons, all are celibate with their vital fluid drawn upwards, (Ūrdhvaretas) (25-28)

Thus was the Tāmasa creation, regulator of Dharma born O exalted sages, I have thus briefly narrated the secondary creation (29)

Thus ends the eighth chapter of the first part of the Kūrma Purāna Samhitā consisting of six thousand verses—8

9

Sūta said: Hearing this, the great sages headed by Nārada, all cast in doubt bowed down to Viṣṇu, the bestower of boons, and asked (1)

The sages said O Janārdana, by thee has been related the creation of the principal beings and others Now it behoves thee to dispel our following doubts (2)

कथं स भगवानीशः पूर्वजोऽपि पिनाकधृक् ।
पुत्रत्वमगमच्छंभुर्ब्रह्मणोऽव्यक्तजन्मनः ॥३
कथं च भगवाञ्जज्ञे ब्रह्मा लोकपितामहः ।
अण्डजो जगतामीशस्तन्नो वक्तुमिहार्हसि ॥४

श्रीकूर्म उवाच ।

शृणुध्वमृषयः सर्वे शंकरस्यामितौजसः ।
पुत्रत्वं ब्रह्मणस्तस्य पद्मयोनित्वमेव च ॥५
अतीतकल्पावसाने तमोभूतं जगत् त्रयम् ।
आसीदेकार्णवं सर्वं न देवाद्या न चर्षयः ॥६
तत्र नारायणो देवो निर्जने निरुपप्लवे ।
आश्रित्य शेषशयनं सुष्वाप पुरुषोत्तमः ॥७
सहस्रशीर्षा भूत्वा स सहस्राक्षः सहस्रपात् ।
सहस्रबाहुः सर्वज्ञश्चिन्त्यमानो मनीषिभिः ॥८
पीतवासा विशालाक्षो नीलजीमूतसन्निभः ।
महाविभूतिर्योगात्मा योगिनां हृदयालयः ॥९
कदाचित् तस्य सुप्तस्य लीलार्थं दिव्यमद्भुतम् ।
त्रैलोक्यसारं विमलं नाभ्यां पङ्कजमुद्बभौ ॥१०
शतयोजनविस्तीर्णं तरुणादित्यसन्निभम् ।
दिव्यगन्धमयं पुण्यं कर्णिकाकेसरान्वितम् ॥११
तस्यैवं सुचिरं कालं वर्तमानस्य शार्ङ्गिणः ।
हिरण्यगर्भो भगवांस्तं देशमुपचक्रमे ॥१२
स तं करेण विश्वात्मा समुत्थाप्य सनातनम् ।
प्रोवाच मधुरं वाक्यं मायया तस्य मोहितः ॥१३

How did the lord Śambhu, holder of the Pināka, though born earlier, became the son of Brahmā of unknown birth (3)

How again was the lotus-born Lord Brahmā the master of the worlds, born of an egg Pray do enlighten us about it (4)

Kūrma said: Listen O sages, about *the sonhood to Brahmā of Śankara, of* illimitable power and also to the egg origin of Brahmā (5)

At the end of the past age (Kalpa), when the three worlds were enveloped in utter *darkness, there was only a* vast ocean and there were neither gods and others nor the sages (6)

There, the Lord Nārāyaṇa, Puruṣottama, reclining on the bed in the form of the Śeṣa Serpent slept in a solitary spot from turmoil (7)

Growing thousand-headed thousand-eyed, thousand-footed and *thousand-*armed the Omniscient contemplated by the wise, wearing saffron-robes, large-eyed, resembling the blue clouds, possessed of great wealth, meditation-souled and compassionate to the Yogins (He slept there) (8, 9)

Sometime when he was asleep, from his navel sprang a spotless and wonderful lotus, the quintessence of the three worlds, through his caprice (10)

(Which was) a hundred yojanas wide, resembling the rising sun, full of divine fragrance, pure, and possessed of penicarp and pollen (11)

Thus did the lord Hiranyagarbha (Brahman) arrive at that spot before the conch bearer (Nārāyaṇa) who had been *for long remaining there lying* (in the ocean on the Śeṣa serpent) (12)

That universe-souled (Brahman) having aroused the eternal ancient (Nārāyaṇa) with his hand, uttered these *sweet words while he himself was enrap*tured by His (Nārāyaṇa's) illusion (13)

अस्मिन्नेकार्णवे घोरे निर्जने तमसावृते ।
एकाकी को भवाञ्छेते ब्रूहि मे पुरुषर्षभ ॥१४
तस्य तद् वचनं श्रुत्वा विहस्य गरुडध्वजः ।
उवाच देवं ब्रह्माणं मेघगम्भीरनिःस्वनः ॥१५
भो भो नारायणं देवं लोकानां प्रभवाव्ययम् ।
महायोगेश्वरं मां त्वं जानीहि पुरुषोत्तमम् ॥१६
मयि पश्य जगत् कृत्स्नं त्वां च लोकपितामहम् ।
सपर्वतमहाद्वीपं समुद्रैः सप्तभिर्वृतम् ॥१७
एवमाभाष्य विश्वात्मा प्रोवाच पुरुषं हरिः ।
जानन्नपि महायोगी को भवानिति वेधसम् ॥१८
ततः प्रहस्य भगवान् ब्रह्मा वेदनिधिः प्रभुः ।
प्रत्युवाचाम्बुजाभाक्षं सस्मितं श्लक्ष्णया गिरा ॥१९
अहं धाता विधाता च स्वयंभूः प्रपितामहः ।
मय्येव संस्थितं विश्वं ब्रह्माहं विश्वतोमुखः ॥२०
श्रुत्वा वाचं स भगवान् विष्णुः सत्यपराक्रमः ।
अनुज्ञाप्याथ योगेन प्रविष्टो ब्रह्मणस्तनुम् ॥२१
त्रैलोक्यमेतत् सकलं सदेवासुरमानुषम् ।
उदरे तस्य देवस्य दृष्ट्वा विस्मयमागतः ॥२२
तदास्य वक्त्रान्निष्क्रम्य पन्नगेन्द्रनिकेतनः ।
अजातशत्रुर्भगवान् पितामहमथाब्रवीत् ॥२३
भवानप्येवमेवाद्य शाश्वतं हि ममोदरम् ।
प्रविश्य लोकान् पश्यैतान् विचित्रान् पुरुषर्षभ ॥२४
ततः प्रह्लादनीं वाणीं श्रुत्वा तस्याभिनन्द्य च ।
श्रीपतेरुदरं भूयः प्रविवेश कुशध्वजः ॥२५
तानेव लोकान् गर्भस्थानपश्यत् सत्यविक्रमः ।
पर्यटित्वा तु देवस्य ददृशेऽन्तं न वै हरेः ॥२६

ततो द्वाराणि सर्वाणि पिहितानि महात्मना ।
जनार्दनेन ब्रह्माऽसौ नाभ्यां द्वारमविन्दत ॥२७
तत्र योगबलेनासौ प्रविश्य कनकाण्डजः ।
उज्जहारात्मनो रूपं पुष्कराच्चतुराननः ॥२८
विरराजारविन्दस्थः पद्मगर्भसमद्युतिः ।
ब्रह्मा स्वयंभूर्भगवान् जगद्योनिः पितामहः ॥२९
स मन्यमानो विश्वेशमात्मानं परमं पदम् ।
प्रोवाच पुरुषं विष्णुं मेघगम्भीरया गिरा ॥३०
किं कृतं भवतेदानीमात्मनो जयकाङ्क्षया ।
एकोऽहं प्रबलो नान्यो मां वै कोऽभिभविष्यति ॥३१
श्रुत्वा नारायणो वाक्यं ब्रह्मणो लोकतन्त्रिणः ।
सान्त्वपूर्वमिदं वाक्यं बभाषे मधुरं हरिः ॥३२
भवान् धाता विधाता च स्वयंभूः प्रपितामहः ।
न मात्सर्याभियोगेन द्वाराणि पिहितानि मे ॥३३
किन्तु लीलार्थमेवैतन्न त्वां बाधितुमिच्छया ।
को हि बाधितुमन्विच्छेद् देवदेवं पितामहम् ॥३४
न तेऽन्यथाऽवगन्तव्यं मान्यो मे सर्वथा भवान् ।
सर्वमन्वय कल्याणं यन्मयाऽपहृतं तव ॥३५
अस्माच्च कारणाद् ब्रह्मन् पुत्रो भवतु मे भवान् ।
पद्मयोनिरिति ख्यातो मत्प्रियार्थं जगन्मय ॥३६
ततः स भगवान् देवो वरं दत्त्वा किरीटिने ।
प्रहर्षमतुलं गत्वा पुनर्विष्णुमभाषत ॥३७
भवान् सर्वात्मकोऽनन्तः सर्वेषां परमेश्वरः ।
सर्वभूतान्तरात्मा वै परं ब्रह्म सनातनम् ॥३८

men of Hari beheld the worlds, but could not find its limit (26)

Then, as all the doors (passages) were closed by the high souled Janārdana, Brahman took the navel to be the passage out (27)

The gold-egg-born one having thus entered the navel through the power of concentration, the fourfaced lord manifested his own form from a lotus (28)

Lord Brahman, the origin of the world the self born, the Grandsire, lustrous as the interior of a lotus, shone resting on the lotus (29)

Considering himself as the lord of the world and the highest seat (of power), he said to Visnu in a deep voice resembling the sound of the clouds (30)

'No more of thy desire for victory (over me) I am solely the mightiest, there is none else who can vanquish me' (31)

Hearing these words uttered by Brahman, the master of the Lokas Nārāyana, Hari, in a pacifying tone and sweet voice said these words (32)

Thou art the creator, the originator, the self born, the Grandsire. The exits were not closed by me out of any malice nor to bar thyself but only as a matter of sport Who would wish to obstruct the grandsire, the god of the Gods ? (33, 34)

It should not be otherwise construed by thee, thou art in every way revered in me, whatever restrictions have been imposed on thee by me are all for the benefit of the progeny (35)

O Brahman, for this reason, do thou be my son to be Known as Padmayoni (lotus-born) O thou world-pervading one, for doing thus a favour to me (36)

Then lord Brahman, bestowing a boon on Visnu (the Kirīta crested lord) and filled with incomparable joy, again addressed Visnu thus (37)

Thou art all comprising, limitless, the highest lord of all the innermost souls of

अहं वै सर्वलोकानामात्मा लोकमहेश्वर ।
मन्मय सर्वमेवेद ब्रह्माऽहं पुरुष पर ।।३९
नावाभ्या विद्यते ह्यन्यो लोकाना परमेश्वर ।
एका मूर्तिर्द्विधा भिन्ना नारायणपितामहौ ।।४०
तेनैवमुक्तो ब्रह्माण वासुदेवोऽब्रवीदिदम् ।
इय प्रतिज्ञा भवतो विनाशाय भविष्यति ।।४१
किं न पश्यसि योगेश ब्रह्माधिपतिमव्ययम् ।
प्रधानपुरुषेशान वेदाऽहं परमेश्वरम् ।।४२
य न पश्यन्ति योगीन्द्रा साख्या अपि महेश्वरम् ।
अनादिनिधन ब्रह्म तमेव शरण व्रज ।।४३
तत क्रुद्धोऽम्बुजाभाक्ष ब्रह्मा प्रोवाच केशवम् ।
भवान् न नूनमात्मान वेत्ति तत् परमक्षरम् ।।४४
ब्रह्माण जगतामेकमात्मान परम पदम् ।
नावाभ्या विद्यते ह्यन्यो लोकाना परमेश्वर ।।४५
सत्यज्य निद्रा विपुला स्वमात्मान विलोकय ।
तस्य तत् क्रोधज वाक्य श्रुत्वा विष्णुरभाषत ।।४६
मा मैव वद कल्याण परिवाद महात्मन ।
न मेऽस्त्यविदित ब्रह्मन् नान्यथाऽहं ब्रवीमि ते ।।४७
किन्तु मोहयति ब्रह्मन् भवन्त पारमेश्वरी ।
मायाऽशेषविशेषाणा हेतुरात्मसमुद्भवा ।।४८
एतावदुक्त्वा भगवान् विष्णुस्तूष्णीं बभूव ह ।
ज्ञात्वा तत् परम तत्त्व स्वमात्मान महेश्वरम् ।।४९
कुतोऽप्यपरिमेयात्मा भूताना परमेश्वर ।
प्रसाद ब्रह्मणे कर्तुं प्रादुरासीत् ततो हर ।।५०

all beings, the supreme spirit, the most eternal one (38)

I be the soul of all the world, the lord the great Master all this (universe) is pervaded by me I am Brahman, the highest purusa (39)

There is no superior lord of the worlds, beyond thee and me It is one form divided into two, Narayana and Brahman (40)

Thus addressed by him, Vasudeva, spoke to Brahman, This assertion of yours will lead to your destruction (41)

Do thou not behold that Super Lord, the Master of Prakrti and Purusa the Imperishable, the overlord of Brahma Meditator, overlord of whom I know as such (42)

(He is), Mahesvara, (the highest master) whom neither the best of meditators nor those versed in Samkhya (Philosophy) may be able to perceive, the highest spirit having neither beginning nor end, do you resort to him (43)

At this, the enraged Brahman said to Kesava the lotus eyed one 'O Lord, verily thy doth not know the primordial self the undecaying one, Brahman the sole self of the worlds, the highest position, Yes (I do aver that) there is no other supreme master of the worlds beyond us two (44, 45)

Casting off your deep slumber, do thou behold your own self Hearing his wrathful effusions Visnu said O blessed one pray don't you speak in this strain, words derogatory to the great soul, O Brahman, nothing is unknown to me, nor am I telling you otherwise (46 47)

But O Brahman the illusion of the Supreme Lord the Origin of the infinite varieties, born of the Soul, is deluding you Saying this much Lord Visnu, knowing that supreme truth, Mahesvara, his own self, kept quiet (48, 49)

Thereafter, Hara, the highest lord of the beings, the Immeasurable souled one, appeared there to please Brahman (50)

ललाटनयनोऽनन्तो जटामण्डलमण्डितः ।
त्रिशूलपाणिर्भगवांस्तेजसां परमो निधिः ।।५१

दिव्यां विशालां ग्रथितां ग्रहैः सार्केन्दुतारकैः ।
मालामत्यद्भुताकारां धारयन् पादलम्बिनीम् ।।५२

तं दृष्ट्वा देवमीशानं ब्रह्मा लोकपितामहः ।
मोहितो माययाऽत्यर्थं पीतवाससमब्रवीत् ।।५३

क एष पुरुषोऽनन्तः शूलपाणिस्त्रिलोचनः ।
तेजोराशिरमेयात्मा समायाति जनार्दन ।।५४

तस्य तद् वचनं श्रुत्वा विष्णुर्दानवमर्दनः ।
अपश्यदीश्वरं देवं ज्वलन्तं विमलेऽम्भसि ।।५५

ज्ञात्वा तत्परमं भावमैश्वरं ब्रह्मभावनम् ।
प्रोवाचोत्थाय भगवान् देवदेवं पितामहम् ।।५६

अयं देवो महादेवः स्वयंज्योतिः सनातनः ।
अनादिनिधनोऽचिन्त्यो लोकानामीश्वरो महान् ।।५७

शंकरः शंभुरीशानः सर्वात्मा परमेश्वरः ।
भूतानामधिपो योगी महेशो विमलः शिवः ।।५८

एष धाता विधाता च प्रधानपुरुषेश्वरः ।
यं प्रपश्यन्ति यतयो ब्रह्मभावेन भाविताः ।।५९

सृजत्येष जगत् कृत्स्नं पाति संहरते तथा ।
कालो भूत्वा महादेवः केवलो निष्कलः शिवः ।।६०

ब्रह्माणं विदधे पूर्वं भवन्तं यः सनातनः ।
वेदांश्च प्रददौ तुभ्यं सोऽयमायाति शंकरः ।।६१

अस्यैव चापरां मूर्तिं विश्वयोनिं सनातनीम् ।
वासुदेवाभिधानां मामवेहि प्रपितामह ।।६२

(He), The lord with an eye over the forehead, adorned with curls of matted hair, bearer of the trident, the highest repository of energies, wearing a huge wonderful garland hanging down to the feet, strung with the planets together with the sun, the moon and the stars. (51, 52)

Beholding the Lord Śiva, Brahman, the grandsire of the world, was intensely stupified by illusion and said to the saffron-robed (Viṣṇu): (53)

O Janārdana, who be this trident-bearing three-eyed endless person, a mass of energy and of immeasurable spirit coming this way? (54)

Hearing those words of his, Viṣṇu, the crusher of the demons, beheld in the spotless firmament the mighty lord blazing in clear water. (55)

Knowing him to be the highest reality, Lord Viṣṇu, contemplative of the Supreme Spirit got up and said to the grandsire, the God of deities: (56)

"This is Lord Mahādeva, Self, illuminous, the eternal one, having neither beginning nor destruction, Incomprehensible, the great master of the worlds (57)

"He is Śankara, Śambhu, Īśāna, the all souled highest lord, the master of all beings, the meditator, Maheśa, the stainless Śiva (58)

"He is the creator as well as the progenitor, the master of Prakṛti and Puruṣa, whom the sages, engrossed in the contemplation of the supreme spirit, (only may) perceive. (59)

"Mahādeva, the absolute, partless creates the entire world, protects as well as destroys it by becoming Kāla (60)

"The ancient being who had in the past created thee (as) Brahman, and also gave thee the Vedas, He Śankara, is coming. (61)

"O thou grandsire, know me but as another form of his the Origin of the universe, ancient, denominated as Vāsudeva. (62)

किं न पश्यसि योगेश ब्रह्माधिपतिमव्ययम् ।
दिव्य भवतु ते चक्षुर्येन द्रक्ष्यसि तत्परम् ॥६३
लब्ध्वा शैव तदा चक्षुर्विष्णोर्लोकपितामह ।
बुबुधे परमेशान पुरत समवस्थितम् ॥६४
स लब्ध्वा परम ज्ञानमैश्वर प्रपितामह ।
प्रपेदे शरण देव तमेव पितर शिवम् ॥६५
ओंकार समनुस्मृत्य सस्तभ्यात्मानमात्मना ।
अथर्वशिरसा देव तुष्टाव च कृताञ्जलि ॥६६
सस्तुतस्तेन भगवान् ब्रह्मणा परमेश्वर ।
अवाप परमा प्रीति व्याजहार स्मयन्निव ॥६७
मत्समस्त्व न सदेहो मद्भक्तश्च यतो भवान् ।
मयैवोत्पादित पूर्वं लोकसृष्ट्यर्थमव्ययम् ॥६८
त्वमात्मा ह्यादिपुरुषो मम देहसमुद्भव ।
वर वरय विश्वात्मन् वरदोऽह तवानघ ॥६९
स देवदेववचन निशम्य कमलोद्भव ।
निरीक्ष्य विष्णु पुरुष प्रणम्याह वृषध्वजम् ॥७०
भगवन् भूतभव्येश महादेवाम्बिकापते ।
त्वामेव पुत्रमिच्छामि त्वया वा सदृश सुतम् ॥७१
मोहितोऽस्मि महादेव मायया सूक्ष्मया त्वया ।
न जाने परम भाव याथातथ्येन ते शिव ॥७२
त्वमेव देव भक्ताना भ्राता माता पिता सुहृत ।
प्रसीद तव पादाब्ज नमामि शरण गत ॥७३
स तस्य वचन श्रुत्वा जगन्नाथो वृषध्वज ।
व्याजहार तदा पुत्र समालोक्य जनार्दनम् ॥७४

'Do you not behold the master meditator, lord of the Supreme Spirit (Brahma) the Undecaying? May thine eyes grow divine so that you may behold that highest one" (63)

The grandsire of the world thereafter gaining divine (Śaiva) vision from Visnu perceived the great god standing in his front (64)

Gaining the supreme knowledge relating to the Lord the grandsire sought shelter with that Lord Śiva the father (65)

Recalling the syllable Om in mind, and fixing his soul into himself, he then propitiated the Lord with folded hands reciting the Atharvasiras (66)

Eulogised by Brahman thus the Lord Mahadeva was highly pleased and smilingly said (67)

My boy, there is no doubt that thou art equal to me because thou art my devotee It was by me that thou, the imperishable had been created in the past for the creation of the world (68)

Thou art the soul, the Primordial Male, born of my body O thou universe-souled sinless one, do thou choose any boon I am ready to bestow it on thee" (69)

Hearing the words of the god of the gods, the lotus born one looked at Visnu and bowing down replied to Śamkara (70)

'O thou Lord, master of the past and the future Mahadeva Lord of Ambika, I do wish thee or one similar to thee as my son (71)

O Mahādeva I am enraptured by thy subtle illusion I do not know O Śiva thy real nature as it is (72)

Thou art the brother, mother father and friend of devotees Do you be pleased to me I come to you as a refugee I bow down to your lotus feet" (73)

Hearing his words the bull bannered lord of the world spoke, after casting a glance towards his son Janārdana (74)

यदर्थितं भगवता तत् करिष्यामि पुत्रक ।
विज्ञानमैश्वर दिव्यमुत्पत्स्यति तवानघ ॥७५
त्वमेव सर्वभूतानामादिकर्ता नियोजित ।
तथा कुरुष्व देवेश मया लोकपितामह ॥७६
एष नारायणोऽनन्तो ममैव परमा तनुः ।
भविष्यति तवेशानो योगक्षेमवहो हरिः ॥७७
एव व्याहृत्य हस्ताभ्या प्रीतात्मा परमेश्वर. ।
सस्पृश्य देवं ब्रह्माण हरिं वचनमब्रवीत् ॥७८
तुष्टोऽस्मि सर्वथाऽहं ते भक्त्या तव जगन्मय ।
वरं वृणीष्व नह्यावा विभिन्नौ परमार्थत. ॥७९
श्रुत्वाऽथ देववचन विष्णुर्विश्वजगन्मय. ।

"O my son, I shall do what has been prayed for thy Lordshup, O sinless one, divine knowledge shall spring up in thee (75)

'Thou art commissioned by me to be the original creator of all beings. O Grandsire, lord of god, do thou perform that job (76)

"Thus Infinite Nārāyana is the superior form of my own self O Lord of gods, This Hari, would be the securer of prosperity for thee." (77)

Thus saying, the great lord, pleased as he was, touched the lord Brahman, with both hands, and then spoke to Hari 'I am entirely pleased with thee due to thine devotion, O thou, pervading the world, we two are not separate in reality Do thou chose a boon' (78, 79)

Hearing the words of the Lord, Visnu, pervasive of the entire universe, spoke with a pleasing voice looking at the face of four faced Brahmā (80)

प्राह प्रसन्नया वाचा समालोक्य चतुर्मुखम् ॥८०
एष एव वर. श्लाघ्यो यदह परमेश्वरम् ।
पश्यामि परमात्मानं भक्तिर्भवतु मे त्वयि ॥८१
तथेत्युक्त्वा महादेवः पुनर्विष्णुमभाषत ।
भवान् सर्वस्य कार्यस्य कर्ताऽहमधिदैवतम् ॥८२
मन्मय त्वन्मय चैव सर्वमेतन्न सशयः ।
भवान् सोमस्त्वहं सूर्यो भवान् रात्रिरहं दिनम् ॥८३
भवान् प्रकृतिरव्यक्तमह पुरुष एव च ।
भवान् ज्ञानमहं ज्ञाता भवान् मायाऽहमीश्वर· ॥८४
भवान् विद्यात्मिका शक्ति· शक्तिमानहमीश्वरः ।
योऽहं सुनिष्कलो देवः सोऽपि नारायण. परः ॥८५

It is indeed a worthy buon that I may be able to perceive the supreme Master (thyself), the Primodial Self, and my devotion to thee may be abiding". (81)

Saying 'Be that (as you say)', Mahādeva again addressed Visnu, 'Thou art the doer of all acts, and I be the presiding deity (82)

"All this (universe) is component of thee, as well as of me, there is no doubt about that Thou art the moon, I the sun, thou art the night, I be the day (83)

"Thou art the unmanifest Prakrti, I be the Purusa thou art knowledge, I be the knower, thou art the illusion, I be the master (84)

"Thou art the power born of learning, I be the lord possessed of the power I be the indivisible God, thou too art the same lord Nārayana The meditators contemplating of Brahman perceive us as the same one O thou universe-souled one, the

एकीभावेन पश्यन्ति योगिनो ब्रह्मवादिनः।
त्वामनाश्रित्य विश्वात्मन् न योगी मामुपैष्यति।
पालयैतज्जगत्कृत्स्नं सदेवासुरमानुषम्॥८६

इतीदमुक्त्वा भगवाननादिः,
स्वमायया मोहितभूतभेदः।
जगाम जन्मर्द्धिविनाशहीनं,
धामैकमव्यक्तमनन्तशक्तिः॥८७

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे नवमोऽध्यायः॥९॥

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श्रीकूर्म उवाच।

गते महेश्वरे देवे स्वाधिवासं पितामहः।
तदेव सुमहत् पद्मं भेजे नाभिसमुत्थितम्॥१
अथ दीर्घेण कालेन तत्राप्रतिमपौरुषौ।
महासुरौ समायातौ भ्रातरौ मधुकैटभौ॥२
क्रोधेन महताविष्टौ महापर्वतविग्रहौ।
कर्णान्तरसमुद्भूतौ देवदेवस्य शार्ङ्गिणः॥३
तावागतौ समीक्ष्याह नारायणमजो विभुः।
त्रैलोक्यकण्टकावेतावसुरौ हन्तुमर्हसि॥४
तस्य तद् वचनं श्रुत्वा हरिर्नारायणः प्रभुः।
आज्ञापयामास तयोर्वधार्थं पुरुषावुभौ॥५
तदाज्ञया महद्युद्धं तयोस्ताभ्यामभूद् द्विजाः।
व्यजयत् कैटभं विष्णुर्जिष्णुश्च व्यजयन्मधुम्॥६

meditators, would not be able to attain me without taking resort to thee. Do thou maintain this entire world together with gods, demons and men." (85, 86)

Thus saying and enchanting the entire creation of beings through His illusive power the Beginningless lord, possessed of unlimited power proceeded towards the undiscovered station immune from birth, growth or destruction. (87)

Thus ends the ninth chapter of the first part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—9

ततः पद्मासनासीनं जगन्नाथं पितामहम् ।
बभाषे मधुरं वाक्यं स्नेहाविष्टमना हरिः ॥७
अस्मान्मयोच्यमानस्त्वं पद्मादवतर प्रभो ।
नाहं भवन्तं शक्नोमि वोढुं तेजोमयं गुरुम् ॥८
ततोऽवतीर्य विश्वात्मा देहमाविश्य चक्रिणः ।
अवाप वैष्णवीं निद्रामेकीभूयाथ विष्णुना ॥९
सहस्रशीर्षनयनः शङ्खचक्रगदाधरः ।
ब्रह्मा नारायणाख्योऽसौ सुष्वाप सलिले तदा ॥१०
सोऽनुभूय चिरं कालमानन्दं परमात्मनः ।
अनाद्यनन्तमद्वैतं स्वात्मानं ब्रह्मसंज्ञितम् ॥११
ततः प्रभाते योगात्मा भूत्वा देवश्चतुर्मुखः ।
ससर्ज सृष्टिं तद्रूपां वैष्णवं भावमाश्रितः ॥१२
पुरस्तादसृजद् देवः सनन्दं सनकं तथा ।
ऋभुं सनत्कुमारं च पूर्वजं तं सनातनम् ॥१३
ते द्वन्द्वमोहनिर्मुक्ताः परं वैराग्यमास्थिताः ।
विदित्वा परमं भावं न सृष्टौ दधिरे मतिम् ॥१४
तेष्वेवं निरपेक्षेषु लोकसृष्टौ पितामहः ।
बभूव नष्टचेता वै मायया परमेष्ठिनः ॥१५
ततः पुराणपुरुषो जगन्मूर्तिर्जनार्दनः ।
व्याजहारात्मनः पुत्रं मोहनाशाय पद्मजम् ॥१६
विष्णुरुवाच ।
कच्चिन्न विस्मृतो देवः शूलपाणिः सनातनः ।
यदुक्तवानात्मनोऽसौ पुत्रत्वे तव शंकरः ॥१७

Then Jagannātha, Hari, filled with affection spoke sweetly to the grandsire reclining on the lotus 'O lord, do thou, thus requested, descend from this lotus I am not able any further to bear thee, heavy and powerful as thou art (7, 8)

Thereafter, coming down (from the lotus), the universe-souled (Brahman) entered the body of the discus bearer (Viṣṇu), and being unified with Viṣṇu, was seized with slumber peculiar to Viṣṇu. (9)

Seized with slumber along with him, having Thousand heads and eyes, the bearer of conch, discus and club, Brahman, Nārāyaṇa by name slept in water (10)

Thus experiencing for a long time the pleasure of (communion with) the Primordial Soul, Beginningless, Endless and Peerless, his own soul termed as Brahman (11)

Thereafter, in the morning, the meditation souled lord became four-faced and resorting to the property peculiar to Viṣṇu, created creations of that (vaiṣṇava) type (12)

At first the lord created Sananda and Sanaka, Ṛbhu, also Sanatkumāra, and Sanātana, the earlier born one (13)

Free from (the effects of) opposite conditions and from infatuation, and being given to deep un-attachment knowing the supreme truth they were disinclined to procreation (14)

Finding them so indifferent to the procreation of progeny, the Grandsire became despondent about the creation of the world, by the illusion of the great lord (Viṣṇu) (15)

Then the Eternal and ancient Male universe-souled (Viṣṇu) addressed his son, the lotus born (Brahman) for dispelling his delusion (16)

Viṣṇu said 'Hast thou forgotten the trident-bearing ancient lord Śambhu, whom thou hadst asked in the past, 'O Śankara', do thou be my son' ? (17)

अवाप्य सज्ञा गोविन्दात् पद्मयोनि पितामह ।
प्रजा स्रष्टुमनास्तेपे तप परमदुश्चरम् ॥१८
तस्यैव तप्यमानस्य न किञ्चित् समवर्तत ।
ततो दीर्घेण कालेन दु खात् क्रोधोऽभ्यजायत ॥१९
क्रोधाविष्टस्य नेत्राभ्या प्रापतन्नश्रुबिन्दव ।
ततस्तेभ्योऽश्रुबिन्दुभ्यो भूता प्रेतास्तथाभवन् ॥२०
सर्वास्तानश्रुजान् दृष्ट्वा ब्रह्मात्मानमनिन्दत ।
जहौ प्राणाश्च भगवान् क्रोधाविष्ट प्रजापति ॥२१
तदा प्राणमयो रुद्र प्रादुरासीत् प्रभोर्मुखात् ।
सहस्रादित्यसकाशो युगान्तदहनोपम ॥२२
रुरोद सुस्वर घोर देवदेव स्वय शिव ।
रोदमान ततो ब्रह्मा मा रोदीरित्यभाषत ।
रोदनाद् रुद्र इत्येव लोके ख्याति गमिष्यसि ॥२३
अन्यानि सप्त नामानि पत्नी पुत्राश्च शाश्वतान् ।
स्थानानि चैषामष्टाना ददौ लोकपितामह ॥२४
भव शर्वस्तथेशान पशूना पतिरेव च ।
भीमश्चोग्रो महादेवस्तानि नामानि सप्त वै ॥२५
सूर्यो जल मही वह्निर्वायुराकाशमेव च ।
दीक्षितो ब्राह्मणश्चन्द्र इत्येता अष्टमूर्तय ॥२६
स्थानेष्वेतेषु ये रुद्र ध्यायन्ति प्रणमन्ति च ।
तेषामष्टतनुर्देवो ददाति परम पदम् ॥२७
सुवर्चला तथैवोमा विकेशी च तथा शिवा ।
स्वाहा दिशश्च दीक्षा च रोहिणी चेति पत्नय ॥२८
शनैश्चरस्तथा शुक्रो लोहिताङ्गो मनोजव ।
स्कन्द सर्गोऽथ सतानो बुधश्चैषा सुता स्मृता ॥२९

Gaining enlightenment from Govinda, the lotus-born grandsire, practised a very austere penance with a mind to create beings (18)

To him, thus practising penance nothing turned out, then after a long time his grief yielded place to wrath (19)

From the eyes of him thus seized with anger, fell down drops of tear and then from drops of tear came out goblins and ghosts (20)

Seeing all the offsprings of tear Brahman abused himself, and he the lord Prajapati, possessed of wrath gave up his life also (21)

Then sprang from the mouth of the Lord Rudra full of vitality resembling a thousand suns (in radiance), similar to the fire (that blazes) at the end of an Age (22)

Śiva himself, the God of the gods began to cry loudly and violently, and Brahman said to the crying (Śiva) 'Do not thou weep, Thou shalt be known to the world as Rudra on account of this 'rodana' (crying) (23)

The grandsire of the world also gave seven other names, eight wives, eight immortal sons and eight forms to them (24)

The other seven names are Bhava, Śarva Īśana Paśupati, Bhīma, Ugra and Mahadeva (25)

Sun, Water, Earth, Fire, Air, Sky, Initiated Brahmana and Moon are the Eight forms (26)

To these who contemplate on and do obeisance to Rudra at these forms of his the Lord of light fold body bestows the gaining of the highest seat (27)

Suvarcalā, Umā, Vikesī Śivā, Svāhā Disa, Dīksā and Rohinī are the eight wives (28)

Śanaiscara, Śukra, Lohitānga (Mangala), Manojava, Skanda, Sarga

एव प्रकारो भगवान् देवदेवो महेश्वर ।
प्रजा धर्मं च काम च त्यक्त्वा वैराग्यमाश्रित ॥३०
आत्मन्याधाय चात्मानमैश्वर भावमास्थित ।
पीत्वा तदक्षर ब्रह्म शाश्वत परमामृतम् ॥३१
प्रजा सृजेति चादिष्टो ब्रह्मणा नीललोहित ।
स्वात्मना सदृशान् रुद्रान् ससर्ज मनसा शिव ॥३२
कपर्दिनो निरातङ्कान् नीलकण्ठान् पिनाकिन ।
त्रिशूलहस्तानृष्टिघ्नान् महानन्दांस्त्रिलोचनान् ॥३३
जरामरणनिर्मुक्तान् महावृषभवाहनान् ।
वीतरागांश्च सर्वज्ञान् कोटिकोटिशतान् प्रभु ॥३४
तान् दृष्ट्वा विविधान् रुद्रान् निर्मलान् नीललोहितान् ।
जरामरणनिर्मुक्तान् व्याजहार हर गुरु ॥३५
मा स्राक्षीरीदृशीर्देव प्रजा मृत्युविवर्जिता ।
अन्या सृजस्व भूतेश जन्ममृत्युसमन्विता ॥३६
ततस्तमाह भगवान् कपर्दी कामशासन ।
नास्ति मे तादृश सर्ग सृज त्वमशुभा प्रजा ॥३७
तत प्रभृति देवोऽसौ न प्रसूतेऽशुभा प्रजा ।
स्वात्मजैरेव तै रुद्रैर्निवृत्तात्मा ह्यतिष्ठत ।
स्थाणुत्व तेन तस्यासीद् देवदेवस्य शूलिन ॥३८
ज्ञान वैराग्यमैश्वर्यं तप सत्य क्षमा धृति ।
स्रष्टृत्वमात्मसबोधो ह्यधिष्ठातृत्वमेव च ॥३९
अव्ययानि दशैतानि नित्य तिष्ठन्ति शकरे ।
स एव शकर साक्षात् पिनाकी परमेश्वर ॥४०
तत स भगवान् ब्रह्मा वीक्ष्य देव त्रिलोचनम् ।
सहैव मानसै पुत्रै प्रीतिविस्फारितलोचन ॥४१

Santana and Budha are the eight sons of Rudra (29)

Thus did Lord Mahesvara the god of the gods after having given up progeny and Desire take to renunciation (30)

Applying his mind to (the contempla tion of) the (Primordial) Soul and drink ing deep into the undecaying Brahma, the eternal ambrosia, He took recourse to divine contemplation (31)

Being ordered by Brahman to create progeny, the blue red (Nilalohita) lord Śiva mentally created Rudras resembling his own self (32)

Rudras (who were) myriad in number wearing matted hair fearless having throats of blue colour, holding pinaka bows, trident bearing, energetic, ever joyous, three eyed, immune from old age and death, riding huge oxen, free from attachment and omniscient (33, 34)

Beholding the various Rudras pure and purple, immune from old age and death the preceptor (Brahman) said to Hara 'Do not thou create such progeny, O Lord immune from death, do thou create others thou lord of beings, who are attended with birth and death (35 36)

At this the lord (Śiva) the bearer of matted locks and chastiser of Cupid said to Brahman 'I have no such progeny to create do thou thyself create various kinds of unauspicious progeny" (37)

Thenceforward, the lord Śiva did not create such foul progeny, and dwelt among his own sons the Rudras, with drawing himself from all activities Thereby the Śūla bearer lord of gods got the epithet Sthānu (38)

Knowledge renunciation wealth, pen ance truth, forbearance, patience seer hood self realisation, superintendence these ten imperishably reside eternally in Śankara, that Pināka wielding Śankara is verily the Superme Lord incar nate (39 40)

Then beholding the three eyed lord (Śankara) the eyes of the Brahman

ज्ञात्वा परतरं भावमैश्वरं ज्ञानचक्षुषा ।
तुष्टाव जगतामेकं कृत्वा शिरसि चाञ्जलिम् ॥४२
ब्रह्मोवाच ।
नमस्तेऽस्तु महादेव नमस्ते परमेश्वर ।
नमः शिवाय देवाय नमस्ते ब्रह्मरूपिणे ॥४३
नमोऽस्तु ते महेशाय नमः शान्ताय हेतवे ।
प्रधानपुरुषेशाय योगाधिपतये नमः ॥४४
नमः कालाय रुद्राय महाग्रासाय शूलिने ।
नमः पिनाकहस्ताय त्रिनेत्राय नमो नमः ॥४५
नमस्त्रिमूर्तये तुभ्यं ब्रह्मणो जनकाय ते ।
ब्रह्मविद्याधिपतये ब्रह्मविद्याप्रदायिने ॥४६
नमो वेदरहस्याय कालकालाय ते नमः ।
वेदान्तसारसाराय नमो वेदात्ममूर्तये ॥४७
नमो बुद्धाय शुद्धाय योगिनां गुरवे नमः ।
प्रहीणशोकैर्विविधैर्भूतैः परिवृताय ते ॥४८
नमो ब्रह्मण्यदेवाय ब्रह्माधिपतये नमः ।
त्रियम्बकाय देवाय नमस्ते परमेष्ठिने ॥४९
नमो दिग्वाससे तुभ्यं नमो मुण्डाय दण्डिने ।
अनादिमलहीनाय ज्ञानगम्याय ते नमः ॥५०
नमस्ताराय तीर्थाय नमो योगर्द्धिहेतवे ।
नमो धर्माधिगम्याय योगगम्याय ते नमः ॥५१
नमस्ते निष्प्रपञ्चाय निराभासाय ते नमः ।
ब्रह्मणे विश्वरूपाय नमस्ते परमात्मने ॥५२

together with those of his mind born sons grew wide with pleasure Perceiving the supreme divine truth through the eyes of knowledge he propitiated the lord of the worlds by folding his hands over the head (41 42)

Brahman said Obeisance to thee Mahādeva, obeisance, to thee O supreme master Obeisance to lord Śiva obeisance to the embodiment of Brahma (43)

Obeisance to thee the great master the quite, the cause (of the universe) the lord of Pradhāna and Puruṣa to the supreme head of meditations (44)

Obeisance to Kāla to Rudra, to the great gobbler to the Śūla bearer Obeisance to the Pināka bearer, obeisance again and again to the three eyed lord (45)

Obeisance to thee the triple formed lord to the creator of Brahman, to the supreme master of knowledge of the Vedas, to thee the imparter of the knowledge of the Vedas (46)

Obeisance to the (knower of the) mystery of the Vedas to thee, the destroyer of Kāla, to the quintessence of Vedānta and the embodiment of Vedānta (47)

Obeisance to the Enlightened the Pure, the master of meditators, immune from sorrow and to thee surrounded by various beings (48)

Obeisance to the overlord of Brahman to the sovereign of Brahman to the three eyed Divinity, obeisance to thee, the Parameṣṭhin (49)

Obeisance to thee, Naked skull bearer the Daṇḍin (staff bearing mendicant) the Beginningless the pure, the one attainable only through knowledge, obeisance to thee (50)

Obeisance to the Tāra, the Tīrtha (place of pilgrimage) the cause of prosperity of meditation, obeisance to thee comprehensible only through piety, to thee attainable through contemplation (51)

Obeisance to thee, free from illusion (Prapañca) to thee free from reflection, to

त्वयैव सृष्टमखिल त्वय्येव सकल स्थितम् ।
त्वया संह्रियते विश्व प्रधानाद्य जगन्मय ॥५३
त्वमीश्वरो महादेव पर ब्रह्म महेश्वर ।
परमेष्ठी शिव शान्त पुरुषो निष्कलो हर ॥५४
त्वमक्षर पर ज्योतिस्त्व काल परमेश्वर ।
त्वमेव पुरुषोऽनन्त प्रधान प्रकृतिस्तथा ॥५५
भूमिरापोऽनलो वायुर्व्योमाहङ्कार एव च ।
यस्य रूप नमस्यामि भवन्त ब्रह्म सज्ञितम् ॥५६
यस्य द्यौरभवन्मूर्द्धा पादौ पृथ्वी दिशो भुजा ।
आकाशमुदर तस्मै विराजे प्रणमाम्यहम् ॥५७
सतापयति यो विश्व स्वभाभिर्भासयन् दिश ।
ब्रह्मतेजोमय नित्य तस्मै सूर्यात्मने नम ॥५८
हव्य वहति यो नित्य रौद्री तेजोमयी तनु ।
कव्य पितृगणाना च तस्मै वह्न्यात्मने नम ॥५९
आप्याययति यो नित्य स्वधाम्ना सकल जगत् ।
पीयते देवतासङ्घैस्तस्मै सोमात्मने नम ॥६०
बिभर्त्यशेषभूतानि योऽन्तश्चरति सर्वदा ।
शक्तिर्माहेश्वरी तुभ्य तस्मै वाय्वात्मने नम ॥६१
सृजत्यशेषमेवेद य स्वकर्मानुरूपत ।
स्वात्मन्यवस्थितस्तस्मै चतुर्वक्त्रात्मने नम ॥६२
य शेषशयने शेते विश्वमावृत्य मायया ।
स्वात्मानुभूतियोगेन तस्मै विश्वात्मने नम ॥६३

Brahman, to the embodiment of the universe, obeisance to thee, the Primordial soul (52)

The entire (cosmos) is created indeed by thee entire again is resting in thee, by thee again is the universe beginning with Prakṛti is withdrawn O thou pervader of the universe (53)

Thou art Īsvara, Mahadeva, the ultimate Brahma, Maheśvara, Parameṣṭhin Śiva, Calm the indivisible puruṣa Hara (54)

Thou art the imperishable supreme light, thou art Kāla, the Sovereign Lord, thus indeed thou art the endless Puruṣa Pradhana as well as Prakṛti (55)

I bow to thee, termed as Brahman, whose forms are earth Water, fire, air, sky, as well as ahamkāra (56)

I bow to that great being (virāṭ) whose head became the heaven, feet, the earth hands the directions, and stomach, the sky (57)

I bow to him who embodied as the sun and full of the energy of the supreme spirit, warms the world daily by illuminating the directions with his own lustre (58)

I bow to Him who, embodied as the fire possessed of a vigorous body full of energy daily carries the oblations made to gods and the oblations made to the Manes (59)

I bow to Him who embodied as the moon, daily pleases the world with his own lustre and is drunk by the multitude of deities (60)

I bow to Him who, embodied as the air, derived from Maheśvara, sustains the entire beings and constantly blows within (61)

I bow to Him who in the form of four faced (God Brahman) creates this entire world in accordance with individual actions, and rests on his own soul (62)

I bow to that universe souled (God) (Viṣṇu) who, after having covered the world with illusion, reclines on the Śeṣa surpent enjoying the experience of his own soul (63)

बिभर्ति शिरसा नित्य द्विसप्तभुवनात्मकम् ।
ब्रह्माण्डं योऽखिलाधारस्तस्मै शेषात्मने नमः ॥६४
यः परान्ते परानन्दं पीत्वा दिव्यैकसाक्षिकम् ।
नृत्यत्यनन्तमहिमा तस्मै रुद्रात्मने नमः ॥६५
योऽन्तरा सर्वभूतानां नियन्ता तिष्ठतीश्वर. ।
त सर्वसाक्षिणं देवं नमस्ये भवतस्तनुम् ॥६६
यं विनिद्रा जितश्वासा. सतुष्टा. समदर्शिनः ।
ज्योतिः पश्यन्ति युञ्जानास्तस्मै योगात्मने नमः ॥६७
यया सतरते माया योगी संक्षीणकल्मषः ।
अपारतरपर्यन्ता तस्मै विद्यात्मने नमः ॥६८
यस्य भासा विभातीदमद्वयं तमसः परम् ।
प्रपद्ये तत् परं तत्त्वं तद्रूपं परमेश्वरम् ॥६९
नित्यानन्दं निराधारं निष्कलं परमं शिवम् ।
प्रपद्ये परमात्मानं भवन्तं परमेश्वरम् ॥७०
एवं स्तुत्वा महादेवं ब्रह्मा तद्भावभावितः ।
प्राञ्जलिः प्रणतस्तस्थौ गृणन् ब्रह्म सनातनम् ॥७१
ततस्तस्मै महादेवो दिव्यं योगमनुत्तमम् ।
ऐश्वर्यं ब्रह्मसद्भावं वैराग्य च ददौ हरः ॥७२
कराभ्यां सुशुभाभ्यां च संस्पृश्य प्रणतार्तिहा ।
व्याजहार स्वयं देवः सोऽनुगृह्य पितामहम् ॥७३
यत्त्वयाऽभ्यर्थितं ब्रह्मन् पुत्रत्वे भवतो मम ।
कृत मया तत् सकल सृजस्व विविध जगत् ॥७४
त्रिधा भिन्नोऽस्म्यहं ब्रह्मन् ब्रह्मविष्णुहराख्यया ।
सर्गरक्षालयगुणैर्निष्कल. परमेश्वर. ॥७५

I bow to Him, who in the form of Sesa (surpent) perpetually bears the cosmos constituted of fourteen worlds, to him who is the receptacle of the entire universe. (64)

I bow to Him, who formed as Rudra, possessed of glory dances at the end of the dissolution (of the world) drinking at the supreme bliss, the sole divine witness (65)

I bow to thy form, the all witnessing lord, the master who abides among all the beings and is their controller (66)

I bow to Him, the embodiment of meditation whom the assiduous, breath-controlled, contented and impartial meditators can only perceive as mass of light (67)

I bow to Him, the embodiment of learning, through (the acquisition of) which the sinless yogin crosses the limitless and fathomless illusion (68)

I take recourse to that highest lord, the embodiment of the supreme truth, by whose lustre this vast singular (reality) which is beyond darkness is illuminated (69)

I seek resort to thee, the great Lord, the great Soul, the perpetual bliss the Supportless, Partless the highest weal (70)

Thus adoring Mahādeva, Brahman, saturated with contemplation on Him, and singing about the ancient eternal Brahma remained there bowing down with folded hands (71)

Thereafter the great lord Hara, bestowed unto him divine and excellent yoga (meditation), divine communion with Brahma, as well as renunciation (72)

Obliging the grandsire, He, the remover of the distress of the humble, touching the former with His most auspicious hands, said smilingly O Brahman, what thou prayed for, namely 'be thou my son', I have fulfilled that in entirety Now do thou create the diverse universe (73, 74)

O Brahman, though I be to the partless supreme master, Yet I am split into three under the names of Brahmā, Viṣṇu and Śiva invested respectively by the

स त्वं ममाग्रज पुत्रं सृष्टिहेतोर्विनिर्मितः ।
ममैव दक्षिणादङ्गाद् वामाङ्गात् पुरुषोत्तमः ॥७६
तस्य देवादिदेवस्य शम्भोर्हृदयदेशतः ।
सम्बभूवाथ रुद्रोऽसावहं तस्यापरा तनुः ॥७७
ब्रह्मविष्णुशिवा ब्रह्मन् सर्गस्थित्यन्तहेतवः ।
विभज्यात्मानमेकोऽपि स्वेच्छया शंकरः स्थितः ॥७८
तथान्यानि च रूपाणि मम मायाकृतानि तु ।
निरूपः केवलः स्वच्छो महादेवः स्वभावतः ॥७९
एभ्यः परतरो देवस्त्रिमूर्तिः परमा तनुः ।
माहेश्वरी त्रिनयना योगिनां शान्तिदा सदा ॥८०
तस्या एव परां मूर्तिं मामवेहि पितामह ।
शाश्वतैश्वर्यविज्ञानतेजोयोगसमन्विताम् ॥८१
सोऽहं ग्रसामि सकलमधिष्ठाय तमोगुणम् ।
कालो भूत्वा न तमसा मामन्योऽभिभविष्यति ॥८२
यदा यदा हि मां नित्यं विचिन्तयसि पद्मज ।
तदा तदा मे सान्निध्यं भविष्यति तवानघ ॥८३
एतावदुक्त्वा ब्रह्माणं सोऽभिवन्द्य गुरुं हरः ।
सहैव मानसैः पुत्रैः क्षणादन्तरधीयत ॥८४
सोऽपि योगं समास्थाय ससर्ज विविधं जगत् ।
नारायणाख्यो भगवान् यथापूर्वं प्रजापतिः ॥८५
मरीचिभृग्वङ्गिरसं पुलस्त्यं पुलहं क्रतुम् ।
दक्षमत्रिं वसिष्ठं च सोऽसृजद् योगविद्यया ॥८६

qualities of creation, protection and dissolution (75)

Thus thou art my eldest son formed for the purpose of creation from my right limb, while the excellent purusa (Visnu) has been formed from my left limb (76)

From the heart of Śambhu, the overlord of Gods came into existence Rudra, Verily I be his form (77)

O Brahman although one and indivisible, Śamkara has split himself into Brahman Visnu and Śiva, the causes of creation, preservation and destruction respectively (78)

And thus, other forms are creation of my illusion Mahadeva is by nature formless singular dwelling in his own self (79)

The lord who is beyond these forms is the triple bodied supreme form, endowed with the property of Maheśvara three eyed and eternally peace giving to the meditators (80)

O Grandsire know me thou to be her highest embodiment attended by enternal wealth knowledge energy and skill (81)

The same myself do I swallow up all abiding in the quality of darkness in the shape of Kala (death and destruction) None else can overpower me by illusions (82)

O thou lotus born sinless lord, whenever do thou contemplate on me then and there thou shall gain my presence (83)

Saying thus much and saluting the venerable Brahman Hara together with his mind born offsprings disappeared in a moment (84)

The progenitor (Prajāpati) also termed as Lord Nārāyana created the diverse world like previous one resorting meditation (85)

By the science of Yoga, did he create Marici Bhrgu Angiras Pulastya Pulaha Kratu, Daksa Atri and Vasistha (86)

नव ब्रह्माण इत्येते पुराणे निश्चयं गताः ।
सर्वे ते ब्रह्मणा तुल्याः साधका ब्रह्मवादिनः ॥८७

संकल्पं चैव धर्मं च युगधर्मांश्च शाश्वतान् ।
स्थानाभिमानिनः सर्वान् यथा ते कथितं पुरा ॥८८

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायां पूर्वविभागे दशमोऽध्यायः ॥१०॥

११

श्रीकूर्म उवाच ।

एवं सृष्ट्वा मरीच्यादीन् देवदेवः पितामहः ।
सहैव मानसैः पुत्रैस्तताप परमं तपः ॥१
तस्यैवं तपतो वक्त्राद् रुद्रः कालाग्निसन्निभः ।
त्रिशूलपाणिरीशानः प्रादुरासीत् त्रिलोचनः ॥२
अर्द्धनारीनरवपुः दुष्प्रेक्ष्योऽतिभयंकरः ।
विभजात्मानमित्युक्त्वा ब्रह्मा चान्तर्दधे भयात् ॥३
तथोक्तोऽसौ द्विधा स्त्रीत्वं पुरुषत्वमथाकरोत् ।
बिभेद पुरुषत्वं च दशधा चैकधा पुनः ॥४
एकादशैते कथिता रुद्रास्त्रिभुवनेश्वराः ।
कपालीशादयो विप्रा देवकार्ये नियोजिताः ॥५
सौम्यासौम्यैस्तथा शान्ताशान्तैः स्त्रीत्वं च स प्रभुः ।
बिभेद बहुधा देवः स्वरूपैरसितैः सितैः ॥६

These are determined in the Purāṇas as the nine Brahmans, all of them are equal to Brahman, meditators and proficient in the knowledge of the Supreme Spirit (87)

Resolve and Righteousness as well as the eternal duties peculiar to different Ages, and all those proud of their positions have all been thus related to you. (88)

Thus ends the tenth Chapter of the first part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses-10

11

Kūrma said Thus creating Marici and others, the grandsire, god of the gods, practised severe penance together with his mind born sons (1)

As he was thus practising penance, out came of his mouth Rudra born of the destructive fire, the trident-bearing three-eyed lord (2)

A figure which was half male and half female, unbearable and terribly fierce. "Split yourself", Brahmā said to him, and disappeared in fright. (3)

Obedient to which command Rudra became two-fold, male and female. His male being he again divided into eleven parts. These eleven Rudras are called the masters of the three worlds. O Brahmaṇas, these (Rudras) denominated as Lord Kapālīśa and others are employed in work relating to the gods (4, 5)

The lord also split his female nature many fold, handsome and hideous calm and boisterous, of complexions black and white (6)

ता वै विभूतयो विप्रा विश्रुताः शक्तयो भुवि ।
लक्ष्म्यादयो याभिरीशा विश्वं व्याप्नोति शाकरी ॥७
विभज्य पुनरीशानी स्वात्मानं शंकराद् विभोः ।
महादेवनियोगेन पितामहमुपस्थिता ॥८
तामाह भगवान् ब्रह्मा दक्षस्य दुहिता भव ।
सापि तस्य नियोगेन प्रादुरासीत् प्रजापतेः ॥९
नियोगाद् ब्रह्मणो देवीं ददौ रुद्राय तां सतीम् ।
दक्षाद् रुद्रोऽपि जग्राह स्वकीयामेव शूलभृत् ॥१०
प्रजापतिं विनिन्द्यैषा कालेन परमेश्वरी ।
मेनायामभवत् पुत्री तदा हिमवतः सती ॥११
स चापि पर्वतवरो ददौ रुद्राय पार्वतीम् ।
हिताय सर्वदेवानां त्रिलोकस्यात्मनोऽपि च ॥१२
सैषा माहेश्वरी देवी शंकरार्द्धशरीरिणी ।
शिवा सती हैमवती सुरासुरनमस्कृता ॥१३
तस्याः प्रभावमतुलं सर्वे देवाः सवासवाः ।
विन्दन्ति मुनयो वेत्ति शंकरो वा स्वयं हरिः ॥१४
एतद् वः कथितं विप्राः पुत्रत्वं परमेष्ठिनः ।
ब्रह्मणः पद्मयोनित्वं शंकरस्यामितौजसः ॥१५

सूत उवाच ।

इत्याकर्ण्याथ मुनयः कूर्मरूपेण भाषितम् ।
विष्णुना पुनरेवैनं पप्रच्छुः प्रणता हरिम् ॥१६

ऋषय ऊचुः ।

कैषा भगवती देवी शंकरार्द्धशरीरिणी ।
शिवा सती हैमवती यथावद् ब्रूहि पृच्छताम् ॥१७

These energies O Brāhmanas are temed in the earth as 'Śaktis' beginning with Laksmi, through which goddess Śāmkari pervades the world. (7)

Splitting herself from Śankara thus, Iśānī, made herself separate, and on the advice of Mahādeva, presented herself before the grandsire (8)

Lord Brahman said to her 'Be thou the daughter of Daksa' Obedient to his command, she also appeared as the off spring of the progenitor (Daksa) (9)

Under the instruction of Brahman, Daksa delivered the lady Satī to Rudra, the Śūla bearing Rudra also accepted the daughter of Daksa even as his own (energy) (10)

In course of time, decrying the progenitor (Daksa) (and accepting death), the supreme godess Satī was born unto Himavan as his daughter in (the womb of) Menā (11)

The excellent mountain again, delivered Pārvati to Rudra for the benefit of all the gods, of the triple world and also of himself (12)

Thus she is the goddess Māheśvarī, constituting half of Śamkara's body, variously termed as Śivā, Sati, Himavati, adored by the gods as well as the demons (13)

Sages and gods headed by Indra know about her incomparable might The sages as well as Śamkara and the lord Hari himself know about her (glory) (14)

Thus has been described, O Brāhmanas, the sonhood of Parameṣṭhin, to Śamkara of immeasurable energy and the lotus-origin of Brahman (15)

Sūta said : Hearing all this narrated by Visnu in the form of a tortoise, the sages again bowed in obeisance and asked Hari (16)

The sages said who be this lady goddess Śivā, Sati, Haimavati, possessor of half the body of Śamkara Pray tell us it is in reality (17)

तेषा तद् वचन श्रुत्वा मुनीना पुरुषोत्तम ।
प्रत्युवाच महायोगी ध्यात्वा स्व परम पदम ।।१८

श्रीकूर्म उवाच ।

पुरा पितामहेनोक्त मेरुपृष्ठे सुशोभनम ।
रहस्यमेतद् विज्ञान गोपनीय विशेषत ।।१९
साख्याना परम साख्य ब्रह्मविज्ञानमुत्तमम ।
ससारार्णवमग्नाना जन्तूनामेकमोचनम ।।२०
या सा माहेश्वरी शक्तिर्ज्ञानरूपाऽतिलालसा ।
व्योमसज्ञा परा काष्ठा सेय हैमवती मता ।।२१
शिवा सर्वगताऽनन्ता गुणातीता सुनिष्कला ।
एकानेकविभागस्था ज्ञानरूपाऽतिलालसा ।।२२
अनन्या निष्कले तत्त्वे सस्थिता तस्य तेजसा ।
स्वाभाविकी च तन्मूला प्रभा भानोरिवामला ।।२३
एका माहेश्वरी शक्तिरनेकोपाधियोगत ।
परावरेण रूपेण क्रीडते तस्य सन्निधौ ।।२४
सेय करोति सकल तस्या कार्यमिद जगत ।
न कार्यं नापि करणमीश्वरस्येति सूरय ।।२५
चतस्र शक्तयो देव्या स्वरूपत्वेन सस्थिता ।
अधिष्ठानवशात तस्या शृणुध्व मुनिपुगवा ।।२६
शान्तिर्विद्या प्रतिष्ठा च निवृत्तिश्चेति ता स्मृता ।
चतुर्व्यूहस्ततो देव प्रोच्यते परमेश्वर ।।२७
अनया परया देव स्वात्मानन्द समश्नुते ।
चतुर्ष्वपि च वेदेषु चतुर्मूर्तिर्महेश्वर ।।२८

Hearing these words of the sages the great yogin (Meditator) Purusottama replied after recalling to his mind his own exalted position (18)

Kūrma Said In the past the mystery and knowledge of this which is to be kept hidden, was first imparted by the grandsire on the beautiful surface of the Meru (19)

It is the supreme 'Sānkhya for the followers of the Sāṅkhya (system of philosophy) the excellent knowledge of Brahma the sole liberator of the creatures sunk in the waters of mundane life (20)

The Māheśvarī energy which is an embodiment of knowledge is ardently longing termed as the ether and is the highest limit, she is called Haimavatī (21)

Śivā is that which is all pervading endless devoid of (the three) qualities absolutely partless one but abiding in many divisions of the form of knowledge extremely desirous peerless abiding in indivisible spirit by its energy which is natural and based on its own self and clear in radiance as the sun (22, 23)

The Māheśvarī energy (Śakti) though one is diverse in combination with (various) attributes in an exquisite form she sports in His presence (24)

It is she who does it all this world is her creation The wise aver that the lord master has neither any action (to perform) nor any instrument (for that) (25)

The four powers of that goddess reside in their own forms owing to her dwelling there O excellent sages do you listen (26)

They are termed as Śānti Vidyā, Pratiṣṭhā and Nivṛtti Therefore is the supreme lord called Caturvyūha' (Four-hosted lord) (27)

The lord Maheśvara derives the joy of communion with the soul in company with this highest goddess though he dwells separtely as four in the four Vedas (28)

अस्यास्त्वनादिससिद्धमैश्वर्यमतुलं महत् ।
तत्सम्बन्धादनन्ताया रुद्रेण परमात्मना ॥२९
सैषा सर्वेश्वरी देवी सर्वभूतप्रवर्तिका ।
प्रोच्यते भगवान् कालो हरिः प्राणो महेश्वरः ॥३०
तत्र सर्वमिदं प्रोतमोतं चैवाखिलं जगत् ।
स कालोऽग्निर्हरो रुद्रो गीयते वेदवादिभिः ॥३१
कालः सृजति भूतानि कालः संहरते प्रजाः ।
सर्वे कालस्य वशगा न कालः कस्यचिद् वशे ॥३२
प्रधानं पुरुषस्तत्त्वं महानात्मा त्वहङ्कृतिः ।
कालेनान्यानि तत्त्वानि समाविष्टानि योगिना ॥३३
तस्य सर्वजगत्सूतिः शक्तिर्मायेति विश्रुता ।
तयेदं भ्रामयेदीशो मायावी पुरुषोत्तमः ॥३४
सैषा मायात्मिका शक्तिः सर्वाकारा सनातनी ।
वैश्वरूप्यं महेशस्य सर्वदा सम्प्रकाशयेत् ॥३५
अन्याश्च शक्तयो मुख्यास्तस्य देवस्य निर्मिताः ।
ज्ञानशक्तिः क्रियाशक्तिः प्राणशक्तिरिति त्रयम् ॥३६
सर्वासामेव शक्तीनां शक्तिमन्तो विनिर्मिताः ।
माययैवाथ विप्रेन्द्राः सा चानादिरनन्तया ॥३७
सर्वशक्त्यात्मिका माया दुर्निवारा दुरत्यया ।
मायावी सर्वशक्तीशः कालः कालकरः प्रभुः ॥३८
करोति कालः सकलं संहरेत् काल एव हि ।
कालः स्थापयते विश्वं कालाधीनमिदं जगत् ॥३९
लब्ध्वा देवाधिदेवस्य सन्निधिं परमेष्ठिनः ।
अनन्तस्याखिलेशस्य शंभोः कालात्मनः प्रभोः ॥४०

Her, of the endless one infinite and vast wealth in relation to Rudra the Primordial soul is known as beginningless and *incomparable* (29)

She is the goddess sovereign over the *entire* world, and the *stimulator* of (action for) all the beings Lord Mahesvara is called Kala, Hari and Prana (30)

This entire universe is woven around Him He is celebrated by the sages proficient in the Vedas as lord Rudra Hara Kala and Agni (31)

It is Kala which creates the beings it is Kala again which destroys the beings All are subservient to Kala, while Kala is not subservient to any body (32)

Pradhana (Prakrti) Puruṣa, Tattva, Mahat Ātma, Ahamkara and other elements are included in the meditator (Yogin) Kala (33)

It is His power pervasive of the whole world that is known as Maya (illusion) It *is* by her that the deluder lord Purusottama causes illusion (to the creation) (34)

The same eternal omni formed illusive power has been manifesting the universal form of Mahesa (35)

Three other principal powers (Śakti) of the Lord were formed namely the *Jnana (knowledge), the power of Kriya* (action) and the power of Prana (Vitality) (36)

For all the powers O best of Brahmanas wielders of the powers have been fixed by Mayā (illusion) but she is beginningless and imperishable (37)

That omnipotent Maya (illusion) is *irresistible* and undecaying while Kala, *the master* of Maya (illusion) *is the* possessor of all power, the Supreme lord of destruction (38)

Kala does everything it is Kala again which destroys all Kāla establishes the universe and this world is subservient to Kala (39)

Gaining the proximity of lord Śambhu the overlord of the gods Paramesthin the unlimited the lord of the

प्रधानं पुरुषो माया माया चैवं प्रपद्यते ।
एका सर्वगताऽनन्ता केवला निष्कला शिवा ॥४१
एका शक्तिः शिवैकोऽपि शक्तिमानुच्यते शिवः ।
शक्तयः शक्तिमन्तोऽन्ये सर्वशक्तिसमुद्भवाः ॥४२
शक्तिशक्तिमतोर्भेदं वदन्ति परमार्थतः ।
अभेदं चानुपश्यन्ति योगिनस्तत्त्वचिन्तकाः ॥४३
शक्तयो गिरिजा देवी शक्तिमन्तोऽथ शंकरः ।
विशेषः कथ्यते चात्र पुराणे ब्रह्मवादिभिः ॥४४
भोग्या विश्वेश्वरी देवी महेश्वरपतिव्रता ।
प्रोच्यते भगवान् भोक्ता कपर्दी नीललोहितः ॥४५
मन्ता विश्वेश्वरो देवः शंकरो मन्मथान्तकः ।
प्रोच्यते मतिरीशानी मन्तव्या च विचारतः ॥४६
इत्येतदखिलं विप्राः शक्तिशक्तिमदुद्भवम् ।
प्रोच्यते सर्ववेदेषु मुनिभिस्तत्त्वदर्शिभिः ॥४७
एतत् प्रदर्शितं दिव्यं देव्या माहात्म्यमुत्तमम् ।
सर्ववेदान्तवेदेषु निश्चितं ब्रह्मवादिभिः ॥४८
एकं सर्वगतं सूक्ष्मं कूटस्थमचलं ध्रुवम् ।
योगिनस्तत् प्रपश्यन्ति महादेव्याः परं पदम् ॥४९
आनन्दमक्षरं ब्रह्म केवलं निष्कलं परम् ।
योगिनस्तत् प्रपश्यन्ति महादेव्याः परं पदम् ॥५०
परात्परतरं तत्त्वं शाश्वतं शिवमच्युतम् ।
अनन्तप्रकृतौ लीनं देव्यास्तत् परमं पदम् ॥५१

entire universe in the form of Kāla, she the Māyā is split into Pradhāna and Puruṣa, and she herself is the one and only one, pervading through all, endless, partless Śivā (40,41)

Śiva is the one and the Śakti (power) is also one and Śiva is said to be the possessor of Śakti (Power). The other Śaktis (Powers) and possessors of power are born of the Śakti of Śiva (42)

Thus has been the difference between Śakti and the possessor of Śakti expounded, but the yogins (meditators) who are contemplators of the real truth find complete identity between them (43)

The powers verily, are the hill born goddess (Pārvatī) while the wielder of Śaktis (Power) is Śaṅkara. This much difference is described in the Purāṇa by those versed in the Vedas (44)

The goddess, Viśveśvarī, devoted to her husband Maheśvara is the enjoyable while the lord Nīlalohita (Śiva) possessor of matted hair is said to be the enjoyer (45)

Lord Viśveśvara, Śaṅkara, the destroyer of cupid is said to be the thinker, while the goddess Īśānī is considered by wise men as the subject of thought (46)

O Brāhmaṇas, it has been determined by the wise seers of truth in all the Vedas that everything has sprung from Śakti (power) and the possessor of that power (47)

The excellent glory of the goddess has thus been explained in all the schools of Vedāntas and the Vedas. (48)

The meditators (only) can perceive the one, all-pervading, mysterious, subtle, the immovable, unchangeable and moveless supreme station of the great goddess (49)

The meditators do perceive the high seat of the goddess, blissful, undecaying Brahma (embodied), singular, partless and the highest (50)

That high seat of the goddess is the truth, highest of the high, eternal, wealyielding and undecaying and merged in the Infinite Nature. (51)

शुभं निरञ्जनं शुद्धं निर्गुणं द्वैतवर्जितम् ।
आत्मोपलब्धिविषयं देव्यास्तत् परमं पदम् ॥५२
सैषा धात्री विधात्री च परमानन्दमिच्छताम् ।
संसारतापानखिलान् निहन्तीश्वरसंश्रया ॥५३
तस्माद् विमुक्तिमन्विच्छन् पार्वतीं परमेश्वरीम् ।
आश्रयेत् सर्वभावानामात्मभूतां शिवात्मिकाम् ॥५४
लब्ध्वा च पुत्रीं शर्वाणीं तपस्तप्त्वा सुदुश्चरम् ।
सभार्यः शरणं यातः पार्वतीं परमेश्वरीम् ॥५५
तां दृष्ट्वा जायमानां च स्वेच्छयैव वराननाम् ।
मेना हिमवतः पत्नी प्राहेदं पर्वतेश्वरम् ॥५६

मेनोवाच ।

पश्य बालामिमां राजन् राजीवसदृशाननाम् ।
हिताय सर्वभूतानां जातां च तपसावयोः ॥५७
सोऽपि दृष्ट्वा ततः पुत्रीं तरुणादित्यसन्निभाम् ।
कपर्दिनीं चतुर्वक्त्रां त्रिनेत्रामतिलालसाम् ॥५८
अष्टहस्तां विशालाक्षीं चन्द्रावयवभूषणाम् ।
निर्गुणां सगुणां साक्षात् सदसद्व्यक्तिवर्जिताम् ॥५९
प्रणम्य शिरसा भूमौ तेजसा चातिविह्वलः ।
भीतः कृताञ्जलिस्तस्याः प्रोवाच परमेश्वरीम् ॥६०

हिमवानुवाच ।

का त्वं देवि विशालाक्षि शशाङ्कावयवाङ्किते ।
न जाने त्वामहं वत्से यथावद् ब्रूहि पृच्छते ॥६१
गिरीन्द्रवचनं श्रुत्वा ततः सा परमेश्वरी ।
व्याजहार महाशैलं योगिनामभयप्रदा ॥६२

The high seat of the goddess is auspicious, devoid of stain pure, free from qualities, without duality and attainable only through self-realization (52)

She is verily the creator and producer to those who desire the highest bliss Accompanied with the Master, she destroys the afflictions of the world in their entirety (53)

Therefore should one, desirous of liberation, seek refuge in Parvati, the highest goddess the soul as it were of all the creatures, belonging to the soul of Śiva (54)

Gaining Śarvāni as his daughter after practising severe penance, the Himavan together with his wife sought refuge in Parvati, the supreme goddess (55)

Beholding the pretty-faced one being born of her own will, Mena, the consort of Himavān said this to the great lord of mountains (56)

Mena said Behold this girl, O king, with face resembling the lotus, born as a result of our penance, for the weal of all beings (57)

He also beholding the goddess, resembling the morning sun, possessed of locked hair, four-faced, three-eyed, extremely desirous eight-armed wide-eyed decorated by a portion of the body of the moon, devoid of qualities, as also endowed with qualities devoid of manifestation either as Sat' (existent) or 'Asat' (non existent) bowed down with his head on the ground and being extremely perplexed and terrified by her lustre, said to the great goddess with folded hands (58 60)

Himavān said Who be thou O wide eyed lady decorated by a part of the body of the moon, I do not know thee, my darling, pray tell me who is asking thee accurately Hearing the words of the lord of the mountains the great goddess the bestower of safety to the meditators spoke thus to the great mountain (61-62)

देव्युवाच ।
मां विद्धि परमां शक्तिं परमेश्वरसमाश्रयाम् ।
अनन्यामव्ययामेकां यां पश्यन्ति मुमुक्षवः ॥६३
अहं वै सर्वभावानामात्मा सर्वान्तरा शिवा ।
शाश्वतैश्वर्यविज्ञानमूर्तिः सर्वप्रवर्तिका ॥६४
अनन्ताऽनन्तमहिमा संसारार्णवतारिणी ।
दिव्यं ददामि ते चक्षुः पश्य मे रूपमैश्वरम् ॥६५
एतावदुक्त्वा विज्ञानं दत्वा हिमवते स्वयम् ।
स्वं रूपं दर्शयामास दिव्यं तत् पारमेश्वरम् ॥६६
कोटिसूर्यप्रतीकाशं तेजोबिम्बं निराकुलम् ।
ज्वालामालासहस्राढ्यं कालानलशतोपमम् ॥६७
दंष्ट्राकरालं दुर्द्धर्षं जटामण्डलमण्डितम् ।
त्रिशूलवरहस्तं च घोररूपं भयानकम् ॥६८
प्रशान्तं सौम्यवदनमनन्ताश्चर्यसंयुतम् ।
चन्द्रावयवलक्ष्माणं चन्द्रकोटिसमप्रभम् ॥६९
किरीटिनं गदाहस्तं नूपुरैरुपशोभितम् ।
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ॥७०
शङ्खचक्रधरं काम्यं त्रिनेत्रं कृत्तिवाससम् ।
अण्डस्थं चाण्डबाह्यस्थं बाह्यमाभ्यन्तरं परम् ॥७१
सर्वशक्तिमयं शुभ्रं सर्वाकारं सनातनम् ।
ब्रह्मेन्द्रोपेन्द्रयोगीन्द्रैर्वन्द्यमानपदाम्बुजम् ॥७२
सर्वतः पाणिपादान्तं सर्वतोऽक्षिशिरोमुखम् ।
सर्वमावृत्य तिष्ठन्तं ददर्श परमेश्वरम् ॥७३
दृष्ट्वा तदीदृशं रूपं देव्या माहेश्वरं परम् ।
भयेन च समाविष्टः स राजा हृष्टमानसः ॥७४

Said the goddess Know me to be the supreme power (śakti) attending Maheśvara, peerless, undecaying singular, whom the seekers of salvation (can) perceive. (63)

I be the embodiment of the soul of all, bringer of welfare with the whole soul, the embodiment of eternal wealth and knowledge, the stimulator of all (64)

Endless (I be) the possessor of infinite glory, the enabler (for people) to cross the (troublous) seas of world I am bestowing divine vision to thee, do thou now behold my divine form (65)

Saying this much and imparting special knowledge to Himavān, she manifested her own divine form (66)

It possessed lustre resembling that of ten million suns, was an image of energy, composed, attended with thousands of blazing flames, resembling hundreds of fires of destruction It was dreadful with teeth, unassailable, decked with lustres of locked hairs, with an excellent trident in hand, of terrific form, fierce, (at the same time), calm, of charming mien, possessed of infinite wonders, marked with the half moon, having lustre as that of ten million moons. (67-69)

(It was) wearing a diadem had a club in hand, decorated with anklets, wearing celestial garlands and robes, besmeared with celestial perfume, was bearing the conch and the discus, was exquisite, three-eyed, wearing a tiger-skin, dwelling within the egg (cosmos) as well as outside the egg, outside every thing yet inside all, all powerful, white, omniform and eternal, whose lotus feet were being adored by Brahman Indra, Viṣṇu and the best of meditators (70 72)

It had hands and feet on all sides, eyes, heads and face on all sides Thus did Himavān behold the great goddess stood there covering the entire universe. (73)

Beholding such an excellent form of goddess, associated with Maheśvara as it

आत्मन्याधाय चात्मानमोङ्कारं समनुस्मरन् ।
नाम्नामष्टसहस्रेण तुष्टाव परमेश्वरीम् ॥७५

हिमवानुवाच ।

शिवोमा परमा शक्तिरनन्ता निष्कलाऽमला ।
शान्ता माहेश्वरी नित्या शाश्वती परमाक्षरा ॥७६
अचिन्त्या केवलाऽनन्त्या शिवात्मा परमात्मिका ।
अनादिरव्यया शुद्धा देवात्मा सर्वगाऽचला ॥७७
एकानेकविभागस्था मायातीता सुनिर्मला ।
महामाहेश्वरी सत्या महादेवी निरञ्जना ॥७८
काष्ठा सर्वान्तरस्था च चिच्छक्तिरतिलालसा ।
नन्दा सर्वात्मिका विद्या ज्योतीरूपाऽमृताक्षरा ॥७९
शान्तिः प्रतिष्ठा सर्वेषा निवृत्तिरमृतप्रदा ।
व्योममूर्त्तिर्व्योमलया व्योमाधाराऽच्युताऽमरा ॥८०
अनादिनिधनाऽमोघा कारणात्मा कलाऽकला ।
क्रतुः प्रथमजा नाभिरमृतस्यात्मसंश्रया ॥८१
प्राणेश्वरप्रिया माता महामहिषघातिनी ।
प्राणेश्वरी प्राणरूपा प्रधानपुरुषेश्वरी ॥८२
सर्वशक्तिकलाकारा ज्योत्स्ना द्यौर्महिमास्पदा ।
सर्वकार्यनियन्त्री च सर्वभूतेश्वरेश्वरी ॥८३

was, the delighted king was overwhelmed with fright (74)

Putting his mind into his soul and recalling the syllable 'Om' he then propitiated the supreme goddess by recounting her own thousand and eight appellations (75)

Himavān said O thou Śivā, Umā, the supreme Śakti (Power) .Anantā (endless), Niskalā (partless), Amalā (Stainless), Śāntā (calm), Māheśvarī, Nityā (Perpetual), Śāśvatī (Eternal), Paramākṣarā (Most imperishable), Acintyā (Incomprehensible), Kevalā (Singular), Anantā (Endless), Śivātmā, Paramātmā Anādi, Avyayā Śuddhā, Devātmā Sarvagā, Acalā, Ekā, Anekavibhāgasthā, Māyātītā, Sunirmalā, Mahāmāheśvarī, Satyā, Mahādevī, Nirañjanā, Kāṣṭhā, Sarvāntarasthā (dwelling in every heart), cicchakti (power of consciousness), Atilālasā (Extremely desirous) Nandā (joyous), Sarvātmikā (all pervading), Vidyā (learning), Jyotirūpā (embodiment of splendour), Amṛtā (Immortal), Akṣarā (Undecaying) (76-79)

Śānti (tranquillity), Pratiṣṭhā (fixity), of all, Nivṛtti (abstention), Amṛtapradā (nectar giver) Vyomamūrti (ether formed), Vyomalayā (merged in ether), Vyomādhārā (receptacle of ether), Acyutā (undecaying), Amarā (immortal) (80)

Anādinidhanā (having neither origin nor death), amoghā (unfailing), Kāraṇātmā (cause souled), Kalā, Akalā (indivisible), Kratu (sacrifice), Prathamajā (first born), Amṛtanābhi (Navel of immortality), Ātmasaṃśrayā (dwelling in self), Prāṇeśvarapriyā (beloved of the lord of the beings), Mātā (mother), Mahāmahiṣaghātinī (slayer of the great buffalo), Prāṇeśvarī (lady goddess over the beings), Prāṇarūpā (embodiment of vitality), Pradhānapuruṣeśvarī (supreme goddess over Pradhāna and Puruṣa), (81-83)

Sarvaśakti (Entire might), Kalākārā (embodiment of Arts), Jyotsnā (moonlight), Dyauḥ (heaven), Mahimāspadā (receptacle of glory) Sarvakāryaniyantrī (controller of all activities), Sarvabhūteśvareśvarī (presiding deity over the lord of all creatures), Anādi (originless), Avyaktaguhā (of unmanifest origin), Mahānandā (of great delight), Sanātanī

अनादिरव्यक्तगुहा महानन्दा सनातनी ।
आकाशयोनिर्योगस्था महायोगेश्वरेश्वरी ॥८४
महामाया सुदुष्पूरा मूलप्रकृतिरीश्वरी ।
संसारयोनिः सकला सर्वशक्तिसमुद्भवा ॥८५
संसारपारा दुर्वारा दुर्निरीक्ष्या दुरासदा ।
प्राणशक्तिः प्राणविद्या योगिनी परमा कला ॥८६
महाविभूतिर्दुर्धर्षा मूलप्रकृतिसंभवा ।
अनाद्यनन्तविभवा परार्था पुरुषारणिः ॥८७
सर्गस्थित्यन्तकरणी सुदुर्वाच्या दुरत्यया ।
शब्दयोनिः शब्दमयी नादाख्या नादविग्रहा ॥८८
प्रधानपुरुषातीता प्रधानपुरुषात्मिका ।
पुराणी चिन्मयी पुंसामादिः पुरुषरूपिणी ॥८९
भूतान्तरात्मा कूटस्था महापुरुषसंज्ञिता ।
जन्ममृत्युजरातीता सर्वशक्तिसमन्विता ॥९०
व्यापिनी चानवच्छिन्ना प्रधानानुप्रवेशिनी ।
क्षेत्रज्ञशक्तिरव्यक्तलक्षणा मलवर्जिता ॥९१
अनादिमायासंभिन्ना त्रितत्त्वा प्रकृतिर्गुणा ।
महामायासमुत्पन्ना तामसी पौरुषी ध्रुवा ॥९२

(Eternal), Ākāśayoni (origin of the ether), Mahā Yogasthā (absorbed in meditation), Mahā yogeśvareśvarī (Supreme goddess over the lords of great meditator), (83, 84)

Śabdamayī (full of words), Nādākhyā (termed as sound), Nādavigrahā (of the form of sound) (88)

व्यक्ताव्यक्तात्मिका कृष्णा रक्ता शुक्ला प्रसूतिका।
अकार्या कार्यजननी नित्यं प्रसवधर्मिणी ॥९३
सर्गप्रलयनिर्मुक्ता सृष्टिस्थित्यन्तधर्मिणी।
ब्रह्मगर्भा चतुर्विंशा पद्मनाभाऽच्युतात्मिका ॥९४
वैद्युती शाश्वती योनिर्जगन्मातेश्वरप्रिया।
सर्वाधारा महारूपा सर्वैश्वर्यसमन्विता ॥९५
विश्वरूपा महागर्भा विश्वेशेच्छानुवर्तिनी।
महीयसी ब्रह्मयोनिर्महालक्ष्मीसमुद्भवा ॥९६
महाविमानमध्यस्था महानिद्रात्महेतुका।
सर्वसाधारणी सूक्ष्मा ह्यविद्या पारमार्थिका ॥९७
अनन्तरूपाऽनन्तस्था देवी पुरुषमोहिनी।
अनेकाकारसंस्थाना कालत्रयविवर्जिता ॥९८
ब्रह्मजन्मा हरेर्मूर्तिर्ब्रह्मविष्णुशिवात्मिका।
ब्रह्मेशविष्णुजननी ब्रह्माख्या ब्रह्मसंश्रया ॥९९
व्यक्ता प्रथमजा ब्राह्मी महती ज्ञानरूपिणी।
वैराग्यैश्वर्यधर्मात्मा ब्रह्ममूर्तिर्हृदि स्थिता।
अपांयोनिः स्वयंभूतिर्मानसी तत्त्वसंभवा ॥१००
ईश्वराणी च शर्वाणी शंकरार्द्धशरीरिणी।
भवानी चैव रुद्राणी महालक्ष्मीरथाम्बिका ॥१०१
महेश्वरसमुत्पन्ना भुक्तिमुक्तिफलप्रदा।
सर्वेश्वरी सर्ववन्द्या नित्य मुदितमानसा ॥१०२
ब्रह्मेन्द्रोपेन्द्रनमिता शंकरेच्छानुवर्तिनी।
ईश्वरार्द्धासनगता महेश्वरपतिव्रता ॥१०३

Vyaktā (Manifest), Avyaktātmikā (*of unmanifest soul*), Kṛṣṇā (*black*), Raktā (red), Śuklā (white) Prasūtikā (mother), Akārya (*having no activity*), Kāryajananī (mother of activity) Nityaprasavadharmiṇī (*possessed of the characteristic of perpetual production*), Sargapralayanirmuktā, Sṛṣṭisthityantadharmiṇī, Brahmagarbha, Caturviṁśā, Padmanābhā, Acyutātmikā, Vaidyutī Śāśvatī Yoni, Jaganmātā, Īśvarapriyā, Sarvādhārā, Mahārūpā, Sarvaiśvaryasamanvitā, Viśvarūpā Mahāgarbha, Viśveśecchānuvartinī, Mahīyasī, Brahmayoni, Mahālakṣmīsamudbhavā (93-96)

Mahāvimānamadhyasthā, Mahānidrā, Ātmahetukā, Sarvasādhāraṇī Sūkṣmā, Avidyā, Pāramārthikā, Anantarūpā, Anantasthā, Puruṣamohinī Devī, Anekākārasaṁsthānā, Kālatrayavivarjitā, Brahmajanmā, Harimūrti Brahmaviṣṇu-Śivātmikā, Brahmeśaviṣṇujananī, Brahmākhyā, Brahmasaṁśrayā, Vyaktā, Prathamajā Brāhmī, Mahatī, Jñāna rūpiṇī Vairagyaiśvaryadharmātmā, Brahmamūrti (embodiment of Brahma) Hṛdisthita (*seated in the heart*), Apam yoni (*origin* of water) Svayambhūti (self-born), Manasī, Tattvasambhavā, Īśvarāṇī, Śarvāṇī, Śaṁkarārdhaśarīriṇī, Bhavānī, Rudrāṇī Mahālakṣmī, Ambikā, Maheśvarasamutpannā, Bhuktimuktiphalaprada (bestower of the fruition of enjoyment as well as of liberation), Sarveśvarī, Sarvavandyā (adorable to all), Nityamudita manasā (with mind enjoying perpetual bliss). (97, 102)

Brahmendropendranamitā (adored by Brahma, Indra and Viṣṇu), Śaṅkarecchānuvartinī (follower of the will of Śaṅkara), Īśvarārdhāsangatā (occupier of half the *seat of the sovereign lord*), *Maheśvara-pativratā* (devoted to husband Maheśvara), Sakṛdvibhāvitā, Sarva, Samudra-pariśoṣaṇī (Sucker of the seas), Pārvatī, Himavatputrī Paramānandadāyinī (bestower of the supreme bliss), Guṇāḍhyā (rich with attributes), Yogajā, Yogyā, Jñānamūrtivikāsinī (shining in the form of knowledge), Sāvitrī, Kamalā, Lakṣmī,

सकृद्विभाविता सर्वा समुद्रपरिशोषिणी ।
पार्वती हिमवत्पुत्री परमानन्ददायिनी ॥१०४

गुणाढ्या योगजा योग्या ज्ञानमूर्तिर्विकासिनी ।
सावित्री कमला लक्ष्मीः श्रीरनन्तोरसि स्थिता ॥१०५

सरोजनिलया मुद्रा योगनिद्राऽसुरार्दिनी ।
सरस्वती सर्वविद्या जगज्ज्येष्ठा सुमङ्गला ॥१०६

वाग्देवी वरदा वाच्या कीर्तिः सर्वार्थसाधिका ।
योगीश्वरी ब्रह्मविद्या महाविद्या सुशोभना ॥१०७

गुह्यविद्यात्मविद्या च धर्मविद्यात्मभाविता ।
स्वाहा विश्वंभरा सिद्धिः स्वधा मेधा धृतिः श्रुतिः ॥१०८

नीतिः सुनीतिः सुकृतिर्माधवी नरवाहिनी ।
अजा विभावरी सौम्या भोगिनी भोगदायिनी ॥१०९

शोभा वंशकरी लोला मालिनी परमेष्ठिनी ।
त्रैलोक्यसुन्दरी रम्या सुन्दरी कामचारिणी ॥११०

महानुभावा सत्त्वस्था महामहिषमर्दनी ।
पद्ममाला पापहरा विचित्रा मुकुटानना ॥१११

कान्ता चित्राम्बरधरा दिव्याभरणभूषिता ।
हंसाख्या व्योमनिलया जगत्सृष्टिविवर्द्धिनी ॥११२

निर्यन्त्रा यन्त्रवाहस्था नन्दिनी भद्रकालिका ।
आदित्यवर्णा कौमारी मयूरवरवाहिनी ॥११३

वृषासनगता गौरी महाकाली सुरार्चिता ।
अदितिर्नियता रौद्री पद्मगर्भा विवाहना ॥११४

विरूपाक्षी लेलिहाना महापुरनिवासिनी ।
महाफलाऽनवद्याङ्गी कामपूरा विभावरी ॥११५

विचित्ररत्नमुकुटा प्रणतार्तिप्रभञ्जनी ।
कौशिकी कर्षणी रात्रिस्त्रिदशार्त्तिविनाशिनी ॥११६

बहुरूपा सुरूपा च विरूपा रूपवर्जिता ।
भक्तार्तिशमनी भव्या भवभावविनाशिनी ॥११७

Śrı, Anantorası sthitā (seated on the chest of Ananta), Sarojanilayā (dwelling in lotus), Mudrā, Yoganidrā, Asurārdinı (extirpator of demons), Sarasvatı, Sarvavidyā, Jagajjyesṭhā, Sumangalā, Vagdevı Varadā, Vācyā, Kırtı, Sarvārthasādhikā, Yogeśvarı, Brahmavidya Mahāvidyā, Susobhanā, Guhyavidya, Ātmavidyā, Dharmavidyā, Ātmabhāvitā, Svāhā, Visvambharā, Siddhı, Svadhā Medhā, Dhṛtı, Śrutı (103-108)

Nıtı, Sunıtı, Sukṛtı, Mādhavı, Naravahını, Ajā, Vıbhāvarı, Saumyā Bhogını, Bhogadāyını Śobha, Vamsakarı, Lola, Malını Parameṣṭhını, Trailokyasundarı, Ramyā, Sundarī Kāmacārını Mahānubhāvā, Sattvasthā, Mahāmahısamardını, Padmamālā, Pāpahara Vıcıtrā Mukutānanā, Kāntā, Cıtrāmbaradharā (wearing wonderful robes) Dıvyābharanabhūsıtā (adorned with celestital ornaments), Hamsākhya, Vyomanılayā Jagatsṛstıvıvardhını (Multiplying the creations of the world) Nıryantrā Yantravahastha (seated in the centre of the toul), Nandını Bhadrakālıka Ādıtyavarnā Kaumārı Mayūravaravahını (rıding on an excellent peacock) (109 113)

Vṛsāsanagata, Gaurı, Mahakalī, Surārcıtā, Adıtı Nıyata Raudrı, Padmagarbhā, Vıvāhanā Vırūpāksı Lelıhanā, Mahāpuranıvasını, Mahāphalā Anavadyāngı, Kāmapūrā (fulfiller of every desıre), Vıbhāvarı, Vıcıtraratnamukuta (bearing a wonderful dıadem studded with jewels), Pranatārtı Prabhañjanı Kauśıkı, Karsanı, Rātrı, Trıdasārtıvınasını (destroyer of the efflıctıons of the goods) (114-116)

Bahurūpā, Surūpā Vırūpā, Rūpavarjıtā, Bhaktārtısamanı, Bhavyā, Bhavabhāvavınāsını, Nırgunā (devoıd of attrıbutes), Nıtyavıbhavā (possessed of perpetual

निर्गुणा नित्यविभवा नि.सारा निरपत्रपा ।
यशस्विनी सामगीतिर्भवाङ्गनिलयालया ॥११८
दीक्षा विद्याधरी दीप्ता महेन्द्रविनिपातिनी ।
सर्वातिशायिनी विद्या सर्वसिद्धिप्रदायिनी ॥११९
सर्वेश्वरप्रिया तार्क्ष्या समुद्रान्तरवासिनी ।
अकलङ्का निराधारा नित्यसिद्धा निरामया ॥१२०
कामधेनुर्बृहद्गर्भा धीमती मोहनाशिनी ।
नि.सङ्कल्पा निरातङ्का विनया विनयप्रदा ॥१२१
ज्वालामालासहस्राढ्या देवदेवी मनोन्मनी ।
महाभगवती दुर्गा वासुदेवसमुद्भवा ॥१२२
महेन्द्रोपेन्द्रभगिनी भक्तिगम्या परावरा ।
ज्ञानज्ञेया जरातीता वेदान्तविषया गतिः ॥१२३
दक्षिणा दहना दाह्या सर्वभूतनमस्कृता ।
योगमाया विभावज्ञा महामाया महीयसी ॥१२४
सन्ध्या सर्वसमुद्भूतिर्ब्रह्मवृक्षाश्रयानति. ।
बीजाङ्कुरसमुद्भूतिर्महाशक्तिर्महामति. ॥१२५
ख्याति प्रज्ञा चिति संवित् महाभोगीन्द्रशायिनी ।
विकृति शाङ्करी शास्त्री गणगन्धर्वसेविता ॥१२६
वैश्वानरी महाशाला देवसेना गुहप्रिया ।
महारात्रि शिवानन्दा शची दु स्वप्ननाशिनी ॥१२७

wealth), Nihsara Nirapatrapa (free from bashfulness), Yasasvini, Samagiti Bhavanganilaya (dwelling in the bosom of Siva) Alaya (having no dissolution) Diksa, Vidyadhari Dipta (resplendent) Mahendravinipatini (Vanquisher of the great Indra), Sarvātisāyinī (excelling all), Vidya, Sarvasiddhipradayini, (bestower of all fulfilment), Sarvesvarapriya Tarksya, Samudrantaravasini Akalanka (free from blemish) Niradhāra (having no receptacle) Nityasiddha (externally endowed with perfection) Niramaya (immune from ailments) (117-120)

Kāmadhenu (cow yielding all desires), Brhadgarbhā (having a large womb) Dhimati (endowed with intelligence), Mohanāsinī (destroyer of delusion), Nihsamkalpa (free from volition), Niratanka (free from fear), Vinaya (humble), Vinayapradā (giver of humility), Jvalamālasahasrādhya (rich with thousands of garland of flame), Devadevī (goddess of the gods), Manonmanī Mahabhāgavatī Durgā Vāsudevasamudbhavā (born of Vāsudeva), Mahendropendrabhaginī (sister of Indra and Visnu), Bhaktigamyā (attainable only through devotion), Paravarā (the supreme Being) Jnanajneyā (comprehensible through knowledge) Jarātita (beyond old age), Vedāntavisaya (belonging to the province of Vedanta), Gati (Motion) (121-123)

Daksina Dahana, Dahya Sarvabhutanamaskrta (adored by all beings), Yogamaya Vibhavajna (proficient in divisions), Mahamaya (the great delusion), Mahiyasī (the Great), Sandhya (twilight), Sarvasamudbhūti (Origin of all), Brahma Vrksasraya Ānati, Bijānkurasamudbhuti (origin of the seed and the sprout), Mahasakti (the great might) Mahāmati (supremely wise) (124, 125)

Khyati (fame), Prajna (wisdom) Citi (consciousness) Samvit (intellect) Mahābhogīndrasayinī (lying on the lord of the great serpents) Vikrti (transformation), Śamkarī, Sastrī Ganagandharvasevita (worshipped by the Gaṇas and the Gandharvas), Vaiśvanarī Mahāśālā Devasenā, Guhapriyā (beloved of Kārtikeya) Mahāratri, Śivānanda Śacī Duhsvapnanasinī (dispeller of night mare) Ijyā (Sacrifice) Pūjya (Venerable), Jagaddhātrī (mother of the world) Durvi-

इज्या पूज्या जगद्धात्री दुर्विज्ञेया सुरूपिणी ।
गुहाम्बिका गुणोत्पत्तिर्महापीठा मरुत्सुता ॥१२८
हव्यवाहान्तरागादि हव्यवाहसमुद्भवा ।
जगद्योनिर्जगन्माता जन्ममृत्युजरातिगा ॥१२९
बुद्धिमाता बुद्धिमती पुरुषान्तरवासिनी ।
तरस्विनी समाधिस्था त्रिनेत्रा दिवि संस्थिता ॥१३०
सर्वेन्द्रियमनोमाता सर्वभूतहृदि स्थिता ।
संसारतारिणी विद्या ब्रह्मवादिमनोलया ॥१३१
ब्रह्माणी बृहती ब्राह्मी ब्रह्मभूता भवारणि ।
हिरण्मयी महारात्रि संसारपरिवर्त्तिका ॥१३२
सुमालिनी सुरूपा च भाविनी तारिणी प्रभा ।
उन्मीलनी सर्वसहा सर्वप्रत्ययसाक्षिणी ॥१३३
सुसौम्या चन्द्रवदना ताण्डवासक्तमानसा ।
सत्त्वशुद्धिकरी शुद्धिर्मलत्रयविनाशिनी ॥१३४

जगत्प्रिया जगन्मूर्तिस्त्रिमूर्तिरमृताश्रया ।
निराश्रया निराहारा निरङ्कुरवनोद्भवा ॥१३५
चन्द्रहस्ता विचित्राङ्गी स्रग्विणी पद्मधारिणी ।
परावरविधानज्ञा महापुरुषपूर्वजा ॥१३६
विद्येश्वरप्रिया विद्या विद्युज्जिह्वा जितश्रमा ।
विद्यामयी सहस्राक्षी सहस्रवदनात्मजा ॥१३७
सहस्ररश्मि सत्त्वस्था महेश्वरपदाश्रया ।
क्षालिनी सन्मयी व्याप्ता तैजसी पद्मबोधिका ॥१३८
महामायाश्रया मान्या महादेवमनोरमा ।
व्योमलक्ष्मी सिंहरथा चेकितानाऽमितप्रभा ॥१३९
वीरेश्वरी विमानस्था विशोका शोकनाशिनी ।
अनाहता कुण्डलिनी नलिनी पद्मवासिनी ॥१४०
सदानन्दा सदाकीर्ति सर्वभूताश्रयस्थिता ।
वाग्देवता ब्रह्मकला कलातीता कलारणि ॥१४१

jñeyā (difficult to comprehend), Surūpiṇī Guhāmbikā (mother of Kārtikeya) Guṇotpatti (origin of attributes) Mahāpīṭhā (the exalted seat) Marutsutā (daughter of Maruts) Havyavāhāntarāgādi Havyavāhasamudbhavā (born of fire), Jagadyoni (origin of the universe) Jaganmātā (mother of the universe) Janmamṛtyujarātigā (beyond birth, death and old age), Buddhimātā (mother of intellect), Buddhimatī (possessed of intellect) Puruṣāntaravāsinī Tarasvinī (mighty), Samādhisthā (absorbed in meditation), Trinetrā (three-eyed), Divisaṁsthitā (situated in heaven) (126-130)

Sarvendriyamanomātā (mother of all the senses and mind) Sarvabhūtahṛdisthitā (situated in the hearts of all creatures) Saṁsāratāriṇī (vehicle for crossing the world) Vidyā (learning) Brahmavādimanolayā (mingled in the mind of those versed in the Vedas) Brahmāṇī Bṛhatī Brāhmī Brahmabhūtā Bhavāraṇi Hiraṇmayī Mahārātri, Saṁsāraparivartikā Sumālinī Surūpā Bhāvinī, Tāriṇī Prabhā, Unmīlanī Sarvasahā Sarvapratyayasākṣiṇī, Susaumyā, Candravadanā, Tāṇḍavāsaktamānasā, Sattvaśuddhikarī, Śuddhi, Malatrayavināśinī, Jagatpriyā, Jaganmūrti, Trimūrti, Amṛtāśrayā Nirāśrayā, Nirāhārā, Niraṅkuravanodbhavā (131-135)

Candrahastā Vicitrāṅgī, Sragviṇī, (Wearing a garland) Padmadhāriṇī, Parāvaravidhānajñā, Mahāpuruṣapūrvajā, Vidyeśvarapriyā, Vidyā Vidyujjihvā, Jitaśramā, Vidyāmayī Sahasrākṣī Sahasravadanātmajā, Sahasraraśmi (thousand-rayed) Sattvasthā Maheśvarapadāśrayā, Kṣālinī Sanmayī Vyāptā Taijasī, Padmabodhikā, Mahāmāyāśrayā, Mānyā, Mahādevamanoramā, Vyomalakṣmī Siṁharathā Cekitānā Amitaprabhā, Vīreśvarī, Vimānasthā Viśokā Śokanāśinī Anāhatā Kuṇḍalinī Nalinī Padma-

ब्रह्मश्रीर्ब्रह्महृदया ब्रह्मविष्णुशिवप्रिया ।
व्योमशक्तिः क्रियाशक्तिर्ज्ञानशक्तिः परा गतिः ॥१४२
क्षोभिका बन्धिका भेद्या भेदाभेदविवर्जिता ।
अभिन्ना भिन्नसंस्थाना वंशिनी वंशहारिणी ॥१४३
गुह्यशक्तिर्गुणातीता सर्वदा सर्वतोमुखी ।
भगिनी भगवत्पत्नी सकला कालकारिणी ॥१४४
सर्ववित् सर्वतोभद्रा गुह्यातीता गुहारणिः ।
प्रक्रिया योगमाता च गङ्गा विश्वेश्वरेश्वरी ॥१४५
कपिला कापिला कान्ता कनकाभा कलान्तरा ।
पुण्या पुष्करिणी भोक्त्री पुरंदरपुरस्सरा ॥१४६
पोषणी परमैश्वर्यभूतिदा भूतिभूषणा ।
पञ्चब्रह्मसमुत्पत्तिः परमार्थार्थविग्रहा ॥१४७
धर्मोदया भानुमती योगिज्ञेया मनोजवा ।
मनोहरा मनोरक्षा तापसी वेदरूपिणी ॥१४८
वेदशक्तिर्वेदमाता वेदविद्याप्रकाशिनी ।
योगेश्वरेश्वरी माता महाशक्तिर्मनोमयी ॥१४९
विश्वावस्था वियन्मूर्त्तिर्विद्युन्माला विहायसी ।
किनरी सुरभी वन्द्या नन्दिनी नन्दिवल्लभा ॥१५०
भारती परमानन्दा परापरविभेदिका ।
सर्वप्रहरणोपेता काम्या कामेश्वरेश्वरी ॥१५१
अचिन्त्याचिन्त्यविभवा हृल्लेखा कनकप्रभा ।
कूष्माण्डी धनरत्नाढ्या सुगन्धा गन्धदायिनी ॥१५२
त्रिविक्रमपदोद्भूता धनुष्पाणिः शिवोदया ।
सुदुर्लभा धनाध्यक्षा धन्या पिङ्गललोचना ॥१५३
शान्तिः प्रभावती दीप्तिः पङ्कजायतलोचना ।
आद्या हृत्कमलोद्भूता गवां माता रणप्रिया ॥१५४
सत्क्रिया गिरिजा शुद्धा नित्यपुष्टा निरन्तरा ।
दुर्गा कात्यायनी चण्डी चर्चिका शान्तविग्रहा ॥१५५
हिरण्यवर्णा रजनी जगद्यन्त्रप्रवर्तिका ।
मन्दराद्रिनिवासा च शारदा स्वर्णमालिनी ॥१५६

vāsinī Sadānandā, Sadākīrti, Sarvabhūtāśrayasthitā, Vāgdevatā, Brahmakalā, Kalātīta, Kalārani, Brahmaśrī, Brahmahṛdayā, Brahmaviṣṇuśivapriyā, Vyomaśakti, Kriyāśakti, Jñānaśakti, Parāgati. (136-142)

Kṣobhikā, Bandhikā, Bhedyā, Bhedābhedavivarjitā, Abhinnā, Bhinnasaṁsthānā, Vaṁśinī, Vaṁśahāriṇī, Guhyaśakti, Guṇātītā, Sarvadā, Sarvatomukhī, Bhaginī, Bhagavatpatnī, Sakalā, Kālakāriṇī, Sarvavit, Sarvatobhadrā, Guhyātītā, Guhāraṇi, Prakriyā, yogamātā, Gaṅgā, Viśveśvareśvarī, Kapilā Kāpilā, Kāntā, Kanakābhā, Kalāntarā, Puṇyā, Puṣkariṇī, Bhoktrī, Purandarapurassarā. (143-146)

Poṣaṇī (nourisher), Paramaiśvaryabhūtidā, Bhūtibhūṣaṇā, Pañcabrahmasamutpatti, Paramārthā, Arthavigrahā, Dharmodayā, Bhānumatī, Yogijñeyā, Manojavā, Manoharā, Manorakṣā, Tāpasī, Vedarūpiṇī, Vedaśakti, Vedamātā, Vedavidyāprakāśinī, Yogeśvareśvarī, Mātā, Mahāśakti, Manomayī, Viśvāvasthā, Viyanmūrti, Vidyunmālā, Vihāyasī, Kinnarī, Surabhi, Vandyā, Nandinī, Nandivallabhā, Bhāratī, Paramānandā, Parāparavibhedikā, Sarvapraharaṇopetā, Kāmyā, Kāmeśvareśvarī, Acintyā, Acintyavibhavā, Hṛllekhā, Kanakaprabhā, Kūṣmāṇḍī, Dhanaratnāḍhyā, Sugandhā, Gandhadāyinī, Trivikramapadodbhūtā, Dhanuṣpāṇi, Śivodayā, Sudurlabhā, Dhanādhyakṣā, Dhanyā, Piṅgalalocanā, Śānti, Prabhāvatī, Dīpti, Paṅkajāyatalocanā, Ādyā, Hṛtkamalodbhūtā, Gavāmmātā, Raṇapriyā, Satkriyā, Girijā, Śuddhā, Nityapuṣṭā, Nirantarā, Durgā, Kātyāyanī, Caṇḍī, Carcikā Śāntavigrahā, Hiraṇyavarṇā, Rajanī, Jagadyantrapravartikā,

रत्नमाला रत्नगर्भा पृथ्वी विश्वप्रमाथिनी ।
पद्मानना पद्मनिभा नित्यतुष्टाऽमृतोद्भवा ॥१५७
धुन्वती दुःप्रकम्प्या च सूर्यमाता दृषद्वती ।
महेन्द्रभगिनी मान्या वरेण्या वरदर्पिता ॥१५८
कल्याणी कमला रामा पञ्चभूता वरप्रदा ।
वाच्या वरेश्वरी वन्द्या दुर्जया दुरतिक्रमा ॥१५९
कालरात्रिर्महावेगा वीरभद्रप्रिया हिता ।
भद्रकाली जगन्माता भक्तानां भद्रदायिनी ॥१६०
कराला पिङ्गलाकारा नामभेदाऽमहामदा ।
यशस्विनी यशोदा च षडध्वपरिवर्तिका ॥१६१
शङ्खिनी पद्मिनी सांख्या सांख्ययोगप्रवर्तिका ।
चैत्रा संवत्सरारूढा जगत्संपूरणीन्द्रजा ॥१६२
शुम्भारिः खेचरी स्वस्था कम्बुग्रीवा कलिप्रिया ।
खगध्वजा खगारूढा परार्ध्या परमालिनी ॥१६३
ऐश्वर्यवर्त्मनिलया विरक्ता गरुडासना ।
जयन्ती हृद्गुहा रम्या गह्वरेष्ठा गणाग्रणीः ॥१६४
संकल्पसिद्धा साम्यस्था सर्वविज्ञानदायिनी ।
कलिकल्मषहन्त्री च गुह्योपनिषदुत्तमा ॥१६५
निष्ठा दृष्टिः स्मृतिर्व्याप्तिः पुष्टिस्तुष्टिः क्रियावती ।
विश्वामरेश्वरेशाना भुक्तिर्मुक्तिः शिवाऽमृता ॥१६६
लोहिता सर्पमाला च भीषणी वनमालिनी ।
अनन्तशयनाऽनन्या नरनारायणोद्भवा ॥१६७
नृसिंही दैत्यमथनी शङ्खचक्रगदाधरा ।
संकर्षणसमुत्पत्तिरम्बिकापादसंश्रया ॥१६८
महाज्वाला महामूर्त्तिः सुमूर्त्तिः सर्वकामधुक् ।
सुप्रभा सुस्तना गौरी धर्मकामार्थमोक्षदा ॥१६९
भ्रूमध्यनिलया पूर्वा पुराणपुरुषारणिः ।
महाविभूतिदा मध्या सरोजनयना समा ॥१७०
अष्टादशभुजाऽनाद्या नीलोत्पलदलप्रभा ।
सर्वशक्त्यासनारूढा धर्माधर्मार्थवर्जिता ॥१७१

Mandarādrinivāsā, Śāradā, Svarnamālinī (147-156)

Ratnamālā, Ratnagarbhā, Pṛthvī, Viśvapramāthinī, Padmānanā, Padmanibhā, *Nityatuṣṭā*, *Amṛtodbhavā*, Dhunvatī, Duḥprakampyā, Sūryamātā, Dṛṣadvatī, Mahendrabhaginī, Mānyā, Vareṇyā, Varadarpikā, Kalyāṇī, Kamalā, Rāmā, Pañcabhūtā, Varapradā, Vācyā, Vareśvarī, Vandyā, Durjayā, Duratikramā, *Kālarātri*, Mahāvegā, Vīrabhadrapriyā, Hitā, Bhadrakālī, Jaganmātā, Bhakta-bhadradāyinī Karālā Piṅgalākārā, Nāmabhedā, Amahāmadā, Yaśasvinī, Yaśodā, Ṣaḍadhvaparivartikā, Śaṃkhinī, Padminī, Sāṃkhyā, Sāṃkhyayogapravartikā, *Caitrā*, Saṃvatsarārūḍhā, Jagatsampūraṇī, Indrajā, Śumbhārī, Khecarī, Svasthā, Kambugrīvā, Kalipriyā, Khagadhvajā, Khagārūḍhā, Parārdhyā, Paramālinī, Aiśvaryavartmanilayā, Viraktā, Garuḍāsanā, Jayantī, Hṛdguhā, Ramyā Gahvareṣṭhā, Gaṇāgraṇī, Saṃkalpasiddhā, Sāmyasthā, Sarvavijñānadāyinī Kalikalmaṣahantrī, *Guhyopaniṣaduttamā*, Niṣṭhā Dṛṣṭi, Smṛti, Vyāpti Puṣṭi, Tuṣṭi, Kriyāvatī Viśvāmareśvareśānā, Bhukti, Mukti, Śivā Amṛtā (157-166)

Lohitā, Sarpamālā, Bhīṣaṇī, Vanamālinī, Anantaśayanā, Ananyā, Naranārāyaṇodbhavā, *Nṛsiṃhī*, *Daityamathanī*, Śaṃkhacakragadādharā, Saṃkarṣaṇasamutpatti, Ambikāpādasaṃśrayā, Mahājvālā, Mahāmūrti, Sumūrti, Sarvakāmadhuk, Suprabhā, Sustanā, Gaurī, Dharmakāmārthamokṣadā, *Bhrūmadhyanilayā*, Pūrvā, Purāṇapuruṣāraṇi, Mahāvibhūtidā, Madhyā, Sarojanayanā, Samā, Aṣṭādaśabhujā, Anādyā, Nīlotpaladalaprabhā, Sarvaśaktyāsanārūḍhā, Dharmādharm-

वैराग्यज्ञाननिरता निरालोका निरिन्द्रिया ।
विचित्रगहनाधारा शाश्वतस्थानवासिनी ॥१७२
स्थानेश्वरी निरानन्दा त्रिशूलवरधारिणी ।
अशेषदेवतामूर्त्तिर्देवता वरदेवता ।
गणाम्बिका गिरेः पुत्री निशुम्भविनिपातिनी ॥१७३
अवर्णा वर्णरहिता निवर्णा बीजसंभवा ।
अनन्तवर्णाऽनन्यस्था शंकरी शान्तमानसा ॥१७४
अगोत्रा गोमती गोप्त्री गुह्यरूपा गुणोत्तरा ।
गौर्गीर्गव्यप्रिया गौणी गणेश्वरनमस्कृता ॥१७५
सत्यमात्रा सत्यसंधा त्रिसंध्या संधिवर्जिता ।
सर्ववादाश्रया संख्या सांख्ययोगसमुद्भवा ॥१७६
असंख्येयाऽप्रमेयाख्या शून्या शुद्धकुलोद्भवा ।
बिन्दुनादसमुत्पत्तिः शंभुवामा शशिप्रभा ॥१७७
विसङ्गा भेदरहिता मनोज्ञा मधुसूदनी ।
महाश्रीः श्रीसमुत्पत्तिस्तमःपारे प्रतिष्ठिता ॥१७८
त्रितत्त्वमाता त्रिविधा सुसूक्ष्मपदसंश्रया ।
शान्त्यतीता मलातीता निर्विकारा निराश्रया ॥१७९
शिवाख्या चित्तनिलया शिवज्ञानस्वरूपिणी ।
दैत्यदानवनिर्मात्री काश्यपी कालकल्पिका ॥१८०
शास्त्रयोनिः क्रियामूर्तिश्चतुर्वर्गप्रदर्शिका ।
नारायणी नरोद्भूतिः कौमुदी लिङ्गधारिणी ॥१८१
कामुकी ललिता भावा परापरविभूतिदा ।
परान्तजातमहिमा बडवा वामलोचना ॥१८२
सुभद्रा देवकी सीता वेदवेदाङ्गपारगा ।
मनस्विनी मन्युमाता महामन्युसमुद्भवा ॥१८३
अमृत्युरमृता स्वाहा पुरुहूता पुरुष्टुता ।
अशोच्या भिन्नविषया हिरण्यरजतप्रिया ॥१८४
हिरण्या राजती हैमी हेमाभरणभूषिता ।
विभ्राजमाना दुर्ज्ञेया ज्योतिष्टोमफलप्रदा ॥१८५
महानिद्रासमुद्भूतिरनिद्रा सत्यदेवता ।
दीर्घा ककुद्मिनी हृद्या शान्तिदा शान्तिवर्द्धिनी॥१८६

ārthavarjitā, Vairāgyajñānaniratā, Nirālokā, Nirindriyā, Vicitragahanādhārā, Śāśvata-sthānavāsinī, Sthāneśvarī, Nirānandā, Triśūlavaradhāriṇī. Aśeṣadevatāmūrti, Devatā, Varadevatā, Gaṇāmbikā, Giri-putrī, Niśumbhavinipātinī. (167-173)

Avarṇā, Varṇarahitā, Nivarṇā, Bījasambhavā, Anantavarṇā, Ananyasthā, Śankarī, Śāntamānasā, Agotrā, Gomatī, Goptrī, Guhyarūpā, Guṇottarā, Gauḥ, Gīḥ, Gavyapriyā, Gauṇī, Gaṇeśvaranamaskṛtā, Satyabhāmā, Satyasandhā, Trisandhyā, Sandhivarjitā, Sarvavādāśrayā, Sāṃkhyā, sāṃkhyayogasamudbhavā, Asaṃkhyeyā, Aprameyākhyā, Śūnyā, Śuddhakulodbhavā, Bindunādasamutpatti, Śambhu-vāmā, Śaśiprabhā (167-177)

Visangā, Bhedarahitā, Manojñā, Madhusūdanī, Mahāśrī, Śrīsamutpatti, Tamaḥpārepratiṣṭhitā, Tritattvamātā, Trividhā, Susūkṣmā, pādasaṃśrayā, Śāntyatītā, Malātītā, Nirvikārā, Nirāśrayā, Śivākhyā, Cittanilayā, Śivajñānasvarūpiṇī, Daityadānavanirmātrī, Kāśyapī, Kāla-kalpikā, Śāstrayoni, Kriyāmūrti, Caturva-rgapradarśikā, Nārāyaṇī, Narodbhūti, Kaumudī, Liṅgadhāriṇī, Kāmukī, Lalitā, Bhāvā, Parāvaravibhūtidā, Parāntajāta-mahimā, Baḍavā, Vāmalocanā, Subhadrā, Devakī, Sītā, Vedavedāṅgapāragā, Manasvinī, Manyumātā, Mahāmanyusamudbhavā, Amṛtyu, Amṛtā, Svāhā, Puruhūtā, Puruṣṭutā, Aśocyā, Bhinnaviṣayā, Hiraṇya-rajatapriyā, Hiraṇyā, Rājatī, Haimī, Hemābharaṇabhūṣitā, Vibhrājamānā, Durjñeyā, Jyotiṣṭomaphalapradā, Mahā-nidrāsamudbhūti, Anidrā, Satyadevatā Dīrghā, Kakudminī, Hṛdyā, Śāntidā Śāntivardhinī. (178-186)

लक्ष्म्यादिशक्तिजननी शक्तिचक्रप्रवर्तिका ।
त्रिशक्तिजननी जन्या षडूर्मिपरिवर्जिता ॥१८७
सुधामा कर्मकरणी युगान्तदहनात्मिका ।
सङ्कर्षणी जगद्धात्री कामयोनिः किरीटिनी ॥१८८
ऐन्द्री त्रैलोक्यनमिता वैष्णवी परमेश्वरी ।
प्रद्युम्नदयिता दान्ता युग्मदृष्टिस्त्रिलोचना ॥१८९
मदोत्कटा हंसगतिः प्रचण्डा चण्डविक्रमा ।
वृषावेशा वियन्माता विन्ध्यपर्वतवासिनी ॥१९०
हिमवन्मेरुनिलया कैलासगिरिवासिनी ।
चाणूरहन्तृतनया नीतिज्ञा कामरूपिणी ॥१९१
वेदविद्याव्रतस्नाता धर्मशीलाऽनिलाशना ।
वीरभद्रप्रिया वीरा महाकालसमुद्भवा ॥१९२
विद्याधरप्रिया सिद्धा विद्याधरनिराकृतिः ।
आप्यायनी हरन्ती च पावनी पोषणी खिला ॥१९३
मातृका मन्मथोद्भूता वारिजा वाहनप्रिया ।
करीषिणी सुधावाणी वीणावादनतत्परा ॥१९४
सेविता सेविका सेव्या सिनीवाली गरुत्मती ।
अरुन्धती हिरण्याक्षी मृगाङ्का मानदायिनी ॥१९५
वसुप्रदा वसुमती वसोर्धारा वसुन्धरा ।
धाराधरा वरारोहा वरावरसहस्रदा ॥१९६
श्रीफला श्रीमती श्रीशा श्रीनिवासा शिवप्रिया ।
श्रीधरा श्रीकरी कल्या श्रीधरार्धशरीरिणी ॥१९७
अनन्तदृष्टिरक्षुद्रा धात्रीशा धनदप्रिया ।
निहन्त्री दैत्यसङ्घानां सिंहिका सिंहवाहना ॥१९८
सुषेणा चन्द्रनिलया सुकीर्तिश्छिन्नसंशया ।
रसज्ञा रसदा रामा लेलिहानाऽमृतस्रवा ॥१९९
नित्योदिता स्वयंज्योतिरुत्सुका मृतजीवनी ।
वज्रदण्डा वज्रजिह्वा वैदेही वज्रविग्रहा ॥२००
मङ्गल्या मङ्गला माला मलिना मलहारिणी ।
गान्धर्वी गारुडी चान्द्री कम्बलाश्वतरप्रिया ॥२०१
सौदामिनी जनानन्दा भ्रुकुटीकुटिलानना ।
कर्णिकारकरा कक्ष्या कंसप्राणापहारिणी ॥२०२
युगन्धरा युगावर्त्ता त्रिसन्ध्या हर्षवर्द्धनी ।
प्रत्यक्षदेवता दिव्या दिव्यगन्धा दिवापरा ॥२०३

Lakṣmyādiśaktijananī, Śakticakrapravartikā Triśaktijananī Janyā Ṣaḍūrmiparivarjitā Sudhāmā Karmakaraṇī Yugāntadahanātmikā Saṃkarṣaṇī, Jagaddhātrī, Kāmayoni Kirīṭinī Aindrī, Trailokyanamitā, Vaiṣṇavī Parameśvarī, Pradyumnadayitā, Dāntā, Yugmadṛṣṭi Trilocanā Madotkaṭā, Haṃsagati, Pracaṇḍā, Caṇḍavikramā, Vṛṣāveśā, Viyanmātā Vindhyaparvatavāsinī Himavanmerunilayā, Kailāsagirivāsinī, Cāṇūrahantṛtanayā Nītijñā Kāmarūpiṇī Vedavidyāvratasnātā, Dharmaśīlā, Anilāśanā, Vīrabhadrapriyā Vīrā Mahākālasamudbhavā Vidyādharapriyā Siddhā Vidyādharanirākṛti, Āpyāyanī Harantī Pāvanī, Poṣaṇī Khilā Mātṛkā, Manmathodbhūtā Vārijā, Vāhanapriyā Karīṣiṇī Sudhā Vāṇī, Vīṇāvādanatatparā Sevitā Sevikā, Sevyā Sinīvālī Garutmatī Arundhatī Hiraṇyākṣī Mṛgāṅkā Mānadāyinī Vasupradā Vasumatī Vasudhārā Vasundharā Dhārādharā, Varārohā Varāvarasahasradā Śrīphalā, Śrīmatī Śrīśā Śrīnivāsā Śivapriyā, Śrīdharā, Śrīkarī, Kalyā, Śrīdharārdhaśarīriṇī, Anantadṛṣṭi Akṣudrā, Dhātrīśā Dhanadapriyā Daityasaṃghanihantrī Siṃhikā, Siṃhavāhanā, Suṣeṇā Candranilayā, Sukīrti Chinnasaṃśayā Rasajñā Rasadā Rāmā Lelihānā, Amṛtasravā Nityoditā Svayaṃjyoti Utsukā Mṛtajīvanī Vajradaṇḍā, Vajrajihvā Vaidehī Vajravigrahā Maṅgalyā Maṅgalā Mālā Malinā, Malahāriṇī Gāndharvī Gāruḍī Cāndrī, Kambalāśvatarapriyā, Saudāminī, Janā-

शक्रासनगता शाक्री शाध्वी नारी शवासना ।
इष्टा विशिष्टा शिष्टेष्टा शिष्टाशिष्टप्रपूजिता ॥२०४
शतरूपा शतावर्ता विनता सुरभि सुरा ।
सुरेन्द्रमाता सुद्युम्ना सुषुम्ना सूर्यसंस्थिता ॥२०५
समीक्ष्या सत्प्रतिष्ठा च निवृत्तिर्ज्ञानपारगा ।
धर्मशास्त्रार्थकुशला धर्मज्ञा धर्मवाहना ॥२०६
धर्माधर्मविनिर्मात्री धार्मिकाणा शिवप्रदा ।
धर्मशक्तिर्धर्ममयी विधर्मा विश्वधर्मिणी ॥२०७
धर्मान्तरा धर्ममेघा धर्मपूर्वा धनावहा ।
धर्मोपदेष्ट्री धर्मात्मा धर्मगम्या धराधरा ॥२०८
कापाली शाकला मूर्त्ति कला कलितविग्रहा ।
सर्वशक्तिविनिर्मुक्ता सर्वशक्त्याश्रयाश्रया ॥२०९
सर्वा सर्वेश्वरी सूक्ष्मा सुसूक्ष्मा ज्ञानरूपिणी ।
प्रधानपुरुषेशेशा महादेवैकसाक्षिणी ।
सदाशिवा वियन्मूर्त्तिर्विश्वमूर्त्तिरमूर्तिका ॥२१०
एव नाम्ना सहस्रेण स्तुत्वाऽसौ हिमवान् गिरि ।
भूय प्रणम्य भीतात्मा प्रोवाचेद कृताञ्जलि ॥२११
यदेतदैश्वर रूप घोर ते परमेश्वरि ।
भीतोऽस्मि साम्प्रत दृष्ट्वा रूपमन्यत प्रदर्शय ॥२१२
एवमुक्ताऽथ सा देवी तेन शैलेन पार्वती ।
सहृत्य दर्शयामास स्वरूपमपर पुन ॥२१३
नीलोत्पलदलप्रख्य नीलोत्पलसुगन्धिकम् ।
द्विनेत्र द्विभुज सौम्य नीलालकविभूषितम् ॥२१४
रक्तपादाम्बुजतल सुरक्तकरपल्लवम् ।
श्रीमद विशालसवृत्तललाटतिलकोज्ज्वलम् ॥२१५

nanda Bhrukutīkuṭilanana Karnı karakara Kaksya Kamsapranapaharını Yugandhara Yugavarta Trisandhya Harsavardhanı Pratyaksadevata Divya Divyagandha Divapara (187 203)

Sakrasanagata Śakrı Sadhvī Narī Savasana Ista Visiṣṭa Śistesṭa Śiṣṭasiṣṭa prapujıta Śatarupa Śatavarta Vinata Surabhı Sura Surendramata Sudyumna Susumna Suryasamsthıta Samıksya Sat pratistha Nivrttı Jnanaparaga Dharma sastrarthakusala Dharmajna Dharma vahana Dharmadharmavınırmatrı Dhar mikanamsıvaprada Dharmaśaktı, Dharma mayī Vidharma Visvadharmını Dhar mantara Dharmamegha Dharmapurva Dhanavaha Dharmopadestrı Dhar matma Dharmagamya Dharadhara Kapalı Śakala Murti Kalakalıtavigraha Sarvasaktıvınırmuktā Sarvasaktyaśraya sraya Sarvā Sarvesvarī, Suksmā Susu ksma, Jnānarūpinī Pradhana puruseseśa Mahadevaıkasaksını Sadasiva Viyanmurtı, Visvamurtı Amurtıka (204 210)

Thus adoring the goddess by (reciting) a thousand appellations the timid minded mountain Himavan again bowed down to her and said with folded hands (211)

O thou supreme goddess I am terri fied at this thy terrific and divine form Do thou now show me another form (212)

Thus addressed by the mountain the goddess Parvatı after withdrawing that (fearful) form manifested another form of her (213)

It was graceful like the petals of a blue lotus, fragrant like a blue lotus two eyed two armed charming and adorned by locks of blue hair (214)

It was red in the surface of the lotus like feet, perfectly red in the sprout like palms of the hands was beautiful full of charms and resplendent with a mark on the forehead (215)

भूषितं चारुसर्वाङ्गं भूषणैरतिकोमलम् ।
दधानमुरसा मालां विशालां हेमनिर्मिताम् ॥२१६
ईषत्स्मितं सुबिम्बोष्ठं नूपुरारावसंयुतम् ।
प्रसन्नवदनं दिव्यमनन्तमहिमास्पदम् ॥२१७
तदीदृशं समालोक्य स्वरूपं शैलसत्तमः ।
भीतिं संत्यज्य हृष्टात्मा बभाषे परमेश्वरीम् ॥२१८

हिमवानुवाच ।

अद्य मे सफलं जन्म अद्य मे सफलं तपः ।
यन्मे साक्षात्त्वमव्यक्ता प्रसन्ना दृष्टिगोचरा ॥२१९
त्वया सृष्टं जगत् सर्वं प्रधानाद्यं त्वयि स्थितम् ।
त्वय्येव लीयते देवि त्वमेव च परा गतिः ॥२२०
वदन्ति केचित् त्वामेव प्रकृतिं प्रकृतेः पराम् ।
अपरे परमार्थज्ञाः शिवेति शिवसंश्रये ॥२२१
त्वयि प्रधानं पुरुषो महान् ब्रह्मा तथेश्वरः ।
अविद्या नियतिर्माया कलाद्याः शतशोऽभवन् ॥२२२
त्वं हि सा परमा शक्तिरनन्ता परमेष्ठिनी ।
सर्वभेदविनिर्मुक्ता सर्वभेदाश्रया निजा ॥२२३
त्वामधिष्ठाय योगेशि महादेवो महेश्वरः ।
प्रधानाद्यं जगत् कृत्स्नं करोति विकरोति च ॥२२४
त्वयैव सगतो देवः स्वमानन्दं समश्नुते ।
त्वमेव परमानन्दस्त्वमेवानन्ददायिनी ॥२२५
त्वमक्षरं परं व्योम महज्ज्योतिर्निरञ्जनम् ।
शिवं सर्वगतं सूक्ष्मं परं ब्रह्म सनातनम् ॥२२६
त्वं शक्रः सर्वदेवानां ब्रह्मा ब्रह्मविदामसि ।
वायुर्बलवतां देवि योगिनां त्वं कुमारकः ॥२२७

Her extremely delicate form was profusely decorated with various ornaments, and wearing over the breast a huge garland made of gold (216)

Her beautiful lips ruddy as the ripe bimba fruit, had gentle smile, and her feet were attended by jingling anklets, her face gracious and divine, the seat of infinite glory (217)

Beholding this gracious form (of her) the excellent mountain (Himavān) cast his fear away and with a joyous heart said to the supreme goddess (218)

Himavān said Today my existence is fulfilled today my penances have borne fruit that thou, the unmanifest hast been revealed visibly before my very eyes (219)

The entire universe has been created by thee, all the world beginning with Pradhāna is located in thee, and in thee O goddess, all becomes merged, thou indeed art the ultimate resort (220)

Some say that thou art Prakṛti, while others assert that thou art beyond it Others who know the supreme truth call thee as Śivā, O thou associated with Śiva (221)

In thee have sprung up Pradhāna, Puruṣa, Mahat Brahmā, as well as Īśvara, Avidyā, Niyati Māyā and hundreds of 'Kalās (arts) and various other (222)

Thou art that Soverign Power, Infinite Parameṣṭhinī, free from all distinctions, and the resort of all distinctions (223)

O thou the lord of meditation the great god Mahādeva, produces the entire world starting with Pradhāna, and also dissolves it, depending on thee (224)

In communion with thee again the lord enjoys the bliss of self-absorption; thou indeed art the highest bliss, thou indeed art the bestower of bliss (225)

Thou art undecaying, the high sky, the greater splendence, free from stain, auspicious, omnipresent, subtle, the ancient supreme spirit (226)

Among all the deities, O goddess, thou art Indra, among those versed in Brahma,

ऋषीणां च वसिष्ठस्त्वं व्यासो वेदविदामसि ।
साङ्ख्यानां कपिलो देवो रुद्राणामसि शंकरः ॥२२८
आदित्यानामुपेन्द्रस्त्वं वसूनां चैव पावकः ।
वेदानां सामवेदस्त्वं गायत्री छन्दसामसि ॥२२९
अध्यात्मविद्या विद्यानां गतीनां परमा गतिः ।
माया त्वं सर्वशक्तीनां कालः कलयतामसि ॥२३०
ओङ्कारः सर्वगुह्यानां वर्णानां च द्विजोत्तमः ।
आश्रमाणां च गार्हस्थ्यमीश्वराणां महेश्वरः ॥२३१
पुंसां त्वमेकः पुरुषः सर्वभूतहृदि स्थितः ।
सर्वोपनिषदां देवि गुह्योपनिषदुच्यसे ॥२३२
ईशानश्चासि कल्पानां युगानां कृतमेव च ।
आदित्यः सर्वमार्गाणां वाचां देवी सरस्वती ॥२३३
त्वं लक्ष्मीश्चारुरूपाणां विष्णुर्मायाविनामसि ।
अरुन्धती सतीनां त्वं सुपर्णः पततामसि ॥२३४
सूक्तानां पौरुषं सूक्तं ज्येष्ठसाम च सामसु ।
सावित्री चासि जप्यानां यजुषां शतरुद्रियम् ॥२३५
पर्वतानां महामेरुरनन्तो भोगिनामसि ।
सर्वेषां त्वं परं ब्रह्म त्वन्मयं सर्वमेव हि ॥२३६

रूपं तवाशेषकलाविहीन-
मगोचरं निर्मलमेकरूपम् ।
अनादिमध्यान्तमनन्तमाद्यं
नमामि सत्यं तमसः परस्तात् ॥२३७

thou art Brahma, Vāyu among the mighty, and (Sanat) Kumāra (or Kārtikeya), among the Yogins (227)

Thou art Vasiṣṭha among the sages, Vyāsa among those proficient in the Vedas, Kapila among the adherents of Sāmkhya (philosophy) and Samkara among the Rudras (228)

Of the Ādityas, thou art Upendra, Fire thou art among the Vasus, Samaveda among the Vedas and Gāyatri among the metres (229)

Thou be the spiritual Knowledge among all the branches of learning, the final beatitude among the goals illusion among all powers, and Kāla (death) among all destroyers (230)

Thou be the syllable 'Om' among all objects mysterious, the excellent Brāhmana, among the castes (Varnas) the householder among the stages of life (asramas), and lord Mahesvara, among the deities among men thou art the sole Male situated in the hearts of all beings Among all the Upanisads O goddess, thou art spoken of as the Mysterious (Guhya) upanisad (231,232)

Among the periods (Kalpas) thou art Īśana, and among the ages thou be the Kṛta Age, Āditya among all the Mārgas (path, styles) and the goddess Sarasvati among the speeches (233)

Thou art Lakṣmi among the graceful forms Viṣṇu among the crafty, Arundhati among the chaste ladies, and Garuḍa among the birds (234)

Of the hymns, thou art the Puruṣa-sūkta, and among the Sāmans the seniormost (jyeṣṭha) Sāman Among the Mantras fit for repetition thou art Sāvitrī, and among the Yajus art thou Satarudriya (235)

Thou art Mahāmeru among the mountains, Ananta among the serpents thou be the supreme spirit in all objects, everything indeed is permeated by thee (236)

I bow to that form of thine, which is absolutely free from all transformation, is imperceptible free from impurities (stainless) peerless, which has neither

यदेव पश्यन्ति जगत्प्रसूतिं
वेदान्तविज्ञानविनिश्चितार्थाः ।
आनन्दमात्रं प्रणवाभिधानं
तदेव रूपं शरणं प्रपद्ये ॥२३८

अशेषभूतान्तरसन्निविष्टं
प्रधानपुंयोगवियोगहेतुम् ।
तेजोमयं जन्मविनाशहीनं
प्राणाभिधानं प्रणतोऽस्मि रूपम् ॥२३९

आद्यन्तहीनं जगदात्मभूतं
विभिन्नसंस्थं प्रकृतेः परस्तात् ।
कूटस्थमव्यक्तवपुस्तवैव
नमामि रूपं पुरुषाभिधानम् ॥२४०

सर्वाश्रयं सर्वजगद्विधानं
सर्वत्रगं जन्मविनाशहीनम् ।
सूक्ष्मं विचित्रं त्रिगुणं प्रधानं
नतोऽस्मि ते रूपमलुप्तभेदम् ॥२४१

आद्यं महत् ते पुरुषात्मरूपं
प्रकृत्यवस्थं त्रिगुणात्मबीजम् ।
ऐश्वर्यविज्ञानविरागधर्मैः
समन्वितं देवि नतोऽस्मि रूपम् ॥२४२

द्विसप्तलोकात्मकमम्बुसंस्थं
विचित्रभेदं पुरुषैकनाथम् ।
अनन्तभूतैरधिवासितं ते
नतोऽस्मि रूपं जगदण्डसंज्ञम् ॥२४३

अशेषवेदात्मकमेकमाद्यं
स्वतेजसा पूरितलोकभेदम् ।
त्रिकालहेतुं परमेष्ठिसंज्ञं
नमामि रूपं रविमण्डलस्थम् ॥२४४

beginning nor middle nor end, infinite, original, the highest truth, beyond ignorance. (237)

I seek refuge with that form (of thine) which the masters of the knowledge of Vedānta, view as the origin of the universe, that which is blissful and termed as Praṇava (238)

I bow down to that form which abides within all the beings, is the source of the union and separation between Pradhāna and Puruṣa luminous, free from birth and destruction and termed as Prāṇa (vital-energy) (239)

I bow to that form of thine which is called as Puruṣa and is devoid of the beginning and end, the soul of the world, abiding in various forms, surpassing Prakṛti mysterious, of unmanifest figure (240)

I bow to that form of yours which is the resort for all, the producer of the entire world moving everywhere, the devoid of birth and death, subtle, variegated, Pradhāna invested with the triple qualities, without any different shape (241)

I bow to that form of thine, O Goddess, which is the original Mahat termed as Puruṣa, abiding in Prakṛti, the soul seed of the triple qualities, and associated with wealth, wisdom, unattachment and piety (242)

I bow to that form of yours termed as the egg of the universe, (which is composed of fourteen regions, located in the waters, lorded over solely by the (Supreme) Puruṣa, and constituted of many distinctions (243)

I bow down to the form located in the orb of the sun embodying the entire Vedas singular, original, permeating the different regions with its own glory, the origin of the triple times, termed as Parameṣṭhin (244)

सहस्रमूर्धानमनन्तशक्तिं
सहस्रबाहुं पुरुषं पुराणम् ।
शयानमन्तः सलिले तथैव
नारायणाख्यं प्रणतोऽस्मि रूपम् ।।२४५

दंष्ट्राकरालं त्रिदशाभिवन्द्यं
युगान्तकालानलकल्परूपम् ।
अशेषभूताण्डविनाशहेतुं
नमामि रूपं तव कालसंज्ञम् ।।२४६

फणासहस्रेण विराजमानं
भोगीन्द्रमुख्यैरभिपूज्यमानम् ।
जनार्दनारूढतनुं प्रसुप्तं
नतोऽस्मि रूपं तव शेषसंज्ञम् ।।२४७

अव्याहतैश्वर्यमयुग्मनेत्रं
ब्रह्मामृतानन्दरसज्ञमेकम् ।
युगान्तशेषं दिवि नृत्यमानं
नतोऽस्मि रूपं तव रुद्रसंज्ञम् ।।२४८

प्रहीणशोकं विमलं पवित्रं
सुरासुरैरर्चितपादपद्मम् ।
सुकोमलं देवि विशालशुभ्रं
नमामि ते रूपमिदं नमामि ।।२४९

ॐ नमस्ते महादेवि नमस्ते परमेश्वरि ।
नमो भगवतीशानि शिवायै ते नमो नमः ।।२५०

त्वन्मयोऽहं त्वदाधारस्त्वमेव च गतिर्मम ।
त्वामेव शरणं यास्ये प्रसीद परमेश्वरि ।।२५१

मया नास्ति समो लोके देवो वा दानवोऽपि वा ।
जगन्मातैव मत्पुत्री संभूता तपसा यतः ।।२५२

एषा तवाम्बिका देवि किलाभूत् पितृकन्यका ।
मेनाऽशेषजगन्मातुरहो पुण्यस्य गौरवम् ।।२५३

I bow to that form (of thine) known as Narayana having a thousand heads possessed of infinite might the ancient Male having a thousand arms and lying in water (245)

I bow down to that form of thine termed as Kala which is terrific with (fearful) teeth is venerable to the gods the maker of the great fire at the end of an Age the cause of the dissolution of the entire creation (246)

I bow to that form of yours termed as Sesa which has a thousand hoods adored by the chiefs even of the lords of serpents ridden over by the sleeping Janardana (247)

I bow to your form named as Rudra possessed of unobstructed (flow of) wealth of uneven (three) eyes, familiar with the bliss derived from the ambrosia of a knowledge of Brahman survived even at the end of ages and dancing in heaven (248)

I do bow to this form of yours, O goddess which is free from grief is absolutely pure with its lotus-feet extremely delicate and shining white adored by gods and demons (249)

Om Obeisance to thee Mahadevi, obeisance to thee O supreme Goddess obeisance to Bhagavati, Isani obeisance again and again to thee Śiva (250)

I am absorbed in thee thou art my receptacle thou art also my goal O great goddess I seek refuge in thee (251)

There is no deity or demon in the world equal to me since the mother of the world has been born to me as my daughter by virtue of my penance (252)

Thus Menā, the daughter of the Pitṛs, O goddess has been the mother of thee, thou the mother of the entire world blessed indeed is the glory of virtues (253)

पाहि माममरेशानि मेनया सह सर्वदा ।
नमामि तव पादाब्जं व्रजामि शरणं शिवाम् ॥२५४
अहो मे सुमहद् भाग्यं महादेवीसमागमात् ।
आज्ञापय महादेवि किं करिष्यामि शंकरि ॥२५५
एतावदुक्त्वा वचनं तदा हिमगिरीश्वर ।
सम्प्रेक्षमाणो गिरिजां प्राञ्जलिः पार्श्वतोऽभवत् ॥२५६
अथ सा तस्य वचनं निशम्य जगतोऽरणि ।
सस्मितं प्राह पितरं स्मृत्वा पशुपतिं पतिम् ॥२५७

देव्युवाच ।

शृणुष्व चैतत् प्रथमं गुह्यमीश्वरगोचरम् ।
उपदेशं गिरिश्रेष्ठ सेवितं ब्रह्मवादिभिः ॥२५८
यन्मे साक्षात् परं रूपमैश्वरं दृष्टमद्भुतम् ।
सर्वशक्तिसमायुक्तमनन्तं प्रेरकं परम् ॥२५९
शान्तः समाहितमना दम्भाहंकारवर्जितः ।
तन्निष्ठस्तत्परो भूत्वा तदेव शरणं व्रज ॥२६०
भक्त्या त्वनन्यया तात मद्भावं परमाश्रितः ।
सर्वयज्ञतपोदानैस्तदेवार्चय सर्वदा ॥२६१
तदेव मनसा पश्य तद् ध्यायस्व जपस्व च ।
ममोपदेशात् संसारं नाशयामि तवानघ ॥२६२
अहं वै मत्परान् भक्तानैश्वरं योगमास्थितान् ।
संसारसागरादस्मादुद्धराम्यचिरेण तु ॥२६३
ध्यानेन कर्मयोगेन भक्त्या ज्ञानेन चैव हि ।
प्राप्याऽहं ते गिरिश्रेष्ठ नान्यथा कर्मकोटिभिः ॥२६४
श्रुतिस्मृत्युदितं सम्यक् कर्म वर्णाश्रमात्मकम् ।
अध्यात्मज्ञानसहितं मुक्तये सततं कुरु ॥२६५

Protect me for ever O thou goddess of the lord of gods together with Menā. I bow to your lotus feet. I seek refuge unto Śivā. (254)

Oh my great fortune! that the great goddess has come unto me. Command me Mahādevī what I should do (to propitiate thee) O Śaṅkarī. (255)

Saying this much then the lord of the mountains Himavān approached Girijā looking up to her with folded hands. (256)

Hearing his words She the kindler of the world smilingly said to her father after recollecting her lord Paśupati. (257)

Devī said: O Chief of mountains, listen first to the instructions which are mysterious known only to the supreme master and followed by those versed in the Vedas. (258)

The exquisite wonderful and divine form of mine has just been seen by thee invested with all powers, infinite and supremely stimulating; do thou seek refuge unto that being subdued, collected, free from pride and conceit, and devoted and attached to that (form) only. (259-260)

With single devotion my darling and resorting to contemplation about myself do thou always worship it with all kinds of sacrifices, penances and gifts. (261)

Do thou behold it mentally, meditate on it, propitiate it according to my instruction. I shall destroy (the cares of) thy mundane existence, O sinless one. (262)

From this (troublesome) sea of mundane existence I shall before long take them out who are dependents on me and absorbed in divine meditation. (263)

I am attainable by you, O chief of mountains only through contemplation, performance of action, devotion and acquisition of knowledge and not otherwise through myriads of deeds. (264)

Do thou properly perform deeds prescribed by the Vedas and Smṛtis

धर्मात् सजायते भक्तिर्भक्त्या सप्राप्यते परम् ।
श्रुतिस्मृतिभ्यामुदितो धर्मो यज्ञादिको मत ॥२६६
नान्यतो जायते धर्मो वेदाद् धर्मो हि निर्बभौ ।
तस्मान्मुमुक्षुर्धर्मार्थी मद्रूप वेदमाश्रयेत् ॥२६७
ममैवैषा परा शक्तिर्वेदसज्ञा पुरातनी ।
ऋग्यजु सामरूपेण सर्गादौ सप्रवर्त्तते ॥२६८
तेषामेव च गुप्त्यर्थं वेदाना भगवानज ।
ब्राह्मणादीन् ससर्जाथ स्वे स्वे कर्मण्ययोजयत् ॥२६९
ये न कुर्वन्ति तद् धर्मं तदर्थं ब्रह्मनिर्मितम् ।
तेषामधस्ताद् नरकास्तामिस्रादीनकल्पयत् ॥२७०
न च वेदाद् ऋते किञ्चिच्छास्त्र धर्माभिधायकम् ।
योऽन्यत्र रमते सोऽसौ न सभाष्यो द्विजातिभि ॥२७१
यानि शास्त्राणि दृश्यन्ते लोकेऽस्मिन् विविधानि तु ।
श्रुतिस्मृतिविरुद्धानि निष्ठा तेषा हि तामसी ॥२७२
कापाल पञ्चरात्र च यामल वाममार्हतम् ।
एवविधानि चान्यानि मोहनार्थानि तानि तु ॥२७३
ये कुशास्त्राभियोगेन मोहयन्तीह मानवान् ।
मया सृष्टानि शास्त्राणि मोहायैषा भवान्तरे ॥२७४
वेदार्थवित्तमै कार्यं यत् स्मृत कर्म वैदिकम् ।
तत् प्रयत्नेन कुर्वन्ति मत्प्रियास्ते हि ये नरा ॥२७५
वर्णानामनुकम्पार्थं मन्नियोगाद् विराट् स्वयम् ।
स्वायभुवो मनुर्धर्मान् मुनीना पूर्वमुक्तवान् ॥२७६

pertaining to Varnas (castes) and Āsramas (stages of life), associated with spiritual knowledge for thy deliverance (265)

From Dharma (Piety) is born devotion through devotion the highest goal is attained, (the performance of) sacrifices and others are Dharma enjoined by the Vedas, and the Smṛtis (266)

Dharma does not accrue out of any thing else It is from the Vedas that Dharma comes out Therefore should a person desirous of salvation through the performance of Dharma (Piety) resort to the Vedas as the embodiment of me (267)

It is my ancient and supreme power that is named as the Vedas, introduced in the form of Ṛk, Yajus and Sāman in the beginning of creation (268)

For the protection of those Vedas indeed, did the unborn lord create the Brāhmanas and others and employed them to their prescribed duties (269)

For those who do not perform those duties prescribed for them by Brahmā He created the hells known as Tāmisra and others down (below the earth) (270)

There is no scripture other than the Vedas which tells about Dharma (piety) One who revels in things other than the Vedas is not (even) to be spoken to the twice born ones (271)

The various scriptures opposed to the Vedas and the Smṛtis that are found in this world have their basis in ignorance (272)

Kapala, Pancarātra Yamala Vama, Ārhata as well as such others are delusive in nature (These scriptures and some others are designed to (cause) delusion) (273)

The scriptures expounded by me are designed to delude those in this world who themselves delude the men through the application of evil scriptures (274)

Men who strive to perform the Vedic rites prescribed by the best of those versed in the mystery of the Vedas are beloved of me (275)

The great purusa self born Manu himself had previously imparted to the sages the code of piety (Dharma) for the benefit of the castes under my direction (276)

श्रुत्वा चान्येऽपि मुनयस्तन्मुखाद् धर्ममुत्तमम् ।
चक्रुर्धर्मप्रतिष्ठार्थं धर्मशास्त्राणि चैव हि ॥२७७
तेषु चान्तर्हितेष्वेवं युगान्तेषु महर्षयः ।
ब्रह्मणो वचनात् तानि करिष्यन्ति युगे युगे ॥२७८
अष्टादश पुराणानि व्यासेन कथितानि तु ।
नियोगाद् ब्रह्मणो राजंस्तेषु धर्मः प्रतिष्ठितः ॥२७९
अन्यान्युपपुराणानि तच्छिष्यैः कथितानि तु ।
युगे युगेऽत्र सर्वेषां कर्ता वै धर्मशास्त्रवित् ॥२८०
शिक्षा कल्पो व्याकरणं निरुक्तं छन्द एव च ।
ज्योतिःशास्त्रं न्यायविद्या मीमांसा चोपबृंहणम् ॥२८१
एवं चतुर्दशैतानि विद्यास्थानानि सत्तम ।
चतुर्वेदैः सहोक्तानि धर्मो नान्यत्र विद्यते ॥२८२
एवं पैतामहं धर्मं मनुव्यासादयः परम् ।
स्थापयन्ति ममादेशाद् यावदाभूतसंप्लवम् ॥२८३
ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसंचरे ।
परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम् ॥२८४
तस्मात् सर्वप्रयत्नेन धर्मार्थं वेदमाश्रयेत् ।
धर्मेण सहितं ज्ञानं परं ब्रह्म प्रकाशयेत् ॥२८५
ये तु सङ्गान् परित्यज्य मामेव शरणं गताः ।
उपासते सदा भक्त्या योगमैश्वरमास्थिताः ॥२८६
सर्वभूतदयावन्तः शान्ता दान्ता विमत्सराः ।
अमानिनो बुद्धिमन्तस्तापसाः शंसितव्रता. ॥२८७

Hearing the tenets of the excellent Dharma from his lips, other sages also composed other treatises on Dharma for establishing the law of piety (on earth) (277)

When these treatises would perish at the end of the Age, the great sages at the behest of Brahmā would create those scriptures again and again in every age (278)

Eighteen Purānas, O King, have been narrated by Vyāsa under the instruction of Brahmā and Dharma (the laws of righteousness) has been founded on them (279)

Other minor Purānas also have been described by his disciples In this way throughout the ages scholars proficient in Dharmaśāstra would produce treatises on the laws of Dharma (280)

Śiksa (science of pronunciation and euphony), Kalpa (rules for ceremonial acts), Vyākaraṇa (grammar), Nirukta (etymology of words) as well as Chandas (Metre), Jyotisa (Astrology and Astronomy), Nyāya (logic) and the augmentations of all these—these fourteen as well as, O excellent Brāhmana, the four Vedas are said to be the repository of Dharma, which does not exist in any thing outside these (281, 282)

In this way, Manu, Vyāsa and others establish the high ideals and laws of Dharma expounded by Brahmā at my behest till the dissolution of the creation (283)

At the re-absorption of the world (back into Prakṛti) at the end of the ages, all of them together with Brahmā after having acquired self realisation, would attain the exalted station (284)

Therefore should one strive by all means to resort to the Vedas for the performance of (the duties enjoined by) Dharma Knowledge associated with Dharma does reveal the supreme spirit (285)

Of those who, abjuring all attachments, resort only to myself, and adore me perpetually with devotion by taking recourse to divine meditation, are compassionate to all beings, are calm, sub-

मच्चित्ता मद्गतप्राणा मज्ज्ञानकथने रता ।
सन्यासिनो गृहस्थाश्च वनस्था ब्रह्मचारिण ॥२८८
तेषा नित्याभियुक्ताना मायातत्त्वसमुत्थितम् ।
नाशयामि तम कृत्स्न ज्ञानदीपेन मा चिरात् ॥२८९
ते सुनिर्धूततमसो ज्ञानेनैकेन मन्मया ।
सदानन्दास्तु ससारे न जायन्ते पुन पुन ॥२९०
तस्मात सर्वप्रकारेण मद्भक्तो मत्परायण ।
मामेवार्चय सर्वत्र मेनया सह सगत ॥२९१
अशक्तो यदि मे ध्यातुमैश्वर रूपमव्ययम् ।
ततो मे सकल रूप कालाद्य शरण व्रज ॥२९२
यद यत् स्वरूप मे तात मनसो गोचर भवेत ।
तन्निष्ठस्तत्परो भूत्वा तदर्चनपरो भव ॥२९३
यत्तु मे निष्कल रूप चिन्मात्र केवल शिवम् ।
सर्वोपाधिविनिर्मुक्तमनन्तममृत परम् ॥२९४
ज्ञानेनैकेन तल्लभ्य क्लेशेन परम पदम् ।
ज्ञानमेव प्रपश्यन्तो मामेव प्रविशन्ति ते ॥२९५
ततबुदधयस्तदात्मानस्तन्निष्ठास्तत्परायणा ।
गच्छन्त्यपुनरावृत्ति ज्ञाननिर्धूतकल्मषा ॥२९६
मामनाश्रित्य परम निर्वाणममल पदम् ।
प्राप्यते न हि राजेन्द्र ततो मा शरण व्रज ॥२९७
एकत्वेन पृथक्त्वेन तथा चोभयतोऽपि वा ।
मामुपास्य महाराज ततो यास्यसि तत्पदम् ॥२९८

dued and free from malice, free from vanity, possessed of intellect practising austerities, following laudable courses of conduct with mind devoted to me with the whole soul absorbed in myself and engaged in expounding about the knowledge about myself recluses house holders, foresters or Brahmacarins who are perpetually devoted to me I do dis pel the entire gloom and illusion arisen (round them) through the light of know ledge before long (286 287)

Thus engrossed in me only through the acquisition of knowledge having fully shaken off ignorance and enjoying perpetual bliss they do not have to take birth in this world again and again (290)

Therefore do thou in association with Menā worship me by all means being devoted and attached to me (291)

If thou feel unable to contemplate my divine undecaying form, then do thou seek refuge in my excellent form named Kāla (292)

Therefore do thou O sire, be engaged in worshipping that form of mine which ever is comprehensible to thy mind by becoming devoted and attached to it (293)

The form of mine, that supreme goal which is impartite, full of consciousness, the sole producer of weal free from all characteristics infinite, the best nectar can only be attained through toilsome acquisition of knowledge They who thus perceive the light of knowledge, do enter unto myself (294 295)

Those who reflect on it (the form of mine), meditate upon it are devoted and attached to it secure release from rebirth, since their sins are shaken off through (the acquisition of) knowledge (296)

Without resorting to me, O Chief of princes, the supreme stainless station, the final beatitude is not attained, therefore do thou seek shelter with me (297)

Either singly or separately or even jointly worshipping me O king thereby would thee attain to that high station (298)

मामनाश्रित्य तत् तत्त्व स्वभावविमल शिवम् ।
ज्ञायते न हि राजेन्द्र ततो मा शरण व्रज ।।२९९

तस्मात् त्वमक्षर रूप नित्य चारूपमैश्वरम् ।
आराधय प्रयत्नेन ततो बन्ध प्रहास्यसि ।।३००

कर्मणा मनसा वाचा शिव सर्वत्र सर्वदा ।
समाराधय भावेन ततो यास्यसि तत्पदम् ।।३०१

न वै पश्यन्ति तत् तत्त्व मोहिता मम मायया ।
अनाद्यनन्त परम महेश्वरमज शिवम् ।।३०२

सर्वभूतात्मभूतस्थ सर्वाधार निरञ्जनम् ।
नित्यानन्द निराभास निर्गुण तमस परम् ।।३०३

अद्वैतमचल ब्रह्म निष्कल निष्प्रपञ्चकम् ।
स्वसवेद्यमवेद्य तत् परे व्योम्नि व्यवस्थितम् ।।३०४

सूक्ष्मेण तमसा नित्य वेष्टिता मम मायया ।
ससारसागरे घोरे जायन्ते च पुन पुन ।।३०५

भक्त्या त्वनन्यया राजन् सम्यग् ज्ञानेन चैव हि ।
अन्वेष्टव्य हि तद् ब्रह्म जन्मबन्धनिवृत्तये ।।३०६

अहकार च मात्सर्य काम क्रोध परिग्रहम् ।
अधर्माभिनिवेश च त्यक्त्वा वैराग्यमास्थित ।।३०७

सर्वभूतेषु चात्मान सर्वभूतानि चात्मनि ।
अन्वीक्ष्य चात्मनात्मान ब्रह्मभूयाय कल्पते ।।३०८

ब्रह्मभूत प्रसन्नात्मा सर्वभूताभयप्रद ।
ऐश्वरीं परमा भक्ति विन्देतानन्यगामिनीम् ।।३०९

वीक्षते तत् पर तत्त्वमैश्वर ब्रह्मनिष्कलम् ।
सर्वससारनिर्मुक्तो ब्रह्मण्येवावतिष्ठते ।।३१०

O Chief of kings, without resorting to me that truth, flawless by nature and weal yielding is not revealed, therefore do thou seek shelter with me (299)

Therefore do thou worship that imperishable form eternal formless and divine with all care whereby thou shalt be liberated from bondage (300)

Do thou worship Śiva with devotion through deed mind and speech everywhere and perpetually, and thereby thou shalt attain that exalted seat (301)

Deluded by illusion created by me, people do not perceive that supreme truth, that Maheśvara Originless and deathless, unborn Śiva (That one) who abides in the soul of all beings the receptacle of every thing stainless of perpetual bliss, without any resemblance, free from (the three) qualities, beyond ignorance and gloom, unique, immobile indivisible Brahma, without any visible illusion, comprehensible only by one's own self, incomprehensible situated over the highest ether Those who are surrounded by subtle gloom perpetually by my Maya (illusion) are born again and again in the terrible sea of mundane world (302-305)

Through single devotion, O prince, as also through right knowledge is that supreme spirit to be sought for the deliverance from birth and bondage (306)

Shunning adherence to impiety, taking recourse to non-attachment (to mundane pleasures), and perceiving self in all beings as well as all beings in self, and the primordial soul through self one can achieve identity with Brahman (307, 308)

Having been identified with Brahman, possessed of gracious self bestower of safety to all beings, one secures the highest divine and all excelling devotion (309)

And (thus one) perceives that Supreme reality, divine indivisible Brahman, and getting free from the mundane bondage, abides in Brahman itself (310)

ब्रह्मणो हि प्रतिष्ठाऽय परस्य परम शिव ।
अनन्तस्याव्ययस्यैक स्वात्माधारो महेश्वर ॥३११
ज्ञानेन कर्मयोगेन भक्तियोगेन वा नृप ।
सर्वससारमुक्त्यर्थमीश्वर सतत श्रय ॥३१२
एष गुह्योपदेशस्ते मया दत्तो गिरीश्वर ।
अन्वीक्ष्य चैतदखिल यथेष्ट कर्तुमर्हसि ॥३१३
अह वै याचिता देवै सजाता परमेश्वरात् ।
विनिन्द्य दक्ष पितर महेश्वरविनिन्दकम् ॥३१४
धर्मसस्थापनार्थाय तवाराधनकारणात् ।
मेनादेहसमुत्पन्ना त्वामेव पितर श्रिता ॥३१५
स त्व नियोगाद् देवस्य ब्रह्मण परमात्मन ।
प्रदास्यसे मा रुद्राय स्वयवरसमागमे ॥३१६
तत्सबन्धाच्च ते राजन् सर्वे देवा सवासवा ।
त्वा नमस्यन्ति वै तात प्रसीदति च शकर ॥३१७
तस्मात् सर्वप्रयत्नेन मा विद्धीश्वरगोचराम् ।
सपूज्य देवमीशान शरण्य शरण व्रज ॥३१८
स एवमुक्तो भगवान् देवदेव्या गिरीश्वर ।
प्रणम्य शिरसा देवीं प्राञ्जलि पुनरब्रवीत् ॥३१९
विस्तरेण महेशानि योग माहेश्वर परम् ।
ज्ञान चैवात्मनो योग साधनानि प्रचक्ष्व मे ॥३२०
तस्यैतत् परम ज्ञानमात्मयोगमनुत्तमम् ।
यथावद् व्याजहारेशा साधनानि च विस्तरात् ॥३२१
निशम्य वदनाम्भोजाद् गिरीन्द्रो लोकपूजित ।
लोकमातु पर ज्ञान योगासक्तोऽभवत्पुन ॥३२२

The supreme Lord unique, singular, the repository of the soul Mahesvara Śiva is but the residence of Brahman the highest of the high imperishable (311)

Through knowledge, deed devotion O King do thou worship the lord for liberation from the bondage of the mundane existence (312)

This mysterious instruction O Lord of mountains, has been imparted to thee by me Viewing it deeply do thou do whatever thou likest (313)

Having been prayed to by the gods, I, offspring of the supreme lord as I be reproached my sire Daksa, the maligner of Mahesvara and have taken thee as my father due to your worship and have been delivered from the womb of Mena for the sake of the establishment of Dharma (314 315)

Thou under the direction of lord Brahman the premordial soul would give me to Rudra in the 'svayamvara' (self choice of husband by the bride) (316)

By that relation, O king all the deities together with Indra, would bow to thee and Śamkara also would be pleased (317)

Therefore by all efforts know me associated as I be with the highest master and after propitiating the Lord Isana (Śiva), the protector do thou seek his protection (318)

Thus addressed by the goddess of the gods Himavan the chief of the mountains bowing down to the goddess with his head said again with folded hands (319)

O thou consort of Mahesa be pleased to impart to me the supreme meditation relating to Maheśvara, the right Knowledge as well as contemplation on soul and the means of achieving them (320)

To him then the goddess faithfully imparted that supreme knowledge and the meditation on self and the means thereof in detail (321)

Hearing the supreme knowledge from the lips of the lotus faced mother of the world, the lord of the mountains adored

प्रददौ च महेशाय पार्वतीं भाग्यगौरवात् ।
नियोगाद् ब्रह्मण साध्वीं देवाना चैव सनिधौ ॥३२३
य इम पठतेऽध्याय देव्या माहात्म्यकीर्तनम् ।
शिवस्य सनिधौ भक्त्या शुचिस्तद्भावभावित ॥३२४
सर्वपापविनिर्मुक्तो दिव्ययोगसमन्वित ।
उल्लङ्घ्य ब्रह्मणो लोक देव्या स्थानमवाप्नुयात् ॥३२५
यश्चैतत् पठते स्तोत्र ब्राह्मणाना समीपत ।
देव्या समाहितमना सर्वपापै प्रमुच्यते ॥३२६
नाम्नामष्टसहस्र तु देव्या यत् समुदीरितम् ।
ज्ञात्वाऽर्कमण्डलगता सभाव्य परमेश्वरीम् ॥३२७
अभ्यर्च्य गन्धपुष्पाद्यैर्भक्तियोगसमन्वित ।
सस्मरन् परम भाव देव्या माहेश्वर परम् ॥३२८
अनन्यमानसो नित्य जपेदामरणाद् द्विज ।
सोऽन्तकाले स्मृति लब्ध्वा पर ब्रह्माधिगच्छति ॥३२९
अथवा जायते विप्रो ब्राह्मणाना कुले शुचौ ।
पूर्वसस्कारमाहात्म्याद् ब्रह्मविद्यामवाप्य स ॥३३०
सप्राप्य योग परम दिव्य तत् पारमेश्वरम् ।
शान्त सर्वगतो भूत्वा शिवसायुज्यमाप्नुयात् ॥३३१
प्रत्येक चाथ नामानि जुहुयात् सवनत्रयम् ।
पूतनादिकृतैर्दोषैर्ग्रहदोषैश्च मुच्यते ॥३३२
जपेद वाऽहरहर्नित्य सवत्सरमतन्द्रित ।
श्रीकाम पार्वतीं देवीं पूजयित्वा विधानत ॥३३३

by the world grew attached to meditation once again (322)

At the ordainment of Brahmā through his good fortune he gave unto Maheśa the virtuous Pārvatī in the presence of the gods (323)

He who recites this chapter dealing with the glory of the goddess in the presence of Śiva with devotion and purity and with heart absorbed in her would be free from all sins and associated with divine meditation ultimately pass beyond the region of Brahman into the region of the goddess (324, 325)

He also, who recites this eulogy of Devī in the presence of Brāhmaṇas with composed mind is liberated from all sins (326)

A Brāhmaṇa should after acquainting himself with the one thousand and eight appellations of the goddess as enumerated (above) and invoking the goddess seated in the sun's orb propitiating her with perfumes flowers and other objects with a devoted mind and recalling in mind the supreme position of the goddess in constant association with Maheśvara, recite these (one thousand and eight names) with undivided attention till death, and in consequence thereof, he would gain remembrance and attain to the supreme Brahman (327-329)

Or would he be born a Brāhmaṇa in a noble Brāhmaṇa family and by the merits of innate impressions would acquire the knowledge of the Vedas (330)

Acquiring that supreme Yoga relating to the sovereign master would he attain the exalted celestial seat and being calm and collected, realise identity with Śiva (331)

He who would daily offer oblations to fire recounting one each of the aforesaid names at each of the sessions of morning noon and evening is freed from the harms caused by demons or by evil stars (332)

A person desirous of riches should recount the names of the goddess Pārvatī daily throughout the whole year unrel-

[C9]

सपूज्य पार्श्वत शभु त्रिनेत्र भक्तिसयुत ।
लभते महतीं लक्ष्मी महादेवप्रसादत ॥३३४
तस्मात् सर्वप्रयत्नेन जप्तव्य हि द्विजातिभि ।
सर्वपापापनोदार्थं देव्या नाम सहस्रकम् ॥३३५
प्रसङ्गात् कथित विप्रा देव्या माहात्म्यमुत्तमम् ।
अत पर प्रजासर्गं भृग्वादीना निबोधत ॥३३६

इति श्रीकूर्मपुराणे षट्साहस्र्या सहितायां पूर्वविभागे एकादशोऽध्याय ॥११॥

१२

सूत उवाच ।

भृगो ख्यात्या समुत्पन्ना लक्ष्मीर्नारायणप्रिया ।
देवौ धाताविधातारौ मेरोर्जामातरौ तथा ॥१
आयतिर्नियतिर्मेरो कन्ये चैव महात्मन ।
धाताविधात्रोस्ते भार्ये तयोर्जातौ सुतावुभौ ॥२
प्राणश्चैव मृकण्डुश्च मार्कण्डेयो मृकण्डुत ।
तथा वेदशिरा नाम प्राणस्य द्युतिमान सुत ॥३
मरीचेरपि सभूति पौर्णमासमसूयत ।
कन्या चतुष्टय चैव सर्वलक्षणसयुताम् ॥४
तुष्टिर्ज्येष्ठा तथा वृष्टि कृष्टिश्चापचितिस्तथा ।
विरजा पर्वतश्चैव पौर्णमासस्य तौ सुतौ ॥५
क्षमा तु सुषुवे पुत्रान् पुलहस्य प्रजापते ।
कर्दम च वरीयास सहिष्णु मुनिसत्तमम् ॥६

axed after worshipping her according to rites (333)

By worshipping the three eyed Śambhu stationed by her side with devotion one acquires great wealth by the grace of 'Mahadeva' (334)

Therefore the chain of the thousand names of the goddess has to be recounted by the twice born with all care for the removal of all sins (335)

(Suta said) Incidentally O Brahmanas, the excellent glory of the goddess has been described Next do you listen to the creation of progeny by Bhrgu and others (336)

Thus ends Eleventh Chapter of the first part of the Kurma Purana Samhita consisting of six thousand verses-11

12

Suta Said Laksmi, the beloved of Narayana was the daughter of Bhrgu in Khyati He had also (two sons) Dhata and Vidhata who become the virtuous sons in law of Meru (1)

Ayati and Niyati were two daughters of the high souled Meru and they became the wives respectively of Dhatā and Vidhata and by them each had a son named Prana and Mrkandu From Mrkaṇḍu was born Markaṇḍeya and Vedasiras was the illustrious son of Prana (2 3)

Sambhuti also gave birth to Paurna masa by Marici as also four daughters bearing all auspicious signs (4)

Of These daughters Tusti was the eldest then Vṛsti Krsti and Apaciti Paurnamasa had two sons named Virajas and Parvata (5)

By the progenitor (Prajapati) Pulaha Ksama gave birth to sons named as

तथैव च कनीयांसं तपोनिर्द्धूतकल्मषम् ।
अनसूया तथैवात्रेर्जज्ञे पुत्रानकल्मषान् ॥७
सोमं दुर्वाससं चैव दत्तात्रेयं च योगिनम् ।
स्मृतिश्चाङ्गिरसः पुत्रीर्जज्ञे लक्षणसंयुताः ॥८
सिनीवालीं कुहूं चैव राकामनुमतिं तथा ।
प्रीत्यां पुलस्त्यो भगवान् दत्तात्रिमसृजत् प्रभुः ॥९
पूर्वजन्मनि सोऽगस्त्यः स्मृतः स्वायम्भुवेऽन्तरे ।
वेदबाहुं तथा कन्या सन्नतिं नाम नामतः ॥१०
पुत्राणां षष्टिसाहस्रं सततिः सुषुवे क्रतोः ।
ते चोर्ध्वरेतसः सर्वे बालखिल्या इति स्मृताः ॥११
वसिष्ठश्च तथोर्ज्जायां सप्तपुत्रानजीजनत् ।
कन्या च पुण्डरीकाक्षां सर्वशोभासमन्विताम् ॥१२
रजोहश्चोर्ध्वबाहुश्च सवनश्चानघस्तथा ।
सुतपाः शुक्र इत्येते सप्त पुत्रा महौजसः ॥१३
योऽसौ रुद्रात्मको वह्निर्ब्रह्मणस्तनयो द्विजाः ।
स्वाहा तस्मात् सुतान् लेभे त्रीनुदारान् महौजसः ॥१४
पावकः पवमानश्च शुचिरग्निश्च ते त्रयः ।
निर्मथ्यः पवमानः स्याद् वैद्युतः पावकः स्मृतः ॥१५
यश्चासौ तपते सूर्यः शुचिरग्निस्त्वसौ स्मृतः ।
तेषां तु सततावन्ये चत्वारिंशच्च पञ्च च ॥१६
पावकः पवमानश्च शुचिस्तेषां पिता च यः ।
एते चैकोनपञ्चाशद् वह्नयः परिकीर्तिताः ॥१७
सर्वे तपस्विनः प्रोक्ताः सर्वे यज्ञेषु भागिनः ।
रुद्रात्मकाः स्मृताः सर्वे त्रिपुण्ड्राङ्कितमस्तकाः ॥१८
अयज्वानश्च यज्वानः पितरो ब्रह्मणः स्मृताः ।
अग्निष्वात्ता बर्हिषदो द्विधा तेषां व्यवस्थितिः ॥१९

Kardama, Varīyān and Sahisnu, the youngest, and excellent ascetic, all having their sins shaken off through penance By Atri, similarly Anasūya gave birth to sinless sons named as Soma, Durvāsas, and the ascetic Dattātreya Smrti, the wife of Angiras, bore daughters bearing auspicious marks (named as) Sinīvālī, Kuhū, Rākā and Anumati The sage Pulastya had by Priti, a son named Dattātri, who in a previous birth in the period of Svāyambhuva was known as Agastya, and (another son) Vedabāhu, and also a daughter named Sannati (6 10)

By Kratu, Santati gave birth to sixty thousand sons, all of them with their vital fluid drop up, and known as Bālakhilyas (11)

Vasistha had seven sons by his wife Urjā and also a lotus eyed daughter endowed with all grace (12)

Rajas, Ūha, Ūrddhvabāhu, Savana, Anagha, Sutapas and Śukra are the seven mighty sons. (13)

By him who is the son of Brahmā and known as Vahni composed of Rudra O twice born ones, did Svāhā get three handsome mighty sons (14)

(Named as) Pāvaka, Pavamāna, as well as Śuci, all embodiment of fire Pavamāna is 'nirmathya' fire (produced by friction) Pāvaka is known as 'vaidyuta' (electric) (15)

And Suchi is known to be the fire produced by the sun They had forty five different offsprings (16)

Pavamāna Pāvaka, Śuci and also their father together with them are said to constitute the forty nine fires. (17)

All of them are known to be ascetics and partakers of the oblations offered in sacrifices All of them are of the nature of Rudra with foreheads marked with the Tripundra (three lines marked with ashes or such other materials) (18)

The progenitors, sons of Brahmā are two-fold, Agnisvāttā who are not posses-

तेभ्य स्वधा सुता जज्ञे मेना वैतरणी तथा ।
ते उभे ब्रह्मवादिन्यौ योगिन्यौ मुनिसत्तमा ॥२०
असूत मेना मैनाक क्रौञ्च तस्यानुज तथा ।
गङ्गा हिमवतो जज्ञे सर्वलोकैकपावनी ॥२१
स्वयोगाग्निबलाद् देवीं लेभे पुत्रीं महेश्वरीम् ।
यथावत् कथित पूर्वं देव्या माहात्म्यमुत्तमम् ॥२२
एषा दक्षस्य कन्याना मयाऽपत्यानुसतति ।
व्याख्याता भवतामद्य मनो सृष्टि निबोधत ॥२३

इति श्रीकूर्मपुराणे षट्साहस्त्र्या सहिताया पूर्वविभागे द्वादशोऽध्याय ॥१२॥

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सूत उवाच ।

प्रियव्रतोत्तानपादौ मनो स्वायभुवस्य तु ।
धर्मज्ञौ सुमहावीर्यौ शतरूपा व्यजीजनत् ॥१
ततस्तूत्तानपादस्य ध्रुवो नाम सुतोऽभवत् ।
भक्तो नारायणे देवे प्राप्तवान् स्थानमुत्तमम् ॥२
ध्रुवात् श्लिष्टिं च भव्य च भार्या शम्भुर्व्यजायत ।
श्लिष्टेराधत्त सुच्छाया पञ्च पुत्रानकल्मषान् ॥३
वसिष्ठवचनाद् देवी तपस्तप्त्वा सुदुश्चरम् ।
आराध्य पुरुष विष्णु शालग्रामे जनार्दनम् ॥४

sed of fire and Varhisadas who are possessed of fire (19)

By them O excellent sages Svadha had two daughters Menā and Vaitaranī who were both acquainted with theological truth and both adhering to meditation (20)

Mena gave birth to Mainaka and his younger brother Krauñca, Ganga the purifier of the entire world was born of Himavan (snow covered mountain Himalaya) Who got the goddess Mahe svari as his daughter by virtue of the power of his meditation The excellent glory of the goddess has been properly described before (21,22)

Thus has been explained by me the progeny of the daughters of Daksa to you Now listen to the procreation of Manu (23)

Thus ends Twelfth chapter of the First Part of Kurma Purāna Samhita consisting of six thousand verses-12

13

Sūta Said By Svayambhuva Manu Satarupa gave birth to two sons, Priya-vrata and Uttanapada both pious and mighty (1)

Uttanapada had a son born, by name Dhruva who attained excellent position by virtue of his deep devotion to lord Narayana (2)

From Dhruva through his wife Śambhu were born Ślisti and Bhavya From Ślisti Succhaya born five sinless sons at the behest of Vasistha after practising severe penance and pro pitiating the lord Visnu, Janardana, embodied in the sacred stone Śalagrama (3,4)

रिपुं रिपुंजयं विप्रं वृकलं वृषतेजसम् ।
नारायणपरान् शुद्धान् स्वधर्मपरिपालकान् ॥५
रिपोराधत्त बृहती चक्षुषं सर्वतेजसम् ।
सोऽजीजनत् पुष्करिण्यां वैरण्यां चाक्षुषं मनुम् ।
प्रजापतेरात्मजायां वीरणस्य महात्मनः ॥६
मनोरजायन्त दश नड्वलायां महौजसः ।
कन्यायां सुमहावीर्या वैराजस्य प्रजापतेः ॥७
ऊरुः पूरुः शतद्युम्नस्तपस्वी सत्यवाक् शुचिः ।
अग्निष्टुदतिरात्रश्च सुद्युम्नश्चाभिमन्युकः ॥८
ऊरोरजनयत् पुत्रान् षडाग्नेयी महाबलान् ।
अङ्गं सुमनसं स्वातिं क्रतुमङ्गिरसं शिवम् ॥९
अङ्गाद् वेनोऽभवत् पश्चाद् वैन्यो वेनादजायत ।
योऽसौ पृथुरिति ख्यातः प्रजापालो महाबलः ॥१०
येन दुग्धा मही पूर्वं प्रजानां हितकारणात् ।
नियोगाद् ब्रह्मणः सार्द्धं देवेन्द्रेण महौजसा ॥११
वेनपुत्रस्य वितते पुरा पैतामहे मखे ।
सूतः पौराणिको जज्ञे मायारूपः स्वयं हरिः ॥१२
प्रवक्ता सर्वशास्त्राणां धर्मज्ञो गुणवत्सलः ।
तं मां वित्त मुनिश्रेष्ठाः पूर्वोद्भूतं सनातनम् ॥१३
अस्मिन् मन्वन्तरे व्यासः कृष्णद्वैपायनः स्वयम् ।
श्रावयामास मां प्रीत्या पुराणं पुरुषो हरिः ॥१४
मदन्वये तु ये सूताः सम्भूता वेदवर्जिताः ।
तेषां पुराणवक्तृत्वं वृत्तिरासीदजाज्ञया ॥१५
स तु वैन्यः पृथुर्धीमान् सत्यसंधो जितेन्द्रियः ।
सार्वभौमो महातेजाः स्वधर्मपरिपालकः ॥१६

(Bearing the names of) Ripu, Ripuñjaya Vipra, Vṛkala, and Vṛsatejas, who were all pure, devoted to Nārāyaṇa and observers of their own duties (5)

Bṛhatī, the wife of Ripu gave birth to Cakṣuṣ full of great might He again procreated the handsome Cākṣuṣa Manu in Puṣkariṇī, the daughter of the progenitor mighty Vīraṇa Manu had very powerful *sons born of Naḍvalā, the daughter of the* progenitor Vairāja (named as) Ūru, Pūru, Śatadyumna, Tapasvī Satyavāk, Śuci, Agniṣṭut, Atirātra, Sudyumna, Abhimanyuka (6-8)

By Ūru, Āgneyī gave birth to six mighty sons-Aṅga, Sumanas, Svāti, Kratu Aṅgiras, Śiva From Aṅga was born Vena and later on from Vena was born Vainya It was he who was famed as Pṛthu possessed of great might, protector of the subjects, by whom together with the great Indra under the instruction of Brahmā was the earth milked in the past for the benefit of his subjects (9-11)

In the 'Paitāmaha' sacrifice arranged in the past by the son of Vena, lord Hari himself taking up an illusive form was born as Sūta, a narrator of the Purāṇas, the expounder of all branches of studies, versed in Dharma, and appreciator of merits Know me to be the same O best of sages, the eternal original Sūta (12,13)

In this Manvantara (age), the ancient and eternal Hari himself in the person of Vyāsa, the *Kṛṣṇadvaipāyana graciously* related to me the tales of the Purāṇas (14)

The Sūtas who were born in my family, destitute of the knowledge of the Vedas, had *the narration of the Purāṇas as their* occupation by the command of the unborn (Brahmā) (15)

Pṛthu, son of Vena, was intelligent, truthful, subduer of passions, sovereign,

तस्य बाल्यात् प्रभृत्येव भक्तिर्नारायणेऽभवत् ।
गोवर्धनगिरिं प्राप्य तपस्तेपे जितेन्द्रिय ॥१७
तपसा भगवान् प्रीत शङ्खचक्रगदाधर ।
आगत्य देवो राजानं प्राह दामोदर स्वयम् ॥१८
धार्मिकौ रूपसपन्नौ सर्वशस्त्रभृतां वरौ ।
मत्प्रसादादसंदिग्ध पुत्रौ तव भविष्यत ।
एवमुक्त्वा हृषीकेश स्वकीया प्रकृतिं गत ॥१९
वैन्योऽपि वेदविधिना निश्चला भक्तिमुद्वहन् ।
अपालयत् स्वकं राज्यं न्यायेन मधुसूदने ॥२०
अचिरादेव तन्वङ्गी भार्या तस्य शुचिस्मिता ।
शिखण्डिनं हविर्धानमन्तर्धाना व्यजायत ॥२१
शिखण्डिनोऽभवत् पुत्र सुशील इति विश्रुत ।
धार्मिको रूपसपन्नो वेदवेदाङ्गपारग ॥२२
सोऽधीत्य विधिवद् वेदान् धर्मेण तपसि स्थित ।
मतिं चक्रे भाग्ययोगात् सन्यासं प्रति धर्मवित् ॥२३
स कृत्वा तीर्थसंसेवां स्वाध्याये तपसि स्थित ।
जगाम हिमवत्पृष्ठं कदाचित् सिद्धसेवितम् ॥२४
तत्र धर्मपदं नाम धर्मसिद्धिप्रदं वनम् ।
अपश्यद् योगिनां गम्यमगम्यं ब्रह्मविद्विषाम् ॥२५
तत्र मन्दाकिनी नाम सुपुण्या विमला नदी ।
पद्मोत्पलवनोपेता सिद्धाश्रमविभूषिता ॥२६
स तस्या दक्षिणे तीरे मुनीन्द्रैर्योगिभिर्वृतम् ।
सुपुण्यमाश्रमं रम्यमपश्यत् प्रीतिसंयुत ॥२७

possessed of great vigour and the observer of his own Dharma (duties) (16)

From his very childhood he had deep devotion to Nārāyaṇa and repairing to the Govardhana hill he practised penances subduing the senses (17)

Lord Dāmodara, the bearer of conch, discus and club was highly pleased with his penance and himself approaching the King said (18)

By my grace, two sons both pious, handsome, best among the soldiers, shall be undoubtedly born to thee Saying this Viṣṇu the master of the senses, went to His own abode (disappeared) (19)

Pṛthu also mighty as he was, protected his realm with steady devotion to Madhusūdana (Kṛṣṇa) (20)

Before long, her queen Antardhānā of slim figure and radiant smile gave birth to Śikhaṇḍin and Havirdhāna (21)

Śikhaṇḍin had a son born to him, famed by the name of Suśīla, pious graceful and proficient in the Vedas and the Vedāṅgas. (22)

After studying the Vedas properly, adhering to Dharma (piety), versed in Dharma as he was and practising austerities as luck would have it, he felt inclined to Sannyāsa (renunciation) (23)

Attending to the duties enjoined to be performed in places of pilgrimage and adhering to the austerities involved in the study of the Vedas, he proceeded to the peak of the Himavān resorted to by Siddhas (24)

There did he behold the forest named Dharmapada, the bestower of the materialisation of Dharma a spot which meditators can only reach and maligners of Brahma cannot (25)

There flowed the pure unpolluted river Mandākinī possessed of thickets full of lotuses and adorned by the *hermitages* of Siddhas (26)

He saw there, with pleasure, in the southern bank of the river, a highly sacred and delightful hermitage inhabited by great sages and meditators (27)

मन्दाकिनीजले स्नात्वा सतर्प्य पितृदेवता ।
अर्चयित्वा महादेव पुष्पं पद्मोत्पलादिभि ॥२८
ध्यात्वार्कसंस्थमीशान शिरस्याधाय चाञ्जलिम्।
सम्प्रेक्षमाणो भास्वन्त तुष्टाव परमेश्वरम् ॥२९
रुद्राध्यायेन गिरिश रुद्रस्य चरितेन च ।
अन्यैश्च विविधं स्तोत्रै शाम्भवैर्वेदसभवै ॥३०
अथास्मिन्नन्तरेऽपश्यत् समायान्त महामुनिम् ।
श्वेताश्वतरनामान महापाशुपतोत्तमम् ॥३१
भस्मसदिग्धसर्वाङ्ग कौपीनाच्छादनान्वितम् ।
तपसा कर्षितात्मान शुक्लयज्ञोपवीतिनम् ॥३२
समाप्य संस्तव शम्भोरानन्दास्राविलेक्षण ।
ववन्दे शिरसा पादौ प्राञ्जलिर्वाक्यमब्रवीत ॥३३

धन्योऽस्म्यनुगृहीतोऽस्मि यन्मे साक्षान्मुनीश्वर ।
योगीश्वरोऽद्य भगवान् दृष्टो योगविदा वर ॥३४
अहो मे सुमहद्भाग्य तपासि सफलानि मे ।
किं करिष्यामि शिष्योऽह तव मा पालयानघ ॥३५
सोऽनुगृह्याथ राजान सुशील शीलसयुतम् ।
शिष्यत्वे परिजग्राह तपसा क्षीणकल्मषम् ॥३६
सान्यासिक विधि कृत्स्न कारयित्वा विचक्षण ।
ददौ तदैश्वर ज्ञान स्वशाखाविहित व्रतम् ॥३७
अशेषवेदसार तत् पशुपाशविमोचनम् ।
अन्त्याश्रममितिख्यात ब्रह्मादिभिरनुष्ठितम् ॥३८
उवाच शिष्यान् सप्रेक्ष्य ये तदाश्रमवासिन ।
ब्राह्मणान् क्षत्रियान् वैश्यान् ब्रह्मचर्यपरायणान् ॥३९

Bathing in the waters of Mandakini propitiating the Manes, and worshipping Mahadeva with lotuses and other flowers contemplating thereafter the lord Īśāna seated in the orb of the Sun with palms folded near the head and in this posture looking at the resplendent supreme master he adored him (28 29)

By reciting the Rudradhyaya and the Rudracarita as also by various other prayers relating to Śambhu and originating from the Vedas, he pleased Him (30)

While thus engaged he beheld a great sage of the name of Śvetasvatara, an excellent devotee of lord Pasupati coming towards him (31)

(He was) covered with ashes all over his body putting on only a small strip over the privities, emaciated by austerities and wearing a white sacred thread (32)

After completing his eulogium of Śambhu with his eyes dim with the tears of joy, he bowed his head down to his feet and spoke with folded hands (33)

Blessed I be today gratified, that the lord of sages, chief of the yogins, the greatest of those proficient in yoga, has been personally beheld by me (34)

O my great fortune, my penances have born fruit What may I do to propitiate thee I be thy pupil pray advise me O sinless one what I should do do protect me (35)

Bestowing his favour on the humble prince Suśila whose sins were destroyed by austerities he then took him up as his disciple (36)

After initiating him fully into the discipline of Sannyāsa, the wise (sage) imparted to him divine knowledge and the observances pertaining to his own branch of regulations (37)

The observances embodied the quintessence of the entire Vedas, the liberator of Pasus from bondage, known as Antyāśrama and practised by Brahmā and others (38)

Thereafter he cast his glance at the disciples, inmates of that hermitage,

मया प्रवर्त्तितां शाखामधीत्यैवेह योगिनः ।
समासते महादेवं ध्यायन्तो निष्कलं शिवम् ।।४०
इह देवो महादेवो रममाण. सहोमया ।
अध्यास्ते भगवानीशो भक्तानामनुकम्पया ।।४१
इहाशेषजगद्धाता पुरा नारायण. स्वयम् ।
आराधयन्महादेवं लोकाना हितकाम्यया ।।४२
इहैव देवमीशानं देवानामपि दैवतम् ।
आराध्य महतीं सिद्धि लेभिरे देवदानवाः ।।४३
इहैव मुनयः पूर्वं मरीच्याद्या महेश्वरम् ।
दृष्ट्वा तपोबलाज्ज्ञानं लेभिरे सार्वकालिकम् ।।४४
तस्मात् त्वमपि राजेन्द्र तपोयोगसमन्वितः ।
तिष्ठ नित्य मया सार्द्धं ततः सिद्धिमवाप्स्यसि ।।४५
एवमाभाष्य विप्रेन्द्रो देव ध्यात्वा पिनाकिनम् ।
आचचक्षे महामन्त्रं यथावत् स्वार्थसिद्धये।।४६
सर्वपापोपशमन वेदसारं विमुक्तिदम् ।
अग्निरित्यादिक पुण्यमृषिभिः संप्रवर्तितम् ।।४७
सोऽपि तद्वचनाद् राजा सुशीलः श्रद्धयान्वितः ।
साक्षात् पाशुपतो भूत्वा वेदाभ्यासरतोऽभवत् ।।४८
भस्मोद्धूलितसर्वाङ्ग. कन्दमूलफलाशनः ।
शान्तो दान्तो जितक्रोधः सन्यासविधिमाश्रित. ।।४९
हविर्धानस्तथाग्नेय्या जनयामास सत्सुतम् ।
प्राचीनबर्हिष नाम्ना धनुर्वेदस्य पारगम् ।।५०

Brāhmanas, Ksatriyas and Vaisyas, all observers of the vow of celibacy (39)

The Yogins, after studying the branch of study introduced by me dwell in this spot engaged in contemplation of Mahādeva the Indivisible, Śiva (40)

Here abides Lord Mahādeva the great Īśa, sporting with Umā, in compassion to the devotees (41)

Here again in the past did Lord Nārāyana himself, the creator of the entire world, worship Mahadeva for the benefit of the world (42)

Here did the gods and demons win great success by worshipping the lord Īśāna, the divinity even of the deities (43)

It is here again that the sages, headed by Marici, had acquired eternal knowledge by perceiving lord Mahesvara through the power of penance (44)

Therefore, O chief of princes do thou permanently, stay here with me, practising penance, thereby would you win success (45)

Thus addressing the king, and recollecting lord Śiva, holder of the Pinaka, Brāhmana imparted properly (to the king) the great mantra (formula and syllables of prayer) for the accomplishment of his desire (46)

Beginning with the word 'Agni' it was the destroyer of all sins, the essence of the Vedas producer of purity, yielder of merits, as propounded by sages (47)

The king Susila also in accordance with his instruction became a Paśupata (devout follower of Śiva) and devotedly engaged himself in the study of the Vedas (48)

(Thus he remained) with his whole body covered with ashes, living only on roots and fruits calm, subdued, free from anger and resorting to the observances pertaining to Sanyāsa (49)

Havirdhāna similarly had a good son born of Āgneyi, Pracinabarhi by name proficient in archery (50)

प्राचीनबर्हिर्भगवान् सर्वशस्त्रभृता वर ।
समुद्रतनयाया वै दश पुत्रानजीजनत् ॥५१
प्रचेतसस्ते विख्याता राजान प्रथितौजस ।
अधीतवन्त स्व वेद नारायणपरायणा ॥५२
दशभ्यस्तु प्रचेतोभ्यो मारिषाया प्रजापति ।
दक्षो जज्ञे महाभागो य पूर्वं ब्रह्मण सुत ॥५३
स तु दक्षो महेशेन रुद्रेण सह धीमता ।
कृत्वा विवाद रुद्रेण शप्त प्राचेतसोऽभवत ॥५४
समायान्त महादेवो दक्ष देव्या गृह हर ।
दृष्ट्वा यथोचिता पूजा दक्षाय प्रददौ स्वयम ॥५५
तदा वै तमसाविष्ट सोऽधिका ब्रह्मण सुत ।
पूजामनर्हामन्विच्छन् जगाम कुपितो गृहम ॥५६
कदाचित् स्वगृह प्राप्ता सतीं दक्ष सुदुर्मना ।
भर्त्रा सह विनिन्द्यैना भर्त्सयामास वै रुषा ॥५७
अन्ये जामातर श्रेष्ठा भर्त्तुस्तव पिनाकिन ।
त्वमप्यसत्सुताऽस्माक गृहाद् गच्छ यथागतम् ॥५८
तस्य तद्वाक्यमाकर्ण्य सा देवी शङ्करप्रिया ।
विनिन्द्य पितर दक्ष ददाहात्मानमात्मना ॥५९
प्रणम्य पशुभर्त्तार भर्त्तार कृत्तिवाससम ।
हिमवद्दुहिता साऽभूत् तपसा तस्य तोषिता ॥६०
ज्ञात्वा तद्भगवान रुद्र प्रपन्नार्त्तिहरो हर ।
शशाप दक्ष कुपित समागत्याथ तद्गृहम् ॥६१
त्यक्त्वा देहमिम ब्रह्मन क्षत्रियाणा कुलोद्भव ।
स्वस्या सुताया मूढात्मा पुनमुत्पादयिष्यसि ॥६२

Lord Pracīnabarhi again chiefest of all soldiers produced ten sons in Samudra tanaya (51)

Famed they were as Pracetasas, princes possessed of renowned might versed in their own Vedas and devoted to Narayana (52)

Of these ten Pracetasas was born in Marisa the exalted progenitor Daksa who had been previously the son of Brahma (53)

Having quarrelled with the wise Mahesvara, Rudra this Daksa was cursed by Rudra to become the offspring of Pracetas (54)

Finding Daksa come to the residence Mahādeva Hara alongwith Goddess him self paid him a befitting homage (55)

But under the influence of foul ignorance (tamas) Daksa, the son of Brahma considered the honour not befitting and inraged he withdrew back to his home (56)

Subsequently once when the extremely evil minded Daksa found Satī come to his residence he angrily censured her together with her husband saying that other sons in law of ours are superior to thy husband, the pināka holder, thou art a vile daughter of ours go thou back whence thou hast come (57 58)

Hearing those words of his the goddess, beloved of Śamkara censured her father Dakṣa and paying homage to her husband, the lord of all creatures, consumed her body by herself She there after took birth as the daughter of Himavān by whose penances she was gratified (59 60)

Coming to know of the episode Hara, lord Rudra the remover of the afflictions of the supplicant got enraged and coming to the residence of Dakṣa cursed him thus (61)

Do thou forsake O Brahman, this body of thine and be born in the progeny of Ksatriyas Thou shall produce a son

एवमुक्त्वा महादेवो ययौ कैलासपर्वतम् ।
स्वायम्भुवोऽपि कालेन दक्ष प्राचेतसोऽभवत् ॥६३
एतद् व कथित सर्वं मनो स्वायम्भुवस्य तु ।
विसर्गं दक्षपर्यन्त शृण्वता पापनाशनम् ॥६४

इति श्रीकूर्मपुराणे षट्साहस्र्या सहितायां पूर्वविभागे त्रयोदशोऽध्याय ॥१३॥

१४

नैमिषीया ऊचु ।
देवाना दानवाना च गन्धर्वोरगरक्षसाम् ।
उत्पत्ति विस्तरात् सूत ब्रूहि वैवस्वतेऽन्तरे ॥१
स शप्त शम्भुना पूर्वं दक्ष प्राचेतसो नृप ।
किमकार्षीन्महाबुद्धे श्रोतुमिच्छाम साम्प्रतम् ॥२
सूत उवाच ।
वक्ष्ये नारायणेनोक्त पूर्वकल्पानुषङ्गिकम् ।
त्रिकालबद्ध पापघ्न प्रजासर्गस्य विस्तरम् ॥३
स शप्त शम्भुना पूर्वं दक्ष प्राचेतसो नृप ।
विनिन्द्य पूर्ववैरेण गङ्गाद्वारेऽयजद् भवम् ॥४
देवाश्च सर्वे भागार्थमाहूता विष्णुना सह ।
सहैव मुनिभि सर्वैरागता मुनिपुङ्गवा ॥५
दृष्ट्वा देवकुल कृत्स्न शकरेण विनागतम् ।
दधीचो नाम विप्रर्षि प्राचेतसमथाब्रवीत् ॥६

thou stupid Fellow, in your own daughter (62)

Thus saying Mahadeva ascended the Kailasa mountain Svayambhuva (born of Brahma) Daksa also became Pracetasa in course of time (63)

Thus has been narrated to you the progeny of Svayambhuva Manu up to Daksa hearers whereof are liberated from sins (64)

Thus ends Thirteenth chapter in the first part of the Kurma Purāṇa Saṁhita consisting of six thousand verses–13

14

Residents of Naimisa said O Sūta, pray narrate in detail the origin of gods, also of demons, Gandharvas serpents and Rākṣasas of the period of Vaivasvata (Manu) (1)

What did the king Prācetasa Dakṣa cursed in the past by Śaṁbhu do O wise one, we are now eager to hear (2)

Sūta said I shall presently narrate the creation of progeny in detail as related by Nārāyana in respect of the previous period (Kalpa) covering the three Ages (the hearing of which) destroys the sins (3)

Dakṣa the king descendant of Pracetas, having been cursed by Śambhu in the past censured Bhava (Śaṁbhu) for the past enmity and performed a sacrifice at the sacred spot where (the river) Gangā commences her course (Gangādvāra) (4)

All the gods accompanied by Viṣṇu were invited there for their portions All the eminent sages attended by all the hermits also assembled there (5)

Finding all the deities except Śaṁkara assembled, the venerable sage Dadhīca spoke thus to Prācetasa (6)

दधीच उवाच ।

ब्रह्मादयः पिशाचान्ता यस्याज्ञानुविधायिनः ।
स देवः सांप्रत रुद्रो विधिना किं न पूज्यते ॥७

दक्ष उवाच ।

सर्वेष्वेव हि यज्ञेषु न भागः परिकल्पित. ।
न मन्त्रा भार्यया सार्द्धं शकरस्येति नेज्यते ॥८

विहस्य दक्षं कुपितो वच. प्राह महामुनिः ।
शृण्वतां सर्वदेवानां सर्वज्ञानमयः स्वयम् ॥९

दधीच उवाच ।

यतः प्रवृत्तिर्विश्वेषा यश्चास्य परमेश्वरः ।
सपूज्यते सर्वयज्ञैर्विदित्वा किल शकरः ॥१०

दक्ष उवाच ।

न ह्ययं शंकरो रुद्रः संहर्ता तामसो हरः ।
नग्नः कपाली विकृतो विश्वात्मा नोपपद्यते ॥११

ईश्वरो हि जगत्स्रष्टा प्रभुर्नारायणः स्वराट् ।
सत्त्वात्मकोऽसौ भगवानिज्यते सर्वकर्मसु ॥१२

दधीच उवाच ।

किं त्वया भगवानेष सहस्रांशुर्न दृश्यते ।
सर्वलोकैकसंहर्त्ता कालात्मा परमेश्वर. ॥१३

य गृणन्तीह विद्वांसो धार्मिका ब्रह्मवादिनः ।
सोऽयसाक्षी तीव्ररोचि' कालात्मा शाकरी तनुः ॥१४

एष रुद्रो महादेवः कपर्दी च घृणी हरः ।
आदित्यो भगवान् सूर्यो नीलग्रीवो विलोहितः ॥१५

संस्तूयते सहस्रांशुः सामगाध्वर्युहोतृभिः ।
पश्यैनं विश्वकर्माणं रुद्रमूर्ति त्रयीमयम् ॥१६

Dadhica said Why is not lord Rudra whose command is obeyed by all beginning right from Brahma down to the ghouls being properly adored here ? (7)

Daksa replied In all the sacrifices no share has been allotted to Samkara Nor is any *hymn addressed to* Śaṁkara and his consort, hence has no homage been paid to him (8)

The infuriated great sage, receptacle of all knowledge, then said with a smile as all the deities listened (9)

Dadhica said Is not Śaṁkara propitiated in all sacrifices with perfect knowledge that He is the source of all, and the sovereign master ? (10)

Dakṣa said· This Samkara, Rudra, Hara, the destroyer, invested with the *quality of darkness (tamas) naked, bearer of a human skull, perverse, cannot be* considered as the soul of the universe (11)

Lord Nārāyana, Hari is the master creator of the world, invested with the quality of virtue (sattva) and hence homage is paid to him (12)

Dadhica said· Do you not perceive this lord of a thousand rays (Sun), the sole destroyer of the entire world, the embodiment of Kāla (death), the sovereign Lord? (13)

He whom the scholars, the pious, and those versed in the Vedas do eulogise is this body of Śāmkara, the embodiment of Kāla, the witness of all happenings, possessed of intense radiance (14)

This Rudra Mahādeva, bearer of the matted hair and compassionate, is nevertheless the same as lord Āditya, Sūrya, bluenecked and red, the thousand rayed (Sun) *is adored by the priests Adhvaryus, Hotṛs and the reciters of the Sāman So thou behold this creator of the world, in the person of Rudra consisting of the triad of* Vedas (15,16)

दक्ष उवाच ।

य एते द्वादशादित्या आगता यज्ञभागिनः ।
सर्वे सूर्या इति ज्ञेया न ह्यन्यो विद्यते रविः ॥१७
एवमुक्ते तु मुनयः समायाता दिदृक्षवः ।
बाढमित्यब्रुवन् वाक्यं तस्य साहाय्यकारिणः ॥१८
तमसाविष्टमनसो न पश्यन्ति वृषध्वजम् ।
सहस्रशोऽथ शतशो भूय एव विनिन्द्यते ॥१९
निन्दन्तो वैदिकान् मन्त्रान् सर्वभूतपतिं हरम् ।
अपूजयन् दक्षवाक्यं मोहिता विष्णुमायया ॥२०
देवाश्च सर्वे भागार्थमागता वासवादयः ।
नापश्यन् देवमीशानमृते नारायणं हरिम् ॥२१
हिरण्यगर्भो भगवान् ब्रह्मा ब्रह्मविदां वरः ।
पश्यतामेव सर्वेषां क्षणादन्तरधीयत ॥२२
अन्तर्हिते भगवति दक्षो नारायणं हरिम् ।
रक्षकं जगतां देवं जगाम शरणं स्वयम् ॥२३
प्रवर्त्तयामास च तं यज्ञं दक्षोऽथ निर्भयः ।
रक्षते भगवान् विष्णुः शरणागतरक्षकः ॥२४
पुनः प्राह च तं दक्षं दधीचो भगवानृषिः ।
संप्रेक्ष्यर्षिगणान् देवान् सर्वान् वै ब्रह्मविद्विषः ॥२५
अपूज्यपूजने चैव पूज्यानां चाप्यपूजने ।
नरः पापमवाप्नोति महद् वै नात्र संशयः ॥२६
असतां प्रग्रहो यत्र सतां चैव विमानना ।
दण्डो देवकृतस्तत्र सद्यः पतति दारुणः ॥२७
एवमुक्त्वा तु विप्रर्षिः शशापेश्वरविद्विषः ।
समागतान् ब्राह्मणांस्तान् दक्षसाहाय्यकारिणः ॥२८

Dakṣa replied: The twelve Ādityas who are assembled here having shares in the oblations of the sacrifice are all known as the suns, and no other sun exists. (17)

Daksa having said this the sages, supporters of Dakṣa, who had come to witness the sacrifice, said 'Yes, it is so'. (18)

Being overwhelmed with darkness in their mind and not seeing Śaṁkara, the rider of the bull, hundreds and thousands of the hermits censured the Vedic hymns and Hara, the lord of all creatures; they corroborated the sayings of Dakṣa, deluded as they were by the illusion of Viṣṇu. (19,20)

Nor did the other deities headed by Indra who had assembled for receiving their portion in the sacrifice except lord Hari, Nārāyaṇa see the lord Īśāna. (21)

Lord Brahmā, born of a golden egg, chief of all, versed in the mystery of Brahman, disappeared in a moment before the very eyes of everyone. (22)

Lord Brahmā having disappeared, Dakṣa himself took refuge in lord Nārāyaṇa, Hari, the protector of the worlds (23)

Then the undaunted Daksa commenced the sacrifice, with lord Viṣṇu, the saviour of the suppliants as his protector. Finding all the sages and deities hostile against Rudra, the venerable sage Dadhīci again accosted Dakṣa thus. (24, 25)

By paying homage to the unadorable and not paying the same to the adorable, a man acquires great sin indeed, there is no doubt about it: (26)

Where there is honour for the wicked, and disrespect for the good, terrible punishment ordained by fate does indeed imminently fall there. (27)

Saying this, the Brahman-sage cursed the Brāhmaṇas, supporters of Dakṣa and hostile to the Supreme lord (Śaṁkara), assembled there. (28)

यस्माद् वहिष्कृता वेदा भवद्भि: परमेश्वर ।
विनिन्दितो महादेव शकरो लोकवन्दित ॥२९
भविष्यध्व त्रयोबाह्या सर्वेऽपीश्वरविद्विष ।
निन्दन्तो ह्यैश्वर मार्ग कुशास्त्रासक्तमानसा ॥३०
मिथ्याधीतसमाचारा मिथ्याज्ञानप्रलापिन ।
प्राप्य घोर कलियुग कलिजै किल पीडिता ॥३१
त्यक्त्वा तपोबल कृत्स्न गच्छध्व नरकान् पुन ।
भविष्यति हृषीकेश स्वाश्रितोऽपि पराङ्मुख ॥३२
एवमुक्त्वा तु विप्रर्षिविरराम तपोनिधि ।
जगाम मनसा रुद्रमशेषाघविनाशनम् ॥३३
एतस्मिन्नन्तरे देवी महादेव महेश्वरम् ।
पति पशुपति देव ज्ञात्वैतत् प्राह सर्वदृक् ॥३४

देव्युवाच ।

दक्षो यज्ञेन यजते पिता मे पूर्वजन्मनि ।
विनिन्द्य भवतो भावमात्मान चापि शकर ॥३५
देवा सहर्षिभिश्चासस्तत्र साहाय्यकारिण ।
विनाशयाशु त यज्ञ वरमेक वृणोम्यहम् ॥३६
एव विज्ञापितो देव्या देवो देववर प्रभु ।
ससर्ज सहसा रुद्र दक्षयज्ञजिघासया ॥३७
सहस्रशीर्षपाद च सहस्राक्ष महाभुजम् ।
सहस्रपाणि दुर्धर्ष युगान्तानलसन्निभम् ॥३८
दष्ट्राकराल दुष्प्रेक्ष्य शङ्खचक्रगदाधरम् ।
दण्डहस्त महानाद शार्ङ्गिण भूतिभूषणम् ॥३९

Since by you, the Vedas has been excluded, and Mahādeva, the supreme lord the universally adored Śaṁkara has been censured you shall be outside the pale of the triple Vedas you all without exception, opposed to the lord (Śaṁkara) It is those whose minds are attached to vile scriptures that censure the path of the lord (Śaṁkara) (29,30)

Ignorantly read and babbling of wrong knowledge, may you meet with the terrible Kali era afflicted by the evils born of Kali, and bereft of all the powers of penance go to Naraka and Hṛṣīkeśa also though you take his shelter, shall have his face turned away from you (31 32)

Thus saying the Brahman sage, receptacle of penance, kept silent and directed his mind to the contemplation of Rudra, the destroyer of all sins (33)

In the meantime, the great goddess Maheśvarī, the omniscient knew all this and said to her husband Paśupati (the lord of beings) (34)

The goddess said O Śaṁkara Dakṣa, my father in my previous birth, has been performing a sacrifice while censuring your reality and your self (35)

In that enterprise of his, the gods and exalted sages had been his associates I solicit thee do thou quickly destroy that sacrifice (36)

Thus addressed by the goddess, the lord of gods, supreme maker, created all of a sudden Rudra with the intention of breaking up the sacrifice of Dakṣa. (37)

(Who was) of a thousand heads, a thousand feet, a thousand eyes, of [illegible] arms, of a thousand hands, [illegible] and resembling the fire of [illegible] of an Age (38)

(Who was) terrible [illegible] ungazeable, wielder of [illegible] and club having a [illegible] sounds, holder of the [illegible] with ashes (39)

वीरभद्र इति ख्यातं देवदेवसमन्वितम् ।
स जातमात्रो देवेशमुपतस्थे कृताञ्जलिः ॥४०
तमाह दक्षस्य मखं विनाशय शिवोऽस्त्विति ।
विनिन्द्य मां स यजते गङ्गाद्वारे गणेश्वर ॥४१
ततो बन्धुप्रयुक्तेन सिंहेनैकेन लीलया ।
वीरभद्रेण दक्षस्य विनाशमगमत् क्रतुः ॥४२
मन्युना चोमया सृष्टा भद्रकाली महेश्वरी ।
तया च सार्द्धं वृषभं समारुह्य ययौ गणः ॥४३
अन्ये सहस्रशो रुद्रा निसृष्टास्तेन धीमता ।
रोमजा इति विख्यातास्तस्य साहाय्यकारिणः ॥४४
शूलशक्तिगदाहस्ताष्टङ्कोपलकरास्तथा ।
कालाग्निरुद्रसंकाशा नादयन्तो दिशो दश ॥४५
सर्वे वृषासनारूढाः सभार्याश्चातिभीषणाः ।
समावृत्य गणश्रेष्ठं ययुर्दक्षमखं प्रति ॥४६
सर्वे संप्राप्य तं देशं गङ्गाद्वारमिति श्रुतम् ।
ददृशुर्यज्ञदेशं तं दक्षस्यामिततेजसः ॥४७
देवाङ्गनासहस्राढ्यमप्सरोगीतनादितम् ।
वीणावेणुनिनादाढ्यं वेदवादाभिनादितम् ॥४८
दृष्ट्वा सहर्षिभिर्देवैः समासीनं प्रजापतिम् ।
उवाच भद्रया रुद्रैर्वीरभद्रः स्मयन्निव ॥४९
वयं ह्यनुचराः सर्वे शर्वस्यामिततेजसः ।
भागाभिलिप्सया प्राप्ता भागान् यच्छध्वमीप्सितान् ॥५०

(Who was) known as Vīrabhadra (possessed) of splendour like that of the gods. Immediately as he was born, he approached the lord of the gods with folded hands. (40)

Śiva said to him, O Lord of the Gaṇas, do thou spoil the sacrifice of Dakṣa, who is performing a sacrifice in the Gangādvāra, and denouncing me (41)

Then starting like a lion employed by his well wisher (Śiva) Vīrabhadra despoiled the sacrifice of Dakṣa, with *consummate* ease (42)

Bhadrakālī Maheśvarī was also created by *Umā in her wrath, and Gaṇa* Vīrabhadra, riding the bull accompanied her. (43)

Many other Rudras in thousands were produced by the wise Vīrabhadra, reputed as Romajas (born of the hair on his body) as his assistants. They were holders of spears, *Śaktis (a kind of missiles)* and clubs, bearers of staves and stones, resembling the Rudra of the time of the fire of death, ; reverberating ; the ten directions (with fearful sounds) (44, 45)

All of them riding on bulls, accompanied by their wives, extremely fearful ones, surrounded the chief of the gaṇas and wended their way to the (place of) sacrifice of Dakṣa (46)

Reaching the spot known as Gangādvāra, they saw the place of the sacrifice of Dakṣa, the possessor of unlimited might. (47)

(The place which was) full of thousands of celestial maidens, reverberating with *the songs sung by Apsarases,* accompanied the sounds of lyres and flutes and resounding with the recitation of the Vedas (48)

Beholding there the *progenitor* (Dakṣa) seated along with the sages and deities, Vīrabhadra, *together with* Bhadrakālī and the Rudras addressed him with a smile. "We be all attendants of Śarva of unlimited power. Hither have we come to receive our share in the sacrifice Do thou give *unto us the portions* desired by us. (49, 50)

अथ चेत् कस्यचिदियमाज्ञा मुनिसुरोत्तमाः ।
भागो भवद्भ्यो देयस्तु नास्मभ्यमिति कथ्यताम् ।
तं ब्रूताज्ञापयति यो वेत्स्यामो हि वयं ततः ॥५१
एवमुक्ता गणेशेन प्रजापतिपुरःसराः ।
देवा ऊचुर्यज्ञभागे न च मन्त्रा इति प्रभुम् ॥५२
मन्त्रा ऊचुः सुरान् यूयं तमोपहतचेतसः ।
ये नाध्वरस्य राजानं पूजयध्वं महेश्वरम् ॥५३
ईश्वरः सर्वभूतानां सर्वभूततनुर्हरः ।
पूज्यते सर्वयज्ञेषु सर्वाभ्युदयसिद्धिदः ॥५४
एवमुक्ता अपीशानं मायया नष्टचेतसः ।
न मेनिरे ययुर्मन्त्रा देवान् मुक्त्वा स्वमालयम् ॥५५
ततः स रुद्रो भगवान् सभार्यः सगणेश्वरः ।
स्पृशन् कराभ्यां ब्रह्मर्षिं दधीचं प्राह देवताः ॥५६
मन्त्राः प्रमाणं न कृता युष्माभिर्बलगर्वितैः ।
यस्मात् प्रसह्य तस्माद् वो नाशयाम्यद्य गर्वितम् ॥५७
इत्युक्त्वा यज्ञशालां तां ददाह गणपुंगवः ।
गणेश्वराश्च संक्रुद्धा यूपानुत्पाट्य चिक्षिपुः ॥५८
प्रस्तोत्रा सह होत्रा च अश्वं चैव गणेश्वराः ।
गृहीत्वा भीषणाः सर्वे गङ्गास्त्रोतसि चिक्षिपुः ॥५९
वीरभद्रोऽपि दीप्तात्मा शक्रस्योद्यच्छतः परम् ।
व्यष्टम्भयददीनात्मा तथान्येषां दिवौकसाम् ॥६०
भगस्य नेत्रे चोत्पाट्य करजाग्रेण लीलया ।
निहत्य मुष्टिना दन्तान् पूष्णश्चैवमपातयत् ॥६१

"Or O you excellent hermits, do tell us whose order be this that the shares are to be distributed to you and not to us. Tell us his name who commands like this, we shall thereafter know him." Thus accosted by the lord of Gaṇas, the deities preceded by the progenitor (Dakṣa) replied that there is no such hymn which enjoins any share for you in the sacrifice. (51,52)

The hymns then voiced 'O you deities, your minds are vitiated by ignorance that you are not inclined to worship Maheśvara the sovereign of sacrifice.' (53)

Hara, the master of all beings, the embodiment of all the creatures, the bestower of all wealth and success, is worshipped in all sacrifices.' (54)

Even thus said by the hymns gods and sages whose minds were polluted by allusion, did not pay respect to Śiva and because of it hymns withdrawing themselves proceeded to their abode. (55)

Thereafter the lord Vīrabhadra, attended by his wife and lords of the Gaṇas, spoke to the deities while touching by his hand the Brāhmaṇa sage Dadhīca. (56)

'Since by you, due to your arrogance born of power the hymns have not been accepted as authority, therefore will I instantly destroy you, vain as you (are).' (57)

Saying this the chief of the Gaṇas burnt down that sacrificial structure and the chieftains of the Gaṇas threw away the columns after uprooting them. (58)

The horse together with the Prastotā and the hotā (sacrificial priests) were taken hold of by the heads of the Gaṇas, who hurled them into the current of Gaṅgā. (59)

The high-spirited Vīrabhadra also, excited as he was, paralysed the uplifted hundred hands of Indra as well as those of the other gods. (60)

Uprooting the eyes of Bhaga with ease by the nails of his fingers, he smashed the teeth of Pūṣan by a fist-blow. (61)

तथा चन्द्रमस देव पादाङ्गुष्ठेन लीलया ।
धर्षयामास बलवान् स्मयमानो गणेश्वर ॥६२
वह्नेर्हस्तद्वय छित्वा जिह्वामुत्पाट्य लीलया ।
जघान मूर्ध्नि पादेन मुनीनपि मुनीश्वरा ॥६३
तथा विष्णु सगरुड समायान्त महाबल ।
विव्याध निशितैर्बाणै स्तम्भयित्वा सुदर्शनम् ॥६४
समालोक्य महाबाहुरागत्य गरुडो गणम् ।
जघान पक्षै सहसा ननादाम्बुनिधिर्यथा ॥६५
तत सहस्रशो भद्र ससर्ज गरुडान् स्वयम् ।
वैनतेयादभ्यधिकान् गरुड ते प्रदुद्रुवु ॥६६
तान् दृष्ट्वा गरुडो धीमान् पलायत महाजव ।
विसृज्य माधव वेगात् तदद्भुतमिवाभवत् ॥६५

अन्तर्हिते वैनतेये भगवान् पद्मसभव ।
आगत्य वारयामास वीरभद्र च केशवम् ॥६८
प्रसादयामास च त गौरवात् परमेष्ठिन ।
सस्तूय भगवानीश साम्बस्तत्रागमत् स्वयम् ॥६९
वीक्ष्य देवाधिदेव त साम्ब सर्वगणैर्वृतम् ।
तुष्टाव भगवान् ब्रह्मा दक्ष सर्वे दिवौकस ॥७०
विशेषात् पार्वतीं देवीमीश्वरार्द्धशरीरिणीम् ।
स्तोत्रैर्नानाविधैर्दक्ष प्रणम्य च कृताञ्जलि ॥७१
ततो भगवती देवी प्रहसन्ती महेश्वरम् ।
प्रसन्नमानसा रुद्र वच प्राह घृणानिधि ॥७२
त्वमेव जगत स्रष्टा शासिता चैव रक्षक ।
अनुग्राह्यो भगवता दक्षश्चापि दिवौकस ॥७३

The mighty chief of the Ganas then smilingly assaulted the moon god wantonly with the thumb of his foot (62)

The Gana O chieftains among sages tore off the hands of the fire god and uprooting his tongue, sportingly kicked on the heads of the hermits (63)

Then seeing Visnu seated on Garuḍa, coming that way the mighty Vīrabhadra pierced him with sharp arrows after paralysing the Sudarśana discus (64)

Seeing Vīrabhadra the powerful Garuḍa approached the Gana and suddenly struck him with his wings emitting a sound like that of the ocean (65)

At this Vīrabhadra himself created thousands of Garuḍas *mightier than* Garuḍa himself and they ran after Garuḍa (66)

Seeing them the cleaver Garuḍa possessed of great speed, quickly fled away, leaving Mādhava there, extra-ordinary though it seemed (67)

Garuḍa having disappeared, the lord lotus born (Brahmā) came on the scene and prevented Vīrabhadra as well as Keśava (from fighting) (68)

By (singing) the glory he pacified Brahmā and (as a result of it) the lord Maheśa Śambhu, himself along with Umā appeared there (69)

Beholding Śambhu *the Sovereign of* gods invested with all qualities, Brahmā Dakṣa, and all the gods paid homage to him (70)

Dakṣa specially paid homage to the goddess Pārvatī, possessor of half the body of the lord, with various prayers in her eulogy, and making obeisance with folded hands (71)

Then the lady goddess, compassionate and gracious said the following words to Maheśvara Rudra, smilingly (72)

Thou art the creator of the world, its controller and protector It behoves thee to be compassionate to Dakṣa and the gods (73)

ततः प्रहस्य भगवान् कपर्दी नीललोहितः ।
उवाच प्रणतान् देवान् प्राचेतसमथो हरः ॥७४
गच्छध्वं देवताः सर्वाः प्रसन्नो भवतामहम् ।
संपूज्यः सर्वयज्ञेषु न निन्द्योऽहं विशेषतः ॥७५
त्वं चापि शृणु मे दक्ष वचनं सर्वरक्षणम् ।
त्यक्त्वा लोकैषणामेता मद्भक्तो भव यत्नतः ॥७६
भविष्यसि गणेशानः कल्पान्तेऽनुग्रहान्मम ।
तावत् तिष्ठ ममादेशात् स्वाधिकारेषु निर्वृतः ॥७७
एवमुक्त्वा स भगवान् सपत्नीकः सहानुगः ।
अदर्शनमनुप्राप्तो दक्षस्यामिततेजसः ॥७८
अन्तर्हिते महादेवे शंकरे पद्मसंभवः ।
व्याजहार स्वयं दक्षमशेषजगतो हितम् ॥७९

ब्रह्मोवाच ।
किं तवापगतो मोहः प्रसन्ने वृषभध्वजे ।
यदादिष्टं स्वयं देवः पालयैतदतन्द्रितः ॥८०
सर्वेषामेव भूतानां हृद्येष वसतीश्वरः ।
पश्यन्त्येनं ब्रह्मभूता विद्वांसो वेदवादिनः ॥८१
स आत्मा सर्वभूतानां स बीजं परमा गतिः ।
स्तूयते वैदिकैर्मन्त्रैर्देवदेवो महेश्वरः ॥८२
तमर्चयति यो रुद्रं स्वात्मन्येकं सनातनम् ।
चेतसा भावयुक्तेन स याति परमं पदम् ॥८३
तस्मादनादिमध्यान्तं विज्ञाय परमेश्वरम् ।
कर्मणा मनसा वाचा समाराधय यत्नतः ॥८४
यत्नात् परिहरेशस्य निन्दामात्मविनाशनीम् ।
भवन्ति सर्वदोषाय निन्दकस्य क्रिया यतः ॥८५

Then the lord Hara, Nīlalohita, wearer of matted hair, smilingly said to the gods and Prācetasa (Dakṣa) (74)

Go to, you all deities, I am pleased with you. I am adorable in all sacrifices and not condemnable in any respect. (75)

Thou too, O Dakṣa, hear my words which protect everything. Abandoning this sort of mundane desires, do thou strive to be devoted to me. (76)

By my grace, thou shalt be the chief of the Gaṇas at the end of this Age (Kalpa). Till then do you dwell here by my word contented with your duty. (77)

Saying thus, the lord, together with his spouse and attendants, passed out of the sight of Dakṣa of immeasurable power. (78)

Śaṃkara, the great god, having disappeared, the lotus-born god (Brahmā) himself spoke to Dakṣa (the following) words conducive of welfare to the entire world. (79)

Brahmā said: Has thy delusion been dispelled as the bull-signed god Śambhu has been propitiated? Do thou observe assiduously what the lord himself has enjoined. (80)

This lord dwells in the heart of all the creatures, whom only the learned scholars of the Veda, absorbed into the Supreme spirit, can perceive. (81)

He is the soul of all beings, the Primeval seed, the highest goal, He Maheśvara, the sovereign of the deities, is praised by Vedic hymns. (82)

He who worships Him, the eternal one, with his soul and heart full of devotion, attains the highest goal. (83)

Therefore knowing the supreme master as having neither beginning nor middle nor end, propitiate him with deed, mind and speech carefully. (84)

Do thou scrupulously avoid the self-destroying censure of Īśa, since all the

यस्तवेष महायोगी रक्षको विष्णुरव्ययः ।
स देवदेवो भगवान् महादेवो न संशयः ॥८६
मन्यन्ते ये जगद्योनिं विभिन्नं विष्णुमीश्वरात् ।
मोहादवेदनिष्ठत्वात् ते यान्ति नरकं नराः ॥८७
वेदानुवर्तिनो रुद्रं देवं नारायणं तथा ।
एकीभावेन पश्यन्ति मुक्तिभाजो भवन्ति ते ॥८८
यो विष्णुः स स्वयं रुद्रो यो रुद्रः स जनार्दनः ।
इति मत्वा यजेद् देवं स याति परमां गतिम् ॥८९
सृजत्येतज्जगत् सर्वं विष्णुस्तत् पश्यतीश्वरः ।
इत्थं जगत् सर्वमिदं रुद्रनारायणोद्भवम् ॥९०
तस्मात् त्यक्त्वा हरेर्निन्दां विष्णावपि समाहितः ।
समाश्रयेन्महादेवं शरण्यं ब्रह्मवादिनाम् ॥९१
उपश्रुत्याथ वचनं विरिञ्चस्य प्रजापतिः ।
जगाम शरणं देवं गोपतिं कृत्तिवाससम् ॥९२
येऽन्ये शापाग्निनिर्दग्धा दधीचस्य महर्षयः ।
द्विषन्तो मोहिता देवं सम्बभूवुः कलिष्वथ ॥९३
त्यक्त्वा तपोबलं कृत्स्नं विप्राणां कुलसंभवाः ।
पूर्वसंस्कारमाहात्म्याद् ब्रह्मणो वचनादिह ॥९४
मुक्तशापास्ततः सर्वे कल्पान्ते रौरवादिषु ।
निपात्यमानाः कालेन सम्प्राप्यादित्यवर्चसम् ।
ब्रह्माणं जगतामीशमनुज्ञाताः स्वयम्भुवा ॥९५

deeds of the censurer (of Siva) become wholly faulty (85)

This great meditator, the imperishable Visnu who is thy protector is none but the lord of the gods, Mahadeva there is no doubt about it (86)

Those men who consider Visnu the origin of the Universe, as separate from the lord Śamkara due to delusion and inability to adhere the Vedas, do go to hell (87)

Adherents of the Vedas do perceive the lord Rudra and Narayana as identical, and they grow fit for the final beatitude (88)

He who is Visnu is Rudra himself, he who is Rudra is Narayana he who worships the god comprehending Him in this way attains the highest goal (89)

Visnu creates the entire world and the lord (Śamkara) protects it, thus is this entire world produced from Rudra and Nārāyana (90)

Therefore, shunning the censure of Hari and being devoted to Visnu also, do thou seek shelter with Mahadeva the resort of the exponents of the Vedas (91)

Listening to the words of Brahma the progenitor (Daksa) sought shelter with the lord (Śamkara) the tiger skin clad sovereign of the earth (92)

And those of the great sages who, under a delusion, were opposed to the lord and were consequently burnt down by the fire of Dadhica's curse would all be bereft of all their power accrued from penance in the Kali age and be born in the families of Brahmanas only by virtue of their attainments in their previous existence according to the ordainment of Brahma (93 94)

They would in this way fall into the Raurava and other hells till the end of the Kalpa (age) when freed from their sins they would acquire splendour like that of the sun and on the advice of the self born Brahmā would Propitiate through penance, the lord of the worlds

समाराध्य तपोयोगादीशानं त्रिदशाधिपम्।
भविष्यन्ति यथा पूर्वं शंकरस्य प्रसादतः ॥९६
एतद् वः कथितं सर्वं दक्षयज्ञनिषूदनम्।
शृणुध्वं दक्षपुत्रीणां सर्वासां चैव संततिम् ॥९७

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे चतुर्दशोऽध्याय ॥१४॥

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सूत उवाच।
प्रजाः सृजेति व्यादिष्टः पूर्वं दक्षः स्वयंभुवा।
ससर्ज देवान् गन्धर्वान् ऋषींश्चैवासुरोरगान् ॥१
यदास्य सृजमानस्य न व्यवर्द्धन्त ताः प्रजाः।
तदा ससर्ज भूतानि मैथुनेनैव धर्मतः ॥२
असिक्न्यां जनयामास वीरणस्य प्रजापतेः।
सुतायां धर्मयुक्तायां पुत्राणां तु सहस्रकम् ॥३
तेषु पुत्रेषु नष्टेषु मायया नारदस्य सः।
षष्टिं दक्षोऽसृजत् कन्या वैरण्या वै प्रजापतिः ॥४
ददौ स दश धर्माय कश्यपाय त्रयोदश।
विंशत् सप्त च सोमाय चतस्रोऽरिष्टनेमिने ॥५
द्वे चैव बहुपुत्राय द्वे कृशाश्वाय धीमते।
द्वे चैवाङ्गिरसे तद्वत् तासां वक्ष्येऽथ विस्तरम् ॥६
अरुन्धती वसुर्जामी लम्बा भानुर्मरुत्वती।
संकल्पा च मुहूर्ता च साध्या विश्वा च भामिनी ॥७

Iśāna, the sovereign of gods, and thereby would regain their previous position by the grace of Śaṁkara (95,96)

Thus has been narrated to you, the destruction of the sacrifice of Dakṣa in its entirety. *Now listen to the progeny* (being narrated) of all the daughters of Dakṣa (97)

Thus ends the Fourteenth chapter in the first part of the Kūrma Purāṇa *Saṁhitā, consisting of six thousand verses*—14.

15

Sūta said Being instructed by the self-born Brahmā to create progeny, Dakṣa created gods, Gandharvas, sages, demons and serpents (1)

But as these beings created by him did not multiply, he then created other beings *through rightful sexual intercourse* (2)

In Asiknī, the virtuous daughter of the progenitor Vīraṇa, he reproduced a thousand sons. (3)

These sons having perished by the trickery of Nārada, the progenitor Dakṣa reproduced sixty daughters in the daughter of Vīraṇa (4)

Of these, he gave ten to Dharma, *thirteen to Kaśyapa, twenty-seven to the* Moon, four to Ariṣṭanemi, two to Bahuputra, *two to the intelligent Kṛśāśva,* and similarly two to Aṅgirā. I shall presently narrate about them in detail. (5, 6)

Arundhatī, Vasu, Jāmī, Lambā, Bhānu, Marutvatī, Saṁkalpā, Muhūrtā,

धर्मपत्न्यो दश त्वेतास्तासां पुत्रान् निबोधत ।
विश्वाया विश्वेदेवास्तु साध्या साध्यानजीजनत् ॥८
मरुत्वन्तो मरुत्वत्यां वसवोऽष्टौ वसोः सुताः ।
भानोस्तु भानवश्चैव मुहूर्ता वै मुहूर्तजाः ॥९
लम्बायाश्चाथ घोषो वै नागवीथी तु जामिजा ।
पृथिवीविषयं सर्वमरुन्धत्यामजायत ।
संकल्पायास्तु संकल्पो धर्मपुत्रा दश स्मृताः ॥१०
आपो ध्रुवश्च सोमश्च धरश्चैवानिलोऽनलः ।
प्रत्यूषश्च प्रभासश्च वसवोऽष्टौ प्रकीर्तिताः ॥११
आपस्य पुत्रो वैतण्डचः श्रमः श्रान्तो धुनिस्तथा ।
ध्रुवस्य पुत्रो भगवान् कालो लोकप्रकालनः ॥१२
सोमस्य भगवान् वर्चा धरस्य द्रविणः सुतः ।
पुरोजवोऽनिलस्य स्यादविज्ञातगतिस्तथा ॥१३
कुमारो ह्यनलस्यासीत् सेनापतिरिति स्मृतः ।
देवलो भगवान् योगी प्रत्यूषस्याभवत् सुतः ।
विश्वकर्मा प्रभासस्य शिल्पकर्ता प्रजापतिः ॥१४
अदितिर्दितिर्दनुस्तद्वदरिष्टा सुरसा तथा ।
सुरभिर्विनता चैव ताम्रा क्रोधवशा इरा ।
कद्रुर्मुनिश्च धर्मज्ञा तत्पुत्रान् वै निबोधत ॥१५
अंशो धाता भगस्त्वष्टा मित्रोऽथ वरुणोऽर्यमा ।
विवस्वान् सविता पूषा ह्यंशुमान् विष्णुरेव च ॥१६
तुषिता नाम ते पूर्वं चाक्षुषस्यान्तरे मनोः ।
वैवस्वतेऽन्तरे प्रोक्ता आदित्याश्चादितेः सुताः ॥१७
दितिः पुत्रद्वयं लेभे कश्यपाद् बलसंयुतम् ।
हिरण्यकशिपुं ज्येष्ठं हिरण्याक्षं तथापरम् ॥१८

Sādhyā, Viśvā, these ten ladies were the wives of Dharma, now listen to the names of their sons The Visvadevas were born of Visvā, Sādhyā gave birth to the Sadhyas, the Marutvāns took birth in Marutvatı, and the eight Vasus were the sons of Vasu From Bhanu were born the Bhānus, from Muhūrtā the Muhūrtajas (7-9)

Of Lambā was born Ghosa, while Nāgavithi was born of Jāmi, all the objects of the earth were born of Arundhatı, and Samkalpa was born of Samkalpā—these ten are known as the sons of Dharma (10)

Āpa, Dhruva, Soma, Dhara, Anila, Anala, Pratyūsa and Prabhāsa, are known as the eight Vasus (11)

Āpa's sons were Vaitandya, Śrama, Srānta, and Dhuni Dhruva's son was lord Kala, the destroyer of the world. Soma's son was lord Varcas while Dhara's son was Dravina Purojava as well as Avijñātagati were the sons of Anila Anala's son was Kumāra known as Senāpati Devala, the lord meditator was the son of Pratyūsa, and Viśvakarmā, the artisanprogenitor was the son of Prabhāsa. (12-14)

Aditi, Diti, Danu, Aristā Surasā, Surabhi, Vinatā, Tāmrā Krodhavaśā, Irā, Kadru and Muni (these virtuous daughters of Daksa, were given to Kaśyapa) listen to the names of their sons (15)

Amśa, Dhātā, Bhaga, Tvastā, Mitra, Varuna, Aryamā, Vivasvān, Savitā, Pūsā, Amśumān and Visnu, were known as Tusita deities during the reign of Cāksusa Manu At the advent of the period of Vaivasvata Manu they were sons of Aditi and thus known as Ādityas (16, 17)

Diti got of Kaśyapa a couple of sons proud of their might the eldest being Hiranyakaśipu, and Hiranyāksa his younger (18)

हिरण्यकशिपुर्दैत्यो महाबलपराक्रमः ।
आराध्य तपसा देवं ब्रह्माणं परमेष्ठिनम् ।
दृष्ट्वा लेभे वरान् दिव्यान् स्तुत्वाऽसौ विविधैः स्तवैः ॥१९
अथ तस्य बलाद् देवाः सर्व एव सुरर्षयः ।
बाधितास्ताडिता जग्मुर्देवदेवं पितामहम् ॥२०
शरण्यं शरणं देवं शंभुं सर्वजगन्मयम् ।
ब्रह्माणं लोककर्त्तारं त्रातारं पुरुषं परम् ।
कूटस्थं जगतामेकं पुराणं पुरुषोत्तमम् ॥२१
स याचितो देववरैर्मुनिभिश्च मुनीश्वराः ।
सर्वदेवहितार्थाय जगाम कमलासनः ॥२२
संस्तूयमानः प्रणतैर्मुनीन्द्रैरमरैरपि ।
क्षीरोदस्योत्तरं कूलं यत्रास्ते हरिरीश्वरः ॥२३
दृष्ट्वा देवं जगद्योनिं विष्णुं विश्वगुरुं शिवम् ।
ववन्दे चरणौ मूर्ध्ना कृताञ्जलिरभाषत ॥२४

ब्रह्मोवाच ।

त्वं गतिः सर्वभूतानामनन्तोऽस्यखिलात्मकः ।
व्यापी सर्वामरवपुर्महायोगी सनातनः ॥२५
त्वमात्मा सर्वभूतानां प्रधानं प्रकृतिः परा ।
वैराग्यैश्वर्यनिरतो रागातीतो निरञ्जनः ॥२६
त्वं कर्ता चैव भर्ता च निहन्ता सुरविद्विषाम् ।
त्रातुमर्हस्यनन्तेश त्राता हि परमेश्वरः ॥२७
इत्थं स विष्णुर्भगवान् ब्रह्मणा सम्प्रबोधितः ।
प्रोवाचोन्निद्रपद्माक्षः पीतवासाऽसुरद्विषः ॥२८
किमर्थं सुमहावीर्याः सप्रजापतिकाः सुराः ।
इमं देशमनुप्राप्ताः किं वा कार्यं करोमि वः ॥२९

By propitiating the lord Brahmā Paramesthin, and eulogising him with various prayers, the demon Hiranyakaśipu, possessed of great strength and prowess, saw the Lord and received divine boons (19)

Then, oppressed and beaten up by the army (of Hiranyakasipu) all the gods along with the great sages approached the Grandsire god of the deities, Śambhu, the shelter and refuge, pervading the universe, Brahman, the creator of the world, and eternal highest Purusa (20, 21)

O excellent sages, begged by the senior deities and the hermits, and earnestly prayed by the bowing sages and gods the lotus seated Brahma proceeded for the welfare of all the gods, to the northern shore of the sea of Ksiroda, where dwells the lord Hari. (22,23)

Beholding the lord Visnu, the origin of the Universe, preceptor of the world, the propitious, he bowed with his head down to His feet, and addressed Him with folded hands (24)

Brahmā said Thou art the shelter of all beings, the Infinite, the soul of the universe, the all-pervading, the embodiment of the entire divinity, the great meditator, the Eternal one. (25)

Thou art the soul of all creatures, the Pradhāna, the highest Prakrti, engrossed in renunciation as well as in wealth, beyond attachment, and spotless. (26)

Thou art the producer, the supplier of nurishments as well as the destroyer of enemies of the gods It behoves thee to save us, O thou infinite one, Īśa, thou art the saviour, O great lord. (27)

Thus aroused by Brahmā, the lord Visnu possessed of eyes resembling the bloomed lotus and wearer of yellow garments, spoke unto the gods, the enemies of the demons. (28)

What for, O mighty gods accompanied

देवा ऊचु ।

हिरण्यकशिपुर्नाम ब्रह्मणो वरदर्पित ।
बाधते भगवन् दैत्यो देवान् सर्वान् सहर्षिभि ॥३०
अवध्य सर्वभूताना त्वामृते पुरुषोत्तम ।
हन्तुमर्हसि सर्वेषा त्व त्राताऽसि जगन्मय ॥३१
श्रुत्वा तद्दैवतैरुक्त स विष्णुर्लोकभावन ।
वधाय दैत्यमुख्यस्य सोऽसृजत पुरुष स्वयम ॥३२
मेरुपर्वतवर्ष्माण घोररूप भयानकम् ।
शङ्खचक्रगदापाणि त प्राह गरुडध्वज ॥३३
हत्वा त दैत्यराज त्व हिरण्यकशिपु पुन ।
इम देश समागन्तु क्षिप्रमर्हसि पौरुषात ॥३४
निशम्य वैष्णव वाक्य प्रणम्य पुरुषोत्तमम् ।
महापुरुषमव्यक्त ययौ दैत्यमहापुरम् ॥३५
विमुञ्चन् भैरव नाद शङ्खचक्रगदाधर ।
आरुह्य गरुड देवो महामेरुरिवापर ॥३६
आकर्ण्य दैत्यप्रवरा महामेघरवोपमम् ।
समाचचक्षिरे नाद तदा दैत्यपतेर्भयात् ॥३७

असुरा ऊचु ।

कश्चिदागच्छति महान् पुरुषो देवचोदित ।
विमुञ्चन भैरव नाद त जानीमोऽमरादन ॥३८
तत सहासुरवरैर्हिरण्यकशिपु स्वयम ।
सनद्धै सायुधै पुत्रै प्रह्लादाद्यैस्तदा ययौ ॥३९
दृष्ट्वा त गरुडासीन सूर्यकोटिसमप्रभम् ।
पुरुष पर्वताकार नारायणमिवापरम् ॥४०

by Brahmā, have you come to this place what deed should I do for you (29)

The gods said O lord a demon named Hiranyakaśipu grown arrogant through the boon of Brahma has been oppressing all the deities as well as the great sages (30)

He is (by the boon of Brahma) un slayable by all the beings, except by thee, O most excellent Purusa therefore it behoves thee O thou pervader of the universe, to slay him thou art indeed the saviour of all (31)

Hearing the words of the divinities Visnu the protector of the world, pro duced a Male person for killing the chief of the demons (32)

(Who was) as huge as the Meru moun tain, of terrific appearance, dreadful holding the conch discus and club in his hands, and to him spoke the Garuḍa-signed Visnu (33)

Do thou quickly return to this place after killing that demon king Hiranya kaśipu by your might (34)

Hearing these words of Visnu he bowed to Purusottama, the unmanifest great Purusa and proceeded to the great city of the demon (35)

Emitting a frightful sound, the Lord wielder of the conch, discus and club, went along riding on Garuḍa and appearing like another great Meru mountain (36)

Hearing that sound resembling that of the thick clouds the great demons out of fear gave account of the sound to the chief of the demons (37)

The demons said A mighty one sent by the gods is approaching emitting frightful sounds, Let we know him O crusher of the gods (38)

Then Hiranyakaśipu himself together with the principal demons and his sons beginning with Prahrāda, all armed and arrayed, appeared there (39)

Beholding that Male person riding on Garuḍa, *resplendent as ten million suns* together, like a mountain in bulk as

दुद्रुवुः केचिदन्योन्यमूचुः संभ्रान्तलोचनाः ।
अयं स देवो देवानां गोप्ता नारायणो रिपुः ॥४१
अस्माकमव्ययो नूनं तत्सुतो वा समागतः ।
इत्युक्त्वा शस्त्रवर्षाणि ससृजुः पुरुषाय ते ।
तानि चाशेषतो देवो नाशयामास लीलया ॥४२
तदा हिरण्यकशिपोश्चत्वारः प्रथितौजसः ।
पुत्रा नारायणोद्भूतं युयुधुर्मेघनिःस्वनाः ।
प्रह्लादश्चाप्यनुह्लादः संह्लादो ह्लाद एव च ॥४३
प्रह्लादः प्राहिणोद् ब्राह्ममनुह्लादोऽथ वैष्णवम् ।
संह्लादश्चापि कौमारमाग्नेयं ह्लाद एव च ॥४४
तानि तं पुरुषं प्राप्य चत्वार्यस्त्राणि वैष्णवम् ।
न शेकुर्बाधितुं विष्णुं वासुदेवं यथा तथा ॥४५
अथासौ चतुरः पुत्रान् महाबाहुर्महाबलः ।
प्रगृह्य पादेषु करैः सचिक्षेप ननाद च ॥४६
विमुक्तेष्वथ पुत्रेषु हिरण्यकशिपुः स्वयम् ।
पादेन ताडयामास वेगेनोरसि तं बली ॥४७
स तेन पीडितोऽत्यर्थं गरुडेन तथाऽऽशुगः ।
अदृश्यः प्रययौ तूर्णं यत्र नारायणः प्रभुः ।
गत्वा विज्ञापयामास प्रवृत्तमखिलं तथा ॥४८
सचिन्त्य मनसा देवः सर्वज्ञानमयोऽमलः ।
नरस्यार्धतनुं कृत्वा सिंहस्यार्धतनुं तथा ॥४९
नृसिंहवपुरव्यक्तो हिरण्यकशिपोः पुरे ।
आविर्बभूव सहसा मोहयन् दैत्यपुङ्गवान् ॥५०
दंष्ट्राकरालो योगात्मा युगान्तदहनोपमः ।
समारुह्यात्मनः शक्तिं सर्वसंहारकारिकाम् ।
भाति नारायणोऽनन्तो यथा मध्यंदिने रविः ॥५१

though a second Nārāyana, some took to their heels; while others with eyes struck with awe spoke to one another "This is indeed that god Narāyana saviour of the Gods, our enemy the undecaying one, or his son who has come" Saying this, they showered weapons at him, but the lord destroyed them at ease (40-42)

Then the four sons of Hiranyakaśipu, famed for their might and possessed of *thunderous voice, fought with the Male,* born of Nārāyana (They were) Prahrāda, Anuhrāda Samhrāda, and Hrāda (43)

Prahrāda hurled the Brāhma missile while Anuhrāda threw the Vaisnava one, Samhrāda also threw the Kaumāra one and Hrāda the Agneya missile (44)

Reaching that Purusa born of Visnu the four missiles were unable to move him, who remained as steady as Visnu, Vāsudeva (45)

Then the long-armed mighty one grabbed the four sons by their legs and with a frightful cry hurled them afar (46)

Seeing his sons thus cast away, the powerful Hiranyakaśipu himself struck him mightily on his chest with his leg (47)

Being exceedingly hurt by him, the being together with Garuda invisibly repaired *speedily to that spot* where lord Nārāyana was stationed and narrated to him all the incidents (48)

There after the omniscient stainless lord contemplated mentally, and assuming the form of half-man and half-lion the Unmanifest Lord suddenly appeared there *in the city of Hiranyakaśipu* casting all illusion over the demons (49, 50)

There the supreme meditator, the *Infinite Nārayan shone* resplendent as the sun in the noon time, mastering his own all-destroying might, terrible with his teeth *and He seemed like the fire* at the time of Pralaya. (51)

दृष्ट्वा नृसिंहवपुषं प्रह्लादं ज्येष्ठपुत्रकम्।
वधाय प्रेरयामास नरसिंहस्य सोऽसुरः ॥५२
इमं नृसिंहवपुषं पूर्वस्माद् बहुशक्तिकम्।
सहैव त्वनुजैः सर्वैर्नाशयाशु मयेरितः ॥५३
तत्संनियोगादसुरः प्रह्लादो विष्णुमव्ययम्।
युयुधे सर्वयत्नेन नरसिंहेन निर्जितः ॥५४
ततः संचोदितो दैत्यो हिरण्याक्षस्तदानुजः।
ध्यात्वा पशुपतेरस्त्रं ससर्ज च ननाद च ॥५५
तस्य देवादिदेवस्य विष्णोरमिततेजसः।
न हानिमकरोदस्त्रं यथा देवस्य शूलिनः ॥५६
दृष्ट्वा पराहतं त्वस्त्रं प्रह्लादो भाग्यगौरवात्।
मेने सर्वात्मकं देवं वासुदेवं सनातनम् ॥५७
संत्यज्य सर्वशस्त्राणि सत्त्वयुक्तेन चेतसा।
ननाम शिरसा देवं योगिनां हृदयेशयम् ॥५८
स्तुत्वा नारायणं स्तोत्रैः ऋग्यजुःसामसंभवैः।
निवार्य पितरं भ्रातॄन् हिरण्याक्षं तदाऽब्रवीत् ॥५९
अयं नारायणोऽनन्तः शाश्वतो भगवानजः।
पुराणपुरुषो देवो महायोगी जगन्मयः ॥६०
अयं धाता विधाता च स्वयंज्योतिर्निरञ्जनः।
प्रधानपुरुषस्तत्त्वं मूलप्रकृतिरव्ययः ॥६१
ईश्वरः सर्वभूतानामन्तर्यामी गुणातिगः।
गच्छध्वमेनं शरणं विष्णुमव्यक्तमव्ययम् ॥६२
एवमुक्ते सुदुर्बुद्धिर्हिरण्यकशिपुः स्वयम्।
प्रोवाच पुत्रमत्यर्थं मोहितो विष्णुमायया ॥६३

Seeing a half man and half lion being the demon (Hiranyakaśipu) despatched his eldest son Prahrada to kill it (saying) this half man and half lion being is greater in strength than the former one so dispatched by me together with all thy younger brothers kill him immediately (52, 53)

At his direction the demon Prahrāda fought with all might against the undecaying Visnu but was vanquished by the man lion (54)

Thereafter urged by Hiranyakaśipu his younger brother demon Hiranyāksa directed his mind to the contemplation of the Paśupata missile and with a loud cry discharged it (55)

The missile however, did not cause any injury to the sovereign of gods Viṣnu of unlimited strength just as it cannot do to the trident bearing lord (Śamkara) (56)

Seeing that the missile was infructuous due to the excellence of his luck Prahrāda knew the lord to be the all souled eternal Nārāyana (57)

Casting away all the weapons with mind full of the quality of goodness, he bowed down to the god the beloved lord of the meditators (58)

Adoring Narayana with prayers originated from the Rk Yajus and Sāman (Vedas) he forbade his father and brothers and said to Hiranyaksa (59)

This be that Infinite Narāyana, the Eternal lord the unborn one the Most ancient Purusa the great Meditator soul of the universe (60)

He is the Creator the Procreator the self illumined, the stainless the principal Puruṣa the elementary matter the undecaying Prakṛti (61)

He is the master of all beings the regulator of all s internal feelings, beyond the qualities Do thou seek shelter unto him the Unmanifest, Imperishable, Visnu (62)

Being spoken thus the stupid Hiranyakaśipu himself, deeply under the spell of Viṣnu's illusion spoke thus to his son (63)

अयं सर्वात्मना वध्यो नृसिंहोऽल्पपराक्रमः ।
समागतोऽस्मद्भवनमिदानीं कालचोदितः ॥६४
विहस्य पितरं पुत्रो वचः प्राह महामतिः ।
मा निन्दस्वैनमीशानं भूतानामेकमव्ययम् ॥६५
कथं देवो महादेवः शाश्वतः कालवर्जितः ।
कालेन हन्यते विष्णुः कालात्मा कालरूपधृक् ॥६६
ततः सुवर्णकशिपुर्दुरात्मा विधिचोदितः ।
निवारितोऽपि पुत्रेण युयोध हरिमव्ययम् ॥६७
संरक्तनयनोऽनन्तो हिरण्यनयनाग्रजम् ।
नखैर्विदारयामास प्रह्लादस्यैव पश्यतः ॥६८
हते हिरण्यकशिपौ हिरण्याक्षो महाबलः ।
विसृज्य पुत्रं प्रह्लादं दुद्रुवे भयविह्वलः ॥६९
अनुह्लादादयः पुत्रा अन्ये च शतशोऽसुराः ।
नृसिंहदेहसंभूतैः सिंहैर्नीता यमालयम् ॥७०
ततः संहृत्य तद्रूपं हरिर्नारायणः प्रभुः ।
स्वमेव परमं रूपं ययौ नारायणाह्वयम् ॥७१
गते नारायणे दैत्य. प्रह्लादोऽसुरसत्तमः ।
अभिषेकेण युक्तेन हिरण्याक्षमयोजयत् ॥७२
स बाधयामास सुरान् रणे जित्वा मुनीनपि ।
लब्ध्वाऽन्धकं महापुत्र तपसाराध्य शंकरम् ॥७३
देवाञ्जित्वा सदेवेन्द्रान् बध्वा च धरणीमिमाम्।
नीत्वा रसातलं चक्रे वन्दीमिन्दीवरप्रभाम् ॥७४
ततः सब्रह्मका देवाः परिम्लानमुखश्रियः ।
गत्वा विज्ञापयामासुर्विष्णवे हरिमन्दिरम् ॥७५

This man lion, possessed of a little strength, now come to our house being urged by death has to be killed by all means (64)

The wise son then smilingly said to his father, "do not thou censure the sole sovereign of the beings the undecaying lord ? (65)

How can the lord Visnu, the great god, the Eternal one, immune from death, the *soul of death, the embodiment of* Kāla (death) be slain by Kāla (death) ? (66)

Though thus forbidden by his son, the evil-minded Hiranyakaśipu began to fight with the undecayable Hari, propelled *as* he was by Kāla (death) (67)

The Infinite Hari, with blood-shot eyes, tore the elder brother of Hiranyākṣa into pieces with his nails before the very eyes of Prahrāda (68)

Hiranyakaśipu being thus killed, the mightly Hiranyākṣa, nervous with fright, *fled* away leaving the child *Prahrāda* there. (69)

The other sons headed by Anuhrāda and thousands of demons were led to the valley of death *by the lion* produced from the body of the man-lion (70)

Thereafter, withdrawing that (fearful) form, the lord Hari, Nārāyana assumed his real form of Narāyaṇa (71)

Nārāyana having departed, the excellent demon Prahrāda established Hiranyākṣa (on the throne) through befitting consecration (72)

He again began to oppress the gods after vanquishing them in war, as also the ascetics, by begetting Andhaka as his son by propitiating Śaṁkara (73)

By vanquishing the deities together with Indra, and binding up this earth he carried it to the nether region and thus captivated the earth resembling the lotus (74)

Then the gods together with Brahmā with faces bereft of radiance, wended their way to the abode of Hari and related everything to Visnu. (75)

स चिन्तयित्वा विश्वात्मा तद्वधोपायमव्ययः ।
सर्वदेवमयं शुभ्रं वाराहं वपुरादधे ॥७६
गत्वा हिरण्यनयनं हत्वा स पुरुषोत्तमः ।
दंष्ट्रयोद्धारयामास कल्पादौ धरणीमिमाम् ॥७७
त्यक्त्वा वराहसंस्थानं संस्थाप्य च सुरद्विजान् ।
स्वामेव प्रकृतिं दिव्यां ययौ विष्णुः परं पदम् ॥७८
तस्मिन् हतेऽमररिपौ प्रह्लादो विष्णुतत्परः ।
अपालयत् स्वकं राज्यं भावं त्यक्त्वा तदाऽऽसुरम् ॥७९
इयाज विधिवद् देवान् विष्णोराराधने रतः ।
निःसपत्नं तदा राज्यं तस्यासीद् विष्णुवैभवात् ॥८०
ततः कदाचिदसुरो ब्राह्मणं गृहमागतम् ।
तापसं नार्चयामास देवानां चैव मायया ॥८१
स तेन तापसोऽत्यर्थं मोहितेनावमानितः ।
शशापासुरराजानं क्रोधसंरक्तलोचनः ॥८२
यत्तद्बलं समाश्रित्य ब्राह्मणानवमन्यसे ।
सा भक्तिर्वैष्णवी दिव्या विनाशं ते गमिष्यति ॥८३
इत्युक्त्वा प्रययौ तूर्णं प्रह्लादस्य गृहाद् द्विजः ।
मुमोह राज्यससक्तः सोऽपि शापबलात् ततः ॥८४
बाधयामास विप्रेन्द्रान् न विवेद जनार्दनम् ।
पितुर्वधमनुस्मृत्य क्रोधं चक्रे हरिं प्रति ॥८५
तयोः समभवद् युद्धं सुघोरं रोमहर्षणम् ।
नारायणस्य देवस्य प्रह्लादस्यामरद्विषः ॥८६

The imperishable universe-souled Nārāyana then pondered over the means of killing him, and assumed the figure of a white boar having the entire divinity within (76)

Visnu, the exalted Purusa, then started for Hiranyāksa and after killing him, lifted up this earth with his tooth at the commencement of the Kalpa (age) (77)

Giving up thereafter his boar-form and fixing the demons in their real position, Visnu again repaired to his highest seat his own exalted position (78)

(Hiranyāksa) the enemy of the gods having been slain, Prahrāda, devoted to Visnu protected his kingdom by giving up the demonical attitude (79)

Engaged in the worship of Visnu, he performed various sacrifices relating to the gods in accordance with the prescribed rites, and by the grace of Visnu, his reign was free from any rival (80)

Once thereafter, the demon (Prahrāda) deluded by the trickery of the gods as he was, did not pay homage to an ascetic Brāhmana arrived at his residence (81)

Thus exceedingly insulted by the deluded (King), he, with eyes reddened with rage, (thus) cursed the demon Chief (82)

The divine power derived from Visnu, by virtue of which thou slightest the Brāhmanas, shall perish (83)

Saying this, the twice-born one quickly left the palace of Prahrāda, he also, due to curse attached to the pleasures of the kingdom, remained infatuated (with power) (84)

He oppressed the celebrated Brāhmanas, could not comprehend (the glory of) Nārayana, and remembering the killing of his father, he cherished anger against Hari (85)

Then there ensued a terrible thrilling combat between two, the lord Nārāyana and Prahrāda, the enemy of the gods (86)

कृत्वा तु सुमहद् युद्ध विष्णुना तेन निर्जित ।
पूर्वसंस्कारमाहात्म्यात् परस्मिन् पुरुषे हरौ ।
सजात तस्य विज्ञान शरण्य शरण ययौ ॥८७
तत प्रभृति दैत्येन्द्रो ह्यनन्या भक्तिमुद्वहन् ।
नारायणे महायोगमवाप पुरुषोत्तमे ॥८८
हिरण्यकशिपो पुत्रे योगसंसक्तचेतसि ।
अवाप तन्महद् राज्यमन्धकोऽसुरपुगव ॥८९
हिरण्यनेत्रतनय शम्भोर्देहसमुद्भव ।
मन्दरस्थामुमा देवीं चकमे पर्वतात्मजाम् ॥९०
पुरा दारुवने पुण्ये मुनयो गृहमेधिन ।
ईश्वराराधनार्थाय तपश्चेरु सहस्रश ॥९१
तत कदाचिन्महतो कालयोगेन दुस्तरा ।
अनावृष्टिरतीवोग्रा ह्यासीद भूतविनाशिनी ॥९२
समेत्य सर्वे मुनयो गौतम तपसा निधिम् ।
अयाचन्त क्षुधाविष्टा आहार प्राणधारणम् ॥९३
स तेभ्य प्रददावन्न मृष्ट बहुतर बुध ।
सर्वे बुभुजिरे विप्रा निर्विशङ्केन चेतसा ॥९४
गते तु द्वादशे वर्षे कल्पान्त इव शकरो ।
बभूव वृष्टिर्महती यथापूर्वमभूज्जगत् ॥९५
तत सर्वे मुनिवरा समामन्त्र्य परस्परम् ।
महर्षि गौतम प्रोचुर्गच्छाम इति वेगत ॥९६
निवारयामास च तान् कचित काल यथासुखम ।
उषित्वा मद्गृहेऽत्रश्य गच्छध्वमिति पण्डिता ॥९७

After fighting vigorously Prahrada was vanquished by Hari, and by virtue *of his previous merits the knowledge of* the Supreme Purusa, Hari dawned on him, and he sought shelter unto Hari, the protector (87)

Thence onwards, the chief of the demons with single devotion to Narayana attained *communion* with *Purusottama* (Visnu) (88)

The son of Hiranyakasipu being entirely devoted to meditation the pre eminent demon Andhaka got that great kingdom (89)

(Andhaka), the son of Hiranyaksa, produced *out of the body of* Śambhu, desired for the mountain born goddess Umā who dwelt on the Mandara (hill) (90)

In the past, thousands of householder ascetics practised penance in *the sacred* pine forest for propitiating the lord (91)

In course of time a very severe drought, destroyer of all creatures occurred there (92)

Assembling *together, all* the ascetics afflicted with hunger begged of Gautama, the receptacle of asceticism, for food for their survival (93)

The wise one gave sweet food in pro fuse quantity and all the Brahmanas enjoyed it free of anxiety (94)

Twelve long years as though the end of an age having passed, rains again poured down heavily bringing weal (to *the land), and the world again recovered* its former self (95)

Then all the excellent ascetics con *sulted among themselves and approaching* the great sage Gautama said may we now depart from your habitation quickly (96)

Gautama forbade them saying, O wise ones do stay at my residence at your *pleasure for some time more* and thereafter return (97)

ततो मायामयीं सृष्ट्वा कृशा गां सर्व एव ते ।
समीपं प्रापयामासुर्गौतमस्य महात्मनः ॥९८
सोऽनुवीक्ष्य कृपाविष्टस्तस्या. संरक्षणोत्सुकः ।
गोष्ठे ता बन्धयामास स्पृष्टमाना ममार सा ॥९९
स शोकेनाभिसंतप्तः कार्याकार्यं महामुनिः ।
न पश्यति स्म सहसा तादृश मुनयोऽब्रुवन् ॥१००
गोवध्येयं द्विजश्रेष्ठ यावत् तव शरीरगा ।
तावत् तेऽन्नं न भोक्तव्यं गच्छामो वयमेव हि ॥१०१
तेन ते मुदिताः सन्तो देवदारुवनं शुभम् ।
जग्मुः पापवशं नीतास्तपश्चर्तुं यथा पुरा ॥१०२
स तेषा मायया जाता गोवध्या गौतमो मुनिः ।
केनापि हेतुना ज्ञात्वा शशापातीवकोपनः ॥१०३

भविष्यन्ति त्रयीबाह्या महापातकिभिः समा. ।
बभूवुस्ते तथा शापाज्जायमानाः पुनः पुनः ॥१०४
सर्वे संप्राप्य देवेशं शंकरं विष्णुमव्ययम् ।
अस्तुवन् लौकिकैः स्तोत्रैरुच्छिष्टा इव सर्वगौ ॥१०५
देवदेवौ महादेवौ भक्तानामार्तिनाशनौ ।
कामवृत्त्या महायोगौ पापान्नस्त्रातुमर्हथः ॥१०६
तदा पार्श्वस्थितं विष्णुं संप्रेक्ष्य वृषभध्वजः ।
किमेतेषां भवेत् कार्यं प्राह पुण्यैषिणामिति ॥१०७
तत. स भगवान् विष्णुः शरण्यो भक्तवत्सल. ।
गोपतिं प्राह विप्रेन्द्रानालोक्य प्रणतान् हरिः ॥१०८
न वेदबाह्ये पुरुषे पुण्यलेशोऽपि शंकर ।
संगच्छते महादेव धर्मो वेदाद् विनिर्बभौ ॥१०९

Then producing an illusory slim cow, they led her near the high souled Gautma (98)

Beholding her, the sage was filled with compassion, and in order to protect her, he tied her in the cowpen but at the very touch she died (99)

Smitten intensely with grief, the exalted sage was suddenly in a fix about what was to be done and what not, the ascetics (appeared and) said to the sage who was in such a predicament (100)

As long as the sin of the killing this cow, O great sage, would be staining thy person, till then the food of thee is not to be taken hence we do depart (101)

Pleased with this act of their and being afflicted with sin the ascetics repaired to the sacred pine forest to practise penance as in the past (102)

Somhow coming to know of the dead cow being born of trickery of them, the sage Gautama inflicted a curse on the ascetics in violent rage (103)

Like the great sinners you shall all be excluded from the (study of the) Vedas, and shall have to be born and reborn many a time Due to curse they became so (104)

Cursed thus, they discarded ones approached Śaṁkara the lord of the gods and Viṣṇu the Immutable, and eulogised them with the customary prayers, saying you two are the lords of gods, great gods, omnipresent, dispellers of the affliction of the devout all powerful at will, be pleased to exonerate us from the sin (105 106)

Then glancing at Viṣṇu, seated by his side, the bull-signed god (Śaṁkara) said, 'what may be the duty of these who are seeking to acquire virtue (107)

Then the lord Viṣṇu the protector, beloved of the devout, Hari replied to the sovereign of the earth, (Śaṁkara) casting a glance at the best of the Brāhmaṇas who were bowing down (108)

Not an iota of virtue, O Śaṁkara, resides in the man who is excluded from

तथापि भक्तवात्सल्याद् रक्षितव्या महेश्वर ।
अस्माभिः सर्व एवेमे गन्तारो नरकानपि ॥११०
तस्माद् वै वेदबाह्यानां रक्षणार्थाय पापिनाम् ।
विमोहनाय शास्त्राणि करिष्यामो वृषध्वज ॥१११
एवं संबोधितो रुद्रो माधवेन मुरारिणा ।
चकार मोहशास्त्राणि केशवोऽपि शिवेरितः ॥११२
कापालं नाकुलं वामं भैरवं पूर्वपश्चिमम् ।
पञ्चरात्रं पाशुपतं तथान्यानि सहस्रशः ॥११३
सृष्ट्वा तानूचतुर्देवौ कुर्वाणाः शास्त्रचोदितम् ।
पतन्तो निरये घोरे बहून् कल्पान् पुनः पुनः ॥११४
जायन्तो मानुषे लोके क्षीणपापचयास्ततः ।
ईश्वराराधनबलाद् गच्छध्वं सुकृतां गतिम् ।
वर्तध्वं मत्प्रसादेन नान्यथा निष्कृतिर्हि वः ॥११५

एवमीश्वरविष्णुभ्यां चोदितास्ते महर्षयः ।
आदेशं प्रत्यपद्यन्त शिरसाऽसुरविद्विषोः ॥११६
चक्रुस्तेऽन्यानि शास्त्राणि तत्र तत्र रताः पुनः ।
शिष्यानध्यापयामासुर्दर्शयित्वा फलानि तु ॥११७
मोहयन्त इमं लोकमवतीर्य महीतले ।
चकार शंकरो भिक्षां हितार्थेषां द्विजैः सह ॥११८
कपालमालाभरणः प्रेतभस्मावगुण्ठितः ।
विमोहयँल्लोकमिमं जटामण्डलमण्डितः ॥११९
निक्षिप्य पार्वतीं देवीं विष्णावमिततेजसि ।
नियोज्याद्भवं रुद्रं भैरवं दुष्टनिग्रहे ॥१२०
दत्त्वा नारायणे देवीं नन्दिनं कुलनन्दिनम् ।
संस्थाप्य तत्र गणपान् देवानिन्द्रपुरोगमान् ॥१२१

the Vedas O Mahādeva, virtue originates from the Vedas (109)

Still, O Maheśvara, these ascetics bound for the hell are to be protected by us for our affection to the devout (110)

Therefore, for protecting these sinners excluded from the Vedas and deluding them, O bull-signed lord, *shall we produce scriptures* (111)

Thus addressed by Mādhava, the vanquisher of Mura, Rudra produced magical treatises as Keśava also did so, urged by Śiva (112)

These were Kāpāla, Nākula, Vāma, Bhairava Pūrvapaścima, Pañcarātra, Pāśupata, and thousands *of others* (113)

Producing these, they said by observing these injunctions as directed by these scriptures you who are excluded from the Vedas and consequently prone to fall again and again into the terrible hell during many ages (Kalpas) shall be born into the human world shorn of your mass of sins, and by the power of the adoration of God, shall attain the highest goal Do you therefore, abide by my gracious direction, since there is no requital otherwise (114,115)

Thus advised by the lord (Śiva) and Viṣṇu, the illustrious hermits obeyed the command of Śiva and Viṣṇu, the enemies of the demons (116)

Engaged in *the study of these scriptures again they evolved other scriptures,* and exhibiting the results of studying these, they imparted the knowledge to their disciples (117)

Descending on the earth and casting this world, under a spell Śaṁkara, together with *the Brāhmaṇas,* took to *alms-begging for their benefit* (118)

Adorned by a garland made of skulls and besmeared with ashes of the dead, decorated by a cluster of matted hair and conjuring this entire world, the lord Rudra consigned the goddess Pārvatī to the care of Viṣṇu of immeasurable power, and directing Bhairava to the chastisement of

प्रस्थितेऽथ महादेवे विष्णुर्विश्वतनुः स्वयम् ।
स्त्रीरूपधारी नियतं सेवते स्म महेश्वरीम् ॥१२२
ब्रह्मा हुताशनः शक्रो यमोऽन्ये सुरपुंगवाः ।
सिषेविरे महादेवीं स्त्रीवेशं शोभनं गताः ॥१२३
नन्दीश्वरश्च भगवान् शंभोरत्यन्तवल्लभः ।
द्वारदेशे गणाध्यक्षो यथापूर्वमतिष्ठत ॥१२४
एतस्मिन्नन्तरे दैत्यो ह्यन्धको नाम दुर्मतिः ।
आहर्तुकामो गिरिजामाजगामाथ मन्दरम् ॥१२५
संप्राप्तमन्धकं दृष्ट्वा शंकरः कालभैरवः ।
न्यषेधयदमेयात्मा कालरूपधरो हरः ॥१२६
तयोः समभवद् युद्धं सुघोरं रोमहर्षणम् ।
शूलेनोरसि तं दैत्यमाजघान वृषध्वजः ॥१२७

ततः सहस्रशो दैत्यः ससर्जान्धकसंज्ञितान् ।
नन्दिषेणादयो दैत्यैरन्धकैरभिनिर्जिताः ॥१२८
घण्टाकर्णो मेघनादश्चण्डेशश्चण्डतापनः ।
विनायको मेघवाहः सोमनन्दी च वैद्युतः ॥१२९
सर्वेऽन्धकं दैत्यवरं सम्प्राप्यातिबलान्विताः ।
युयुधुः शूलशक्त्यृष्टिगिरिकूटपरश्वधैः ॥१३०
भ्रामयित्वाऽथ हस्ताभ्यां गृहीतचरणद्वयाः ।
दैत्येन्द्रेणातिबलिना क्षिप्तास्ते शतयोजनम् ॥१३१
ततोऽन्धकनिसृष्टास्ते शतशोऽथ सहस्रशः ।
कालसूर्यप्रतीकाशा भैरवं त्वभिदुद्रुवुः ॥१३२
हा हेति शब्दः सुमहान् बभूवातिभयंकरः ।
युयोध भैरवो रुद्रः शूलमादाय भीषणम् ॥१३३

the miscreants and entrusting the son of the goddess (Pārvatī) the gladdener of the family to Nārāyaṇa and settling there the gaṇas (attendants) and the gods headed by Indra, he carried on begging on the earth (119-121)

Mahādeva having gone, the omni formed Viṣṇu himself assumed the form of a female and constantly attended on Maheśvarī (122)

Brahmā, Agni, Indra, Yama and other illustrious gods also attended on the great goddess by assuming graceful female figures. (123)

The lord Nandīśvara, the Chief of the gaṇas, extremely beloved of Śambhu, also guarded the door-front as in the past (124)

In the meanwhile, the evil-minded demon named Andhaka came to Mandara mountain with the intention of carrying away the hill-born goddess (125)

Seeing him advancing, Śaṁkara Kālabhairava, Hara in the form of Kāla, of immeasurable soul, forbode him (126)

Then there ensued a terrible and horripilating combat between the two, and the bull ensigned lord struck the demon by piercing a spear into his heart (127)

Then the demon created thousands of demons named Andhakas, and Nandisena and others were vanquished by these Andhaka demons (128)

Then Ghaṇṭākarṇa, Meghanāda, Caṇḍeśa, Caṇḍatāpana, Vināyaka, Meghavāha, Somanandī, and Vaidyuta, -all these gaṇas endowed with excessive might fought with the great demon with various weapons, spears missiles, rocks axes and rapiers (129, 130)

They were then grabbed by their legs and tossed round and round by the mighty demon-chief and hurled a thousand leagues away (131)

Thereafter the hundreds and thousands of demons, who were created by Andhaka and resembled the sun of the time of dissolution, rushed at Bhairava. (132)

There were tremendous frightful sounds of Hā, Hā all round while the lord

दृष्ट्वाऽन्धकानां सुबलं दुर्जयं तर्जितो हरः ।
जगाम शरणं देवं वासुदेवमजं विभुम् ॥१३४

सोऽसृजद् भगवान् विष्णुर्देवीनां शतमुत्तमम् ।
देवीपार्श्वस्थितो देवो विनाशायामरद्विषाम् ॥१३५

तदाऽन्धकसहस्रं तु देवीभिर्यमसादनम् ।
नीतं केशवमाहात्म्याल्लीलयैव रणाजिरे ॥१३६

दृष्ट्वा पराहतं सैन्यमन्धकोऽपि महासुरः ।
पराङ्मुखो रणात् तस्मात् पलायत महाजवः ॥१३७

ततः क्रीडां महादेवः कृत्वा द्वादशवार्षिकीम् ।
हिताय लोके भक्तानामाजगामाथ मन्दरम् ॥१३८

सम्प्राप्तमीश्वरं ज्ञात्वा सर्व एव गणेश्वराः ।
समागम्योपतस्थुस्तं भानुमन्तमिव द्विजाः ॥१३९

प्रविश्य भवनं पुण्यमयुक्तानां दुरासदम् ।
ददर्श नन्दिनं देव भैरव केशवं शिवः ॥१४०

प्रणामप्रवणं देवं सोऽनुगृह्याथ नन्दिनम् ।
आघ्राय मूर्ध्नीशानः केशव परिषस्वजे ॥१४१

दृष्ट्वा देवी महादेवं प्रीतिविस्फारितेक्षणा ।
ननाम शिरसा तस्य पादयोरीश्वरस्य सा ॥१४२

निवेद्य विजयं तस्मै शङ्करायाथ शङ्करी ।
भैरवो विष्णुमाहात्म्य प्रणत॰ पार्श्वगोऽवदत् ॥१४३

श्रुत्वा तद्विजयं शम्भुर्विक्रम केशवस्य च ।
समास्ते भगवानीशो देव्या सह वरासने ॥१४४

ततो देवगणाः सर्वे मरीचिप्रमुखा द्विजाः ।
आजग्मुर्मन्दर द्रष्टु देवदेव त्रिलोचनम् ॥१४५

Bhairava fought fiercely with a fearful spear. (133)

Finding the mighty army of the Andhakas invincible, Hara (in the form of Bhairava) sought shelter with the powerful unborn lord Vāsudeva (134)

The lord Visnu, seated by the side of the goddess, created a hundred of excellent goddesses for the destruction of the demons (135)

By virtue of the glory of Kesava, the thousand Andhakas were at ease despatched to the abode of Yama by the goddesses in the battlefront (136)

Seeing his army vanquished, the great demon Andhaka also sped away from the battleground (137)

Ultimately after sporting for twelve years for the benefit of the devout folk, Mahadeva returned to Mandara (138)

Perceiving the lord come, all the gana-lords advanced forward and worshipped him as the Brāhmanas do the sun-god (139)

Entering the sacred abode, inaccessible to the undevoted, Siva saw there Nandin, Bhairava and the lord Kesava (140)

Showing favour first to lord Nandin who was in a bowing posture by taking *the smell of his head, Isāna,* affectionately embraced Kesava thereafter (141)

Beholding Mahādeva, the goddess (Pārvati), with eyes wide with affection, bowed down to the feet of the lord (Śiva) (142)

Then Śamkari reported to Śamkara *about their victory and Bhairava, standing* by his side and bowing, described the glory of Visnu (143)

Hearing of the victory and also of the prowess of Kesava, the lord Īśa took his seat on the exalted seat together with the goddess (144)

Then all *the gods* and *the twice-born* headed by Marici came to the Mandara *mountain to pay a visit to the lord of gods,* the three eyed Mahādeva (145)

येन तद् विजितं पूर्वं देवीना शतमुत्तमम् ।
समागत दैत्यसैन्यमीशदर्शनवाञ्छया ॥१४६
दृष्ट्वा वरासनासीन देव्या चन्द्रविभूषणम् ।
प्रणेमुरादराद् देव्यो गायन्ति स्मातिलालसा ॥१४७
प्रणेमुर्गिरिजा देवीं वामपार्श्वे पिनाकिन ।
देवासनगत देव नारायणमनामयम् ॥१४८
दृष्ट्वा सिंहासनासीन देव्या नारायणेन च ।
प्रणम्य देवमीशान पृष्टवत्यो वराङगना ॥१४९
कन्या ऊचु ।
कस्त्व विभ्राजसे कान्त्या केय बालरविप्रभा ।
कोऽन्वय भाति वपुषा पङ्कजायतलोचन ॥१५०
निशम्य तासा वचन वृषेन्द्रवरवाहन ।
व्याजहार महायोगी भूताधिपतिरव्यय ॥१५१
अह नारायणो गौरी जगन्माता सनातनी ।
विभज्य सस्थितो देव स्वात्मान बहुधेश्वर ॥१५२
न मे विदु पर तत्त्व देवाद्या न महर्षय ।
एकोऽय वेद विश्वात्मा भवानी विष्णुरेव च ॥१५३
अह हि निष्क्रिय शान्त केवलो निष्परिग्रह ।
मामेव केशव देवमाहुर्देवीमथाम्बिकाम ॥१५४
एष धाता विधाता च कारण कार्यमेव च ।
कर्ता कारयिता विष्णुर्भुक्तिमुक्तिफलप्रद ॥१५५
भोक्ता पुमानप्रमेय सहर्ता कालरूपधृक् ।
स्रष्टा पाता वासुदेवो विश्वात्मा विश्वतोमुख ॥१५६

The excellent one hundred goddesses who had vanquished the army of the demons also came thither to have a glimpse of the lord (146)

Beholding the moon decorated lord (Śiva) seated on an exalted seat in company with the goddess (Parvatī) they made obeisance to him and began to sing with great fervour (147)

They made obeisance to the goddess Girijā (daughter of the mountain) seated by the side of (Śiva), the wielder of the Pināka (bow) and also to Nārāyana immune from disease, seated on the seat of the deity (148)

Beholding the lord Īśana seated on the throne in company *with the goddess* (Parvatī) and Nārāyana the graceful ladies paid them homage and asked (149)

The ladies said who be thou shining as thou art in radiance who be this lady *resplendent* like the sun who again be this other lotus eyed one glittering with (the lustre of) his body (150)

Hearing their words the rider on the bull the great meditator the Imperishable master of the beings said (151)

Myself the eternal Nārāyana and the other is Gaurī the mother of the world The lord master keeps himself divided manifold (152)

Neither the gods nor the illustrious sages comprehend the supreme reality regarding me, only the universe souled Lord (*Śankara*) Bhavānī and Viṣṇu can know it (153)

I am desireless calm uncommon, possessionless The wise do call me as Lord Kesava and goddess Ambikā (154)

But (realy) this Viṣṇu is the creator and the ordainer, the cause as well as *the effect* the doer as well as the propeller the bestower of the fruits of *enjoyment and salvation* (155)

He Vāsudeva the immeasurable Puruṣa, is indeed the enjoyer and also annihilator in the form of death (Kāla),

कूटस्थो ह्यक्षरो व्यापी योगी नारायणः स्वयम् ।
तारकः पुरुषो ह्यात्मा केवलं परमं पदम् ॥१५७

सैषा माहेश्वरी गौरी मम शक्तिर्निरञ्जना ।
शान्ता सत्या सदानन्दा परं पदमिति श्रुतिः ॥१५८

अस्याः सर्वमिदं जातमत्रैव लयमेष्यति ।
एषैव सर्वभूतानां गतीनामुत्तमा गतिः ॥१५९

तयाऽहं सङ्गतो देव्या केवलो निष्कलः परः ।
पश्याम्यशेषमेवेदं यस्तद् वेद स मुच्यते ॥१६०

तस्मादनादिमद्वैतं विष्णुमात्मानमीश्वरम् ।
एकमेव विजानीध्वं ततो यास्यथ निर्वृतिम् ॥१६१

मन्यन्ते विष्णुमव्यक्तमात्मानं श्रद्धयाऽन्विताः ।
ये भिन्नदृष्ट्यापीशानं पूजयन्तो न मे प्रियाः ॥१६२

द्विषन्ति ये जगत्सूतिं मोहिता रौरवादिषु ।
पच्यमाना न मुच्यन्ते कल्पकोटिशतैरपि ॥१६३

तस्मादशेषभूतानां रक्षको विष्णुरव्ययः ।
यथावदिह विज्ञाय ध्येयः सर्वापदि प्रभुः ॥१६४

श्रुत्वा भगवतो वाक्यं देव्यः सर्वगणेश्वराः ।
नेमुर्नारायणं देवं देवीं च हिमशैलजाम् ॥१६५

प्रार्थयामासुरीशाने भक्तिं भक्तजनप्रिये ।
भवानीपादयुगले नारायणपदाम्बुजे ॥१६६

ततो नारायणं देवं गणेशा मातरोऽपि च ।
न पश्यन्ति जगत्सूतिं तदद्भुतमिवाभवत् ॥१६७

तदन्तरे महावीर्यो ह्यन्धको मन्मथार्दितः ।
मोहितो गिरिजां देवीमाहर्तुं गिरिमाययौ ॥१६८

the creator the protector the all-pervading Supreme Being (156)

He is mysterious, undecaying, all pervasive, meditator, Narāyana, Saviour, the Puruṣa, the Soul and the sole supreme goal (157)

And this Māheśvarī Gaurī is my stainless might calm, true, always blissful and the ultimate station—so affirm the Vedas (158)

All this world has been produced out of her, and in her would all merge, she indeed is the highest goal of all goals for all beings (159)

It is in union with her, that I, the absolutely indivisible one, do perceive the whole world One who knows it, is released (160)

Therefore should you know the beginningless singular Viṣṇu, the great lord, as same with myself and thereby may you attain bliss (161)

The devout people consider the unmanifest Viṣṇu as my ownself Those who worship Īśāna differently are not dear to me (162)

Those deluded ones who dislike the origin of the universe are burnt in hell-fires of Raurava and such others, and are *not liberated even after myriads of Ages (Kalpas)* (163)

Therefore is the Immutable mighty Viṣṇu the protector of the entire beings, to be known in his true nature and contemplated in all adversities (164)

Hearing the words of the lord, all the goddesses and gaṇa chiefs bowed down to lord Nārāyana and the goddess born of the snowclad mountain (165)

They begged deep devotion to Īśāna, beloved of the devout, of the feet of Bhavānī and of the lotus feet of Nārāyaṇa (166)

Then, to their amazement, the gaṇa chiefs and also the Mātṛs did not see before them lord Nārāyaṇa, the origin of the universe (167)

In the meanwhile, the great demon Andhaka, *enraged and blinded with lust, came to the mountain to carry off the* goddess (168)

अथानन्तवपु श्रीमान् योगी नारायणोऽमल ।
तत्रैवाविरभूद् दैत्यैर्युद्धाय पुरुषोत्तम ॥१६९
कृत्वाऽथ पार्श्वे भगवन्तमीशो
युद्धाय विष्णु गणदेवमुख्यं ।
शिलादपुत्रेण च मातृकाभि
स कालरुद्रोऽभिजगाम देव ॥१७०
त्रिशूलमादाय कृशानुकल्प
स देवदेव प्रययौ पुरस्तात् ।
तमन्वयुस्ते गणराजवर्या
जगाम देवोऽपि सहस्रबाहु ॥१७१
रराज मध्ये भगवान् सुराणा
विवाहनो वारिदवर्णवर्ण ।
तदा सुमेरो शिखराधिरूढ-
स्त्रिलोकदृष्टिर्भगवानिवार्क ॥१७२
जगत्यनादिर्भगवानमेयो
हर सहस्राकृतिराविरासीत् ।
त्रिशूलपाणिर्गगने सुघोष
पपात देवोपरि पुष्पवृष्टि ॥१७३
समागत वीक्ष्य गणेशराज
समावृत देवरिपुर्गणेशै ।
युयोध शक्रेण समातृकाभि
र्गणैरशेषैरमरप्रधानै ॥१७४
विजित्य सर्वानपि बाहुवीर्यात्
स सयुगे शम्भुमनन्तधाम ।
समाययौ यत्र स कालरुद्रो
विमानमारुह्य विहीनसत्त्व ॥१७५
दृष्ट्वाऽन्धक समायान्त भगवान् गरुडध्वज ।
व्याजहार महादेव भैरव भूतिभूषणम् ॥१७६
हन्तुमर्हसि दैत्येशमन्धक लोककण्टकम् ।
त्वामृते भगवान् शक्तो हन्ता नान्योऽस्य विद्यते ॥१७७

Then Narayana, of infinite forms, graceful the Meditator, the stainless Purusottama appeared at the spot for fighting with the demons (169)

Taking lord Visnu by his side and attended by the retinue of gana chiefs accompanied by the son of Śilada (i e Nandi) and the divine Matrkas Kala rudra the lord Isa advanced for the encounter (170)

Holding the trident resembling the (flaming) fire the sovereign of the gods advanced, the gana chiefs and even the thousand armed lord (Visnu) followed him (171)

The garuda riding lord resembling the cloud in colour shone in the midst of the gods like the sun god surveying the triple world from the peak of Sumeru (172)

The immeasurable lord Hara the origin of the universe appeared in the sky in a thousandfold form with his trident in hand pouring out a loud report, while showers of flowers fell on the lord (173)

Beholding the lord of the gana chiefs come thither surrounded by the gana chiefs the enemy of the gods he (Andhaka) fought with Indra the matriarchs and the infinite army of the ganas as well as with the chiefs among the deities (174)

Having vanquished all in battle by the might of his arms, the demon, devoid of goodness came riding his plane to the spot where Sambhu of infinite splendour, Kalarudra, was stationed (175)

Seeing Andhaka approaching the Garuḍa bannered lord (Visnu) spoke to Mahadeva, Bhairava, adorned with ashes (176)

It behoves thee, O lord to kill the demon king Andhaka, the thorn of the world none but thee is able to kill him (177)

त्वं हर्ता सर्वलोकानां कालात्मा ह्यैश्वरी तनुः ।
स्तूयसे विविधैर्मन्त्रैर्वेदविद्भिर्विचक्षणैः ॥१७८

स वासुदेवस्य वचो निशम्य भगवान् हरः ।
निरीक्ष्य विष्णुं हनने दैत्येन्द्रस्य मतिं दधौ ॥१७९

जगाम देवतानीकं गणानां हर्षमुत्तमम् ।
स्तुवन्ति भैरवं देवमन्तरिक्षचरा जनाः ॥१८०

जयानन्त महादेव कालमूर्ते सनातन ।
त्वमग्निः सर्वभूतानामन्तश्चरसि नित्यशः ॥१८१

त्वं यज्ञस्त्वं वषट्कारस्त्वं धाता हरिरव्ययः ।
त्वं ब्रह्मा त्वं महादेवस्त्वं धाम परमं पदम् ॥१८२

ओङ्कारमूर्तिर्योगात्मा त्रयीनेत्रस्त्रिलोचनः ।
महाविभूतिर्देवेशो जयाशेषजगत्पते ॥१८३

ततः कालाग्निरुद्रोऽसौ गृहीत्वान्धकमीश्वरः ।
त्रिशूलाग्रेषु विन्यस्य प्रननर्त सतां गतिः ॥१८४

दृष्ट्वान्धकं देवगणाः शूलप्रोतं पितामहः ।
प्रणेमुरीश्वरं देवं भैरवं भवमोचकम् ॥१८५

अस्तुवन् मुनयः सिद्धा जगुर्गन्धर्वकिन्नराः ।
अन्तरिक्षेऽप्सरःसङ्घा नृत्यन्ति स्म मनोरमाः ॥१८६

संस्थापितोऽथ शूलाग्रे सोऽन्धको दग्धकिल्बिषः ।
उत्पन्नाखिलविज्ञानस्तुष्टाव परमेश्वरम् ॥१८७

अन्धक उवाच ।

नमामि मूर्ध्ना भगवन्तमेकं
समाहिता यं विदुरीशतत्त्वम् ।

Thou art the destroyer of all the world, the embodiment of death (Kāla), the divine person and art adored with various hymns by the wise ones conversant with the Vedas (178)

Hearing the words of Vasudeva, lord Hara looked up at Visnu and made up his mind to slay the demon chief (179)

The army of the gods marched forward the ganas were delighted, and the aerial beings recited eulogies of the lord Bhairava (180)

Glory to thee, thou infinite Mahādeva, Kālamūrti, the Eternal one, thou art fire, thou always residest in the heart of all beings, (thou art Omnipresent) (181)

Thou art the Sacrifice, the Vasatkāra the ordainer, Hari, the imperishable one Thou art Brahmā thou art Mahādeva, thou art splendour, the highest goal (182)

Thou art the mystic syllable 'Om' personified, the soul of meditation, Trayinetra (the eye as it were of the three Vedas), the triple eyed, possessor of great magnificance the master of the universe, glory to thee O thou lord of the gods (183)

Then piercing Andhaka by the muzzle of his trident, the lord Kālāgnirudra the asylum of the virtuous, danced around (184)

Seeing Andhaka transfixed to the trident, the deities and the grandsire bowed down to the lord Bhairava, the liberator from the earthly bondage (185)

The sages and Siddhas sang eulogies, the Gandharvas, and Kinnaras chanted and the bevies of charming celestial nymphs danced (merrily) in the sky (186)

Fixed on the tip of the trident, that Andhaka also was shorn of his sins, and real knowledge of everything having dawned to him, he began to adore the supreme lord (187)

Andhaka said I bow down with my head to the sole singular lord whom the Meditating ones, perceive as the quality of sovereignty (Iśatattva), the Ancient,

पुरातन पुण्यमनन्तरूपं
कालं कविं योगवियोगहेतुम् ॥१८८
दंष्ट्राकरालं दिवि नृत्यमानं
हुताशवक्त्रं ज्वलनार्करूपम् ।
सहस्रपादाक्षिशिरोभियुक्तं
भवन्तमेकं प्रणमामि रुद्रम् ॥१८९
जयादिदेवामरपूजिताङ्घ्रे
विभागहीनामलतत्त्वरूप ।
त्वमग्निरेको बहुधाऽभिपूज्यसे
वाय्वादिभेदैरखिलात्मरूप ॥१९०
त्वामेकमाहुः पुरुषं पुराण-
मादित्यवर्णं तमसः परस्तात् ।
त्वं पश्यसीदं परिपास्यजस्रं
त्वमन्तको योगिगणाभिजुष्टः ॥१९१
एकोऽन्तरात्मा बहुधा निविष्टो
देहेषु देहादिविशेषहीनः ।
त्वमात्मशब्दं परमात्मतत्त्वं
भवन्तमाहुः शिवमेव केचित् ॥१९२
त्वमक्षरं ब्रह्म परं पवित्र-
मानन्दरूपं प्रणवाभिधानम् ।
त्वमीश्वरो वेदपदेषु सिद्धः
स्वयं प्रभोऽशेषविशेषहीनः ॥१९३
त्वमिन्द्ररूपो वरुणाग्निरूपो
हंसः प्राणो मृत्युरन्तासि यज्ञः ।
प्रजापतिर्भगवानेकरुद्रो
नीलग्रीवः स्तूयसे वेदविद्भिः ॥१९४
नारायणस्त्वं जगतामथादिः
पितामहस्त्वं प्रपितामहश्च ।

Virtuous, of unlimited forms, Death (Kāla), the Poet and the cause of union and separation (188)

I bow solely to thee, the lord Rudra, possessed of terrible teeth, dancing in the air, emitting fire from the mouth, the embodiment of the blazing sun and endowed with a thousand feet, eyes and heads (189)

Glory to thee, the original deity, whose feet are adored by the gods the Indivisible, the Embodiment of the Pure spirit, thou art the sole Fire (energy) worshipped variously, the embodiment of the entire self split up differently into the form of air and such others (190)

Thou art spoken of as the sole Primordial Being possessed of the colours of the sun, beyond darkness thou perceivest this world and doth protect it perpetually, and thou art the annihilator, adored by the Yogins (191)

Thou be the one Inner soul dwelling multiply in different bodies, though formless, thou art the Supreme spirit, the Primordial soul, some speak of thee as Śiva (192)

Thou art the highly sacred undecaying Brahma, the embodiment of bliss termed as Pranava (the mystic syllable Om); thou art the Lord, the chiefest among those versed in the Vedas, the self born, entirely free from special characteristics (193)

Thou art Indra, Varuna, Agni, the Swan, the one having vitality (Prāna), Death Destructions, Sacrifice Prajāpati, the unique lord the blue-throated one, thus art thou adored by them proficient in the Vedas (194)

Thou art the Nārāyana origin of the worlds, thou art the grandsire and even the great grandsire, sung of in the Vedānta, and the mysterious Upanisads, thou

वेदान्तगुह्योपनिषत्सु गीतः
सदाशिवस्त्वं परमेश्वरोऽसि ॥१९५
नमः परस्तात् तमसः परस्मै
परात्मने पञ्चपदान्तराय ।
त्रिशक्त्यतीताय निरञ्जनाय
सहस्रशक्त्यासनसंस्थिताय ॥१९६
त्रिमूर्त्तयेऽनन्तपदात्ममूर्त्ते
जगन्निवासाय जगन्मयाय ।
नमो ललाटार्पितलोचनाय
नमो जनानां हृदि संस्थिताय ॥१९७
फणीन्द्रहाराय नमोऽस्तु तुभ्यं
मुनीन्द्रसिद्धार्चितपादयुग्म ।
ऐश्वर्यधर्मासनसंस्थिताय
नमः परान्ताय भवोद्भवाय ॥१९८
सहस्रचन्द्रार्कविलोचनाय
नमोऽस्तु ते सोम सुमध्यमाय ।
नमोऽस्तु ते देव हिरण्यबाहो
नमोऽम्बिकायाः पतये मृडाय ॥१९९
नमोऽतिगुह्याय गुहान्तराय
वेदान्तविज्ञानसुनिश्चिताय ।
त्रिकालहीनामलधामधाम्ने
नमो महेशाय नमः शिवाय ॥२००
एवं स्तुवन्तं भगवान् शूलाग्रादवरोप्य तम् ।
तुष्टः प्रोवाच हस्ताभ्यां स्पृष्ट्वाथ परमेश्वरः ॥२०१
प्रीतोऽहं सर्वथा दैत्य स्तवेनानेन साम्प्रतम् ।
सम्प्राप्य गाणपत्यं मे सन्निधाने वसामरः ॥२०२
अरोगश्छिन्नसन्देहो देवैरपि सुपूजितः ।
नन्दीश्वरस्यानुचरः सर्वदुःखविवर्जितः ॥२०३

art Sadāsiva, thou art the supremest master (195)

I bow to thee who is absolutely beyond all darkness, the primordial soul, the embodiment of the five words beyond the triple power, the stainless and positioned on a seat invested with a thousand might. (196)

I bow to thee the triple-formed infinite place, the prime Soul embodied dwelling in the whole world, omnipresent, I bow to thee with an eye over the forehead to thee seated in the hearts of poeple (197)

I bow to thee, the wearer of a necklace composed of the lord of serpents O thou whose both lotus feet are worshipped by the sages and Siddhas, obeisance to thee seated on the exalted seat of wealth and virtue supreme, the source of the world (198)

Obeisance to thee, Soma, the beautiful-waisted one, obeisance to thee who has a thousand suns and moons as his eyes, O golden-armed Lord obeisance to thee obeisance to the lord of Ambika the gracious one (mṛḍa) (199)

Obeisance to the mysterious one, dwelling in inmost recesses, to thee who can be comprehended only through a deep knowledge of the Vedanta, unattached to (any of) the three ages, whose splendour is spotless, obeisance to Mahesa, to Siva (200)

Propitiated thus, the lord, supreme master took him off the trident and being pleased touched him with his hands and spoke' (201)

I am now thoroughly pleased O demon, by this prayer, therefore do you attain the state of a ganachief and being free from death constantly attend on me by my side (202)

Be thou, free from all ailments, free from all doubts, free from all miseries and highly adored even by the deities, the lieutenant of the lord Nandin (203)

एवं व्याहृतमात्रे तु देवदेवेन देवता. ।
गणेश्वरा महादेवमन्धक देवसन्निधौ ॥२०४
सहस्रसूर्यसंकाश त्रिनेत्र चन्द्रचिह्नितम् ।
नीलकण्ठं जटामौलिं शूलासक्तमहाकरम् ॥२०५
दृष्ट्वा तं तुष्टुवुर्दैत्यमाश्चर्यं परमं गता. ।
उवाच भगवान् विष्णुर्देवदेवं स्मयन्निव ॥२०६
स्थाने तव महादेव प्रभाव. पुरुषो महान् ।
नेक्षतेऽज्ञानजान् दोषान् गृह्णाति च गुणानपि ॥२०७
इतीरितोऽथ भैरवो गणेशदेवपुङ्गवैः ।
सकेशवः सहान्धको जगाम शंकरान्तिकम् ॥२०८
निरीक्ष्य देवमागतं स शंकर. सहान्धकम् ।
समाधव समातृक जगाम निर्वृति हरः ॥२०९
प्रगृह्य पाणिनेश्वरो हिरण्यलोचनात्मजम् ।
जगाम यत्र शैलजा विमानमीशवल्लभा ॥२१०
विलोक्य सा समागत भव भवार्तिहारिणम् ।
अवाप सान्धक सुख प्रसादमन्धकं प्रति ॥२११
अथान्धको महेश्वरीं ददर्श देवपार्श्वगाम् ।
पपात दण्डवत्क्षितौ ननाम पादपद्मयोः ॥२१२
नमामि देववल्लभामनादिमद्रिजामिमाम् ।
यत. प्रधानपूरुषौ निहन्ति याऽखिल जगत् ॥२१३
विभाति या शिवासने शिवेन साकमव्यया ।
हिरण्मयेऽतिनिर्मले नमामि तामिमामजाम् ॥२१४
यदन्तराखिल जगज्जगन्ति यान्ति सक्षयम् ।
नमामि यत्र तामुमामशेषभेदवर्जिताम् ॥२१५

Just as the god of the gods spoke this, gods were delighted and greatly amazed to find the great demon Andhaka transformed before their eyes into a gaṇa-chief as resplendent as a thousand suns, triple eyed, adorned with moon, black throated, wearing matted lock, spear-bearer, possessed of great arms, then lord Viṣṇu smilingly addressed the god of gods (204-206)

It is really appropriate for your exalted person Mahādeva *that it does not find* fault engendered in ignorance, rather it appreciates the merits (207)

Thus addressed, Bhairava, together with the gaṇas and the chiefs of the gods wended his way to Śaṁkara, in company with Keśava and Andhaka (208)

Beholding Lord Bhairava come together with Andhaka, Keśava and the matriarchs (Mātṛkās), Śaṁkara, Hara derived great comfort (209)

Holding the son of *Hiraṇyākṣa by* the hand, the lord proceeded towards the palace where the mountain born (Śailajā), beloved of the lord, was staying (210)

Beholding her husband, the remover of the mundane afflictions, come thither, together with Andhaka, she got pleasure became propitious to Andhaka (211)

Now, as Andhaka saw the great goddess by the side of the lord, he laid himself prostrate on the ground, and bowed down to her lotus feet (saying). (212)

I bow to the beloved of the lord, the originless daughter of the mountain, from whom originate the Pradhāna and the Puruṣa and who destroys the entire universe (213)

I bow to this birthless goddess, the Undecaying Ladyship, who shines seated along with Śiva on the golden and stainless seat of Śiva (214)

I bow to Umā who is verily this entire universe and without whom this whole world would perish and who is free of all variations (215)

न जायते न हीयते न वर्द्धते च तामुमाम् ।
नमामि या गुणातिगा गिरीशपुत्रिकामिमाम् ॥२१६
क्षमस्व देवि शैलजे कृत मया विमोहतः ।
सुरासुरैर्यदर्च्चित नमामि ते पदाम्बुजम् ॥२१७
इत्थं भगवती गौरी भक्तिनम्रेण पार्वती ।
सस्तुता दैत्यपतिना पुत्रत्वे जगृहेऽन्धकम् ॥२१८
ततः स मातृभिः सार्द्धं भैरवो रुद्रसभव. ।
जगामानुज्ञया शंभो पाताल परमेश्वर· ॥२१९
यत्र सा तामसी विष्णोर्मूर्तिः संहारकारिका ।
समास्ते हरिरव्यक्तो नृसिहाकृतिरीश्वरः ॥२२०
ततोऽनन्ताकृतिः शम्भुः शेषेणापि सुपूजितः ।
कालाग्निरुद्रो भगवान् युयोजात्मानमात्मनि ॥२२१
युञ्जतस्तस्य देवस्य सर्वा एवाथ मातरः ।
बुभुक्षिता महादेव प्रणम्याहुस्त्रिशूलिनम् ॥२२२

मातर ऊचुः ।

बुभुक्षिता महादेव अनुज्ञा दीयता त्वया ।
त्रैलोक्य भक्षयिष्यामो नान्यथा तृप्तिरस्ति न· ॥२२३
एतावदुक्त्वा वचन मातरो विष्णुसभवाः ।
भक्षयाञ्चक्रिरे सर्वं त्रैलोक्य सचराचरम् ॥२२४
ततः स भैरवो देवो नृसिहवपुषं हरिम् ।
दध्यौ नारायण देव क्षणात्प्रादुरभूद्धरि. ॥२२५
विज्ञापयामास च त भक्षयन्तीह मातरः ।
निवारयाशु त्रैलोक्य त्वदीया भगवन्निति ॥२२६

I bow to Uma daughter of the Chief of the mountains who is neither born nor doth decay, nor grow, transcends the (three) attributes (216)

Forgive me goddess Ambika, for what I did under a delusion I bow to thy lotus feet adored by gods and demons (217)

Thus propitiated by the king of the demons, humble unto her with devotion, the venerable goddess Parvati took Andhaka up as her son (218)

Then the great lord Bhairava, born of Rudra wended his way towards the nether region together with the matriarchs on the advice of Sambhu, where that destroying form of Visnu, invested with darkness, Hari, in the shape of a man lion, the unmanifest lord abides (219, 220)

Then Sambhu of infinite shape, excellently worshipped also by Śesa, the lord Kālāgnirudra, merged himself into his own soul. (221)

The Lord having been absorbed in meditation, all the matriarchs (mātṛkas) afflicted with hunger bowed down to Mahādeva *and addressed the three-eyed* lord (222)

The mothers said We are hungry, O Mahādeva do thou permit us to dovour the triple world, nor would our hunger be satisfied (223)

Saying this, the matriarchs born of Viṣṇu, began to eat up the triple world entire together with the mobile and the stationary (224)

At this, the lord Bhairava bowed down to Hari of *the man-lion shape*, and with folded hands contemplated *about the lord* Narāyana, and Hari immediately appeared there (225)

Bhairava related to *him* that the matriarchs were dovouring the three worlds. Do thou, O lord, check them, they art indeed yours (offspring). (226)

सस्मृता विष्णुना देव्यो नृसिहवपुषा पुन ।
उपतस्थुर्महादेव नरसिहाकृति च तम् ॥२२७
सप्राप्य सन्निधि विष्णो सर्वा सहारकारिका ।
प्रददु शभवे शक्ति भैरवायातितेजसे ॥२२८
अपश्यस्ता जगत्सूर्ति नृसिहमथ भैरवम् ।
क्षणादेकत्वमापन्न शेषाहि चापि मातर ॥२२९
व्याजहार हृषीकेशो ये भक्ता शूलपाणिन ।
ये च मा सस्मरन्तीह पालनीया प्रयत्नत ॥२३०
ममैव मूर्तिरतुला सर्वसहारकारिका ।
महेश्वराशसभूता भुक्तिमुक्तिप्रदा त्वियम् ॥२३१
अनन्तो भगवान् कालो द्विधाऽवस्था ममैव तु ।
तामसी राजसी मूर्तिर्देवदेवश्चतुर्मुख ॥२३२
सोऽय देवो दुराधर्ष कालो लोकप्रकालन ।
भक्षयिष्यति कल्पान्ते रुद्रात्मा निखिल जगत् ॥२३३
या सा विमोहिका मूर्तिर्मम नारायणाह्वया ।
सत्त्वोद्रिक्ता जगत्कृत्स्न सस्थापयति नित्यदा ॥२३४
स हि विष्णु पर ब्रह्म परमात्मा परा गति ।
मूलप्रकृतिरव्यक्ता सदानन्देति कथ्यते ॥२३५
इत्येव बोधिता देव्यो विष्णुना विश्वमातर ।
प्रपेदिरे महादेव तमेव शरण हरिम् ॥२३६
एतद्व कथित सर्वं मयाऽन्धकनिबर्हणम् ।
माहात्म्य देवदेवस्य भैरवस्यामितौजस ॥२३७

इति श्री कूर्मपुराणे षट्साहस्र्या सहिताया पूर्वविभागे पञ्चदशोऽध्याय ॥१५॥

Being remembered then by Visnu of man lion shape they appeared before Mahadeva and thereafter also to the man lion lord Visnu (227)

Getting the association of Visnu, all the matriarchs bent on destruction, bestowed their power upon Bhairava Sambhu of excessive strength (228)

The matriarchs then saw the terrible man lion origin of the world and the Śesa serpent united in moment into one (229)

Hrsikesa (master of the senses) then said that those who are devoted to the trident bearer (Śiva) and also those who remember me should be carefully protected (230)

This incomparable form all destructive issued out of the body of Mahesvari, bestower of (the fruits) enjoyment as well as liberatation is but my form (231)

The infinite lord Kāla and Brahmā are but the dual form of myself the first invested with ignorance while the four faced god of the deities is that form of mine, which is invested with passion (232)

It is that unassailable lord Kāla, the destroyer of the world who in the form of Rudra would devour the entire world at the end of the age (Kalpa) (233)

That word-enrapturing form of mine invested with the quality of goodness named Nārāyana, constantly preserves the entire world (234)

That Visnu who is the Supreme spirit the Primordial soul, the highest goal the original unmanifest element is called eternally blissful (Sadānanda (235)

Thus consoled by Visnu the goddesses, the matriarchs of the worlds sought shelter with Mahadeva, Hari that highest refuge (236)

Thus has been related by me unto you all about the destruction of Andhaka and about the glory of Bhairava, the lord of gods, of unlimited power (237)

Thus ends Fifteenth Chapter in the first part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses-15

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श्रीकूर्म उवाच ।

अन्धके निगृहीते वै प्रह्लादस्य महात्मन ।
विरोचनो नाम सुतो बभूव नृपति पुरा ॥१
देवाञ्जित्वा स देवेन्द्रान् बहून् वर्षान महासुर ।
पालयामास धर्मेण त्रैलोक्य सचराचरम् ॥२
तस्यैव वर्तमानस्य कदाचिद् विष्णुचोदित ।
सनत्कुमारो भगवान् पुर प्राप महामुनि ॥३
दृष्ट्वा सिंहासनगतो ब्रह्मपुत्र महासुर ।
ननामोत्थाय शिरसा प्राञ्जलिर्वाक्यमब्रवीत् ॥४
धन्योऽस्म्यनुगृहीतोऽस्मि सम्प्राप्तो मे पुरातन ।
योगीश्वरोऽद्य भगवान् यतोऽसौ ब्रह्मवित् स्वयम् ॥५
किमर्थमागतो ब्रह्मन् स्वय देव पितामह ।
ब्रूहि मे ब्रह्मण पुत्र किं कार्यं करवाण्यहम् ॥६
सोऽब्रवीद् भगवान् देवो धर्मयुक्त महासुरम् ।
द्रष्टुमभ्यागतोऽह वै भवन्त भाग्यवानसि ॥७
सुदुर्लभा नीतिरेषा दैत्याना दैत्यसत्तम ।
त्रिलोके धार्मिको नून त्वादृशोऽन्यो न विद्यते ॥८
इत्युक्तोऽसुरराजस्त पुन प्राह महामुनिम् ।
धर्माणा परम धर्मं ब्रूहि मे ब्रह्मवित्तम ॥९
सोऽब्रवीद भगवान् योगी दैत्येन्द्राय महात्मने ।
सर्वगुह्यतम धर्ममात्मज्ञानमनुत्तमम् ॥१०

16

Kūrma said In the ancient time Andhaka having been humiliated Virocana son of the high souled Prahlāda became king (1)

Vanquishing the gods together with Indra the great demon ruled for a long time over the triple world consisting of the mobile and the stationary righteously (2)

He having thus been ruling once the exalted sage, Sanatkumāra came to his palace being *prompted by* Viṣṇu (3)

Seeing the son of *Brahmā, came* the great demon seated in his throne stood up and after paying homage to him with his head spoke with folded hands (4)

Blessed am I, favoured as the lord of meditators, proficient in the knowledge of Brahman has honoured me by paying a personal visit to my humble palace (5)

Why hast thou come, O Brahman, who art the *Lord* grandsire himself, do tell me, O thou son of Brahmā, what service may I render to thee ? (6)

The exalted lord replied to the righteous great demon I have come to visit thee, *indeed art thou fortunate* (7)

This policy of righteousness O best of demons, is indeed very rarely found followed by demons There is indeed none as righteous as thou in the three worlds (8)

Thus addressed the demon king again said to the great sage O thou best of those versed in Brahman do thou impart to me the highest of the duties of righteousness (dharma) (9)

The exalted meditator replied to the high souled demon chief 'the most profound 'dharma' is that one relating to the excellent knowledge of the soul' (10)

स लब्ध्वा परमं ज्ञानं दत्त्वा च गुरुदक्षिणाम् ।
निधाय पुत्रे सद्राज्यं योगाभ्यासरतोऽभवत् ॥११
स तस्य पुत्रो मतिमान् बलिर्नाम महासुरः ।
ब्रह्मण्यो धार्मिकोऽत्यर्थं विजित्येऽथ पुरंदरम् ॥१२
कृत्वा तेन महद् युद्धं शक्रः सर्वामरैर्वृतः ।
जगाम निर्जितो विष्णुं देवं शरणमच्युतम् ॥१३
तदन्तरेऽदितिर्देवी देवमाता सुदुःखिता ।
दैत्येन्द्राणां वधार्थाय पुत्रो मे स्यादिति स्वयम् ॥१४
तताप सुमहद् घोरं तपोराशिस्तपः परम् ।
प्रपन्ना विष्णुमव्यक्तं शरण्यं शरणं हरिम् ॥१५
कृत्वा हृत्पद्मकिञ्जल्के निष्कलं परमं पदम् ।
वासुदेवमनाद्यन्तमानन्दं व्योम केवलम् ॥१६
प्रसन्नो भगवान् विष्णुः शङ्खचक्रगदाधरः ।
आविर्बभूव योगात्मा देवमातुः पुरो हरिः ॥१७
दृष्ट्वा समागतं विष्णुमदितिर्भक्तिसंयुता ।
मेने कृतार्थमात्मानं तोषयामास केशवम् ॥१८

अदितिरुवाच ।

जयाशेषदुःखौघनाशैकहेतो
जयानन्तमाहात्म्ययोगाभियुक्त ।
जयानादिमध्यान्तविज्ञानमूर्त्ते
जयाशेषकल्पामलानन्दरूप ॥१९
नमो विष्णवे कालरूपाय तुभ्यं
नमो नारसिंहाय शेषाय तुभ्यम् ।
नमः कालरुद्राय संहारकर्त्रे
नमो वासुदेवाय तुभ्यं नमस्ते ॥२०
नमो विश्वमायाविधानाय तुभ्यं
नमो योगगम्याय सत्याय तुभ्यम् ।

Having acquired supreme knowledge, and having paid remuneration to the preceptor, the demon chief established his son over the realm and devoted himself to meditation (11)

His son the great demon named Bali prudent and pious, versed in the knowledge of Brahma defeated Indra (12)

Vanquished by him in a pitched battle in company with all the deities Indra sought shelter with the undecaying lord Visnu (13)

At this, the Goddess Aditi mother of the gods was extremely grieved and in order that she might have a son for the extirpation of the demon chiefs she practised a severe penance and thereafter sought shelter with Visnu the Unmanifest, the Refuge, Hari concentrating her innermost heart on the Indivisible, the Supremest Goal Vasudeva the Beginningless and Endless Blissful the Unique Ether (14 16)

Propitiated thus the lord Visnu, holder of the conch, discus and club the meditation souled Hari appeared before the mother of the gods (17)

Beholding Visnu before her Aditi full of devotion considered herself highly gratified and worshipped Kesava (18)

Aditi said Glory to thee the sole destroyer of the entire sins glory to thee O thou invested with infinite glory and meditation Glory to thee, O thou devoid of beginning middle and end the embodiment of knowledge glory to thee O thou similar to entire creation the stainless bliss incarnate (19)

Obeisance to thee, Visnu, Kalarupa obeisance to thee to Narasimha to Śesa obeisance to Kālarudra, the annihilator, obeisance to Vasudeva to thee (20)

Obeisance to thee the creator of worldly illusion, obeisance to thee attainable (only) through meditation, the

नमो धर्मविज्ञाननिष्ठाय तुभ्यं
नमस्ते वराहाय भूयो नमस्ते ॥२१

नमस्ते सहस्रार्कचन्द्राभमूर्त्ते
नमो वेदविज्ञानधर्माभिगम्य ।
नमो देवदेवादिदेवादिदेव
प्रभो विश्वयोनेऽथ भूयो नमस्ते ॥२२

नमः शंभवे सत्यनिष्ठाय तुभ्यं
नमो हेतवे विश्वरूपाय तुभ्यम् ।
नमो योगपीठान्तरस्थाय तुभ्यं
शिवायैकरूपाय भूयो नमस्ते ॥२३

एवं स भगवान् कृष्णो देवमात्रा जगन्मयः ।
तोषितश्छंदयामास वरेण प्रहसन्निव ॥२४

प्रणम्य शिरसा भूमौ सा वव्रे वरमुत्तमम् ।
त्वामेव पुत्रं देवानां हिताय वरये वरम् ॥२५

तथास्त्वित्याह भगवान् प्रपन्नजनवत्सलः ।
दत्त्वा वरानप्रमेयस्तत्रैवान्तरधीयत ॥२६

ततो बहुतिथे काले भगवन्तं जनार्दनम् ।
दधार गर्भं देवानां माता नारायणं स्वयम् ॥२७

समाविष्टे हृषीकेशे देवमातुरथोदरम् ।
उत्पाता जज्ञिरे घोरा बलेर्वैरोचनेः पुरे ॥२८

निरीक्ष्य सर्वानुत्पातान् दैत्येन्द्रो भयविह्वलः ।
प्रह्लादमसुरं वृद्धं प्रणम्याह पितामहम् ॥२९

बलिरुवाच ।

पितामह महाप्राज्ञ जायन्तेऽस्मत्पुरेऽधुना ।
किमुत्पाता भवेत् कार्यमस्माकं किंनिमित्तकाः ॥३०

genuine one, obeisance to thee devoted to righteousness and knowledge, obeisance to thee formed as a boar, obeisance to thee again and again (21)

Obeisance to thee, O thou possessed of a figure as radiant as a thousand suns and moons, obeisance to thee O thou attainable (only) through the knowledge of the Vedas and virtuousness, obeisance to thee, O god of the gods, O original god, O Lord Origin of the Universe, obeisance to thee again (22)

Obeisance to thee Śambhu, devoted to truth, obeisance to thee, the cause, the omniformed one, to thee stationed on the Yogapīṭha (a posture in religious meditation), obeisance again to thee, to Śiva of unique form, salutation again to thee (23)

Thus propitiated by the mother of the gods, the omnipresent lord Viṣṇu asked her smilingly to pray for a boon. (24)

Bowing her head on the ground she prayed for the all-excelling boon, I do pray thyself as my son for the benefit of the gods (25)

Saying, 'Be that as thou desirest', the lord affectionate to the supplant, the *Immeasurable one, conferred* the boons to her and disappeared then and there (26)

Then after the expiry of a long time, the mother of the gods conceived lord Janārdana, Nārāyaṇa himself in her womb (27)

Hṛṣīkeśa having entered the womb of the mother of the gods, terrible portents sprang up in the capital of Bali, the son of Virocana. (28)

Seeing all the portentious occurrences, the chief of the demons, nervous with fear, approached his grandfather, the aged demon Prahlāda, and bowing down to him said (29)

Bali said: O thou supremely wise grandfather, wherefore are the portents

निशम्य तस्य वचनं चिरं ध्यात्वा महासुरः ।
नमस्कृत्य हृषीकेशमिदं वचनमब्रवीत् ॥३१

प्रह्लाद उवाच ।

यो यज्ञैरिज्यते विष्णुर्यस्य सर्वमिदं जगत् ।
दधारासुरनाशार्थं माता तं त्रिदिवौकसाम् ॥३२
यस्मादभिन्नं सकलं भिद्यते योऽखिलादपि ।
स वासुदेवो देवानां मातुर्देहं समाविशत् ॥३३
न यस्य देवा जानन्ति स्वरूपं परमार्थतः ।
स विष्णुरदितेर्देहं स्वेच्छयाद्य समाविशत ॥३४
यस्माद् भवन्ति भूतानि यत्र सयान्ति सक्षयम् ।
सोऽवतीर्णो महायोगी पुराणपुरुषो हरिः ॥३५
न यत्र विद्यते नामजात्यादिपरिकल्पना ।
सत्तामात्रात्मरूपोऽसौ विष्णुरंशेन जायते ॥३६
यस्य सा जगतां माता शक्तिस्तद्धर्मधारिणी ।
माया भगवती लक्ष्मी सोऽवतीर्णो जनार्दनः ॥३७
यस्य सा तामसी मूर्तिः शंकरो राजसी तनुः ।
ब्रह्मा संजायते विष्णुरंशेनैकेन सत्त्वभृत् ॥३८
इत्थं विचिन्त्य गोविन्दं भक्तिनम्रेण चेतसा ।
तमेव गच्छ शरणं ततो यास्यसि निर्वृतिम् ॥३९
ततः प्रह्लादवचनाद् बलिर्वैरोचनिर्हरिम् ।
जगाम शरणं विश्वं पालयामास धर्मतः ॥४०
काले प्राप्ते महाविष्णुं देवानां हर्षवर्धनम् ।
असूत कश्यपाच्चैनं देवमाताऽदितिः स्वयम् ॥४१

happening in my capital now, and what is to be done by us (to prevent them) Hearing his words the great demon pondered for a long time and saluting Hṛṣīkeśa, uttered these words (30 31)

Prahlada said The mother of the deities has conceived in her womb Viṣṇu who is offered oblations in sacrifices and to whom belongs this entire earth for the extirpation of the demons (32)

Vasudeva from whom, everything else is not separate and who is separate from everything else, has entered the body of the mother of the gods (33)

Viṣṇu, whose real nature is not perfectly known (even) to the gods has presently entered the body of the mother of the gods out of his own accord (34)

That ancient Male, Hari, the great meditator, from whom the beings are created and undergo destruction has descended here (35)

Viṣṇu who is not qualified by any denomination or species who is only an existence and is the embodiment of the soul is in a portion of himself being born (36)

Janardana whose power is the goddess Lakṣmī, the Māyā, the mother of the Universe, the might endowed with His nature, has come down (in the world) (37)

He whose form invested with the quality of darkness is Śaṁkara and that invested with the quality of passion is Brahma and that invested with goodness Viṣṇu is being born through one single portion of his self (38)

Thus contemplating Govinda with heart humble with devotion do thou seek shelter into Him, thereby wouldst thou attain bliss (39)

Then by the advice of Prahlāda Bali the son of Virocana sought refuge unto Hari, and ruled over the world righteously (40)

In due time, Aditi, the mother of the gods, herself gave birth by Kaśyapa the great lord Viṣṇu, gladdener of the gods (41)

चतुर्भुजं विशालाक्षं श्रीवत्साङ्कितवक्षसम् ।
नीलमेघप्रतीकाशं भ्राजमानं श्रियावृतम् ॥४२
उपतस्थुः सुराः सर्वे सिद्धाः साध्याश्च चारणाः ।
उपेन्द्रमिन्द्रप्रमुखा ब्रह्मा चर्षिगणैर्वृतः ॥४३
कृतोपनयनो वेदानध्यैष्ट भगवान् हरिः ।
समाचारं भरद्वाजात् त्रिलोकाय प्रदर्शयन् ॥४४
एवं हि लौकिकं मार्गं प्रदर्शयति स प्रभुः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥४५
ततः कालेन मतिमान् बलिर्वैरोचनिः स्वयम् ।
यज्ञैर्यज्ञेश्वरं विष्णुमर्चयामास सर्वगम् ॥४६
ब्राह्मणान् पूजयामास दत्त्वा बहुतरं धनम् ।
ब्रह्मर्षयः समाजग्मुर्यज्ञवाटं महात्मनः ॥४७
विज्ञाय विष्णुर्भगवान् भरद्वाजप्रचोदितः ।
आस्थाय वामनं रूपं यज्ञदेशमथागमत् ॥४८
कृष्णाजिनोपवीताङ्गः आषाढेन विराजितः ।
ब्राह्मणो जटिलो वेदानुद्‌गिरन् भस्मसण्डितः ॥४९
सम्प्राप्यासुरराजस्य समीपं भिक्षुको हरिः ।
स्वपादैर्विमितं देशमयाचत बलिं त्रिभिः ॥५०
प्रक्षाल्य चरणौ विष्णोर्बलिर्भावसमन्वितः ।
आचामयित्वा भृङ्गारमादाय स्वर्णनिर्मितम् ॥५१
दास्ये तवेदं भवते पदत्रयं
प्रीणातु देवो हरिरव्ययाकृतिः ।
विचिन्त्य देवस्य कराग्रपल्लवे
निपातयामास जलं सुशीतलम् ॥५२

(Who was) possessed of four arms, wide eyes, with a Jewel Śrīvatsa on the breast resembling the blue clouds in lustre, resplendent and surrounded by a halo (42)

(While) all the deities headed by Indra, the Siddhas the Sādhyas Cāraṇas and Brahmā surrounded by the sages came to Upendra (Viṣṇu) (43)

Lord Hari after his investiture with the sacred thread studied the Vedas and the rules of good conduct under *Bharadvāja setting thereby example to the (people of the) triple world* (44)

Thus does the Master show the worldly course (of right action) What He seals with authority is emulated by the people (45)

Then after some time, Bali, the son of Virocana, worshipped the omnipresent *Viṣṇu, the lord of sacrifices, with sacrificial offerings.* (46)

He adored the Brāhmaṇas with offerings of plenty of wealth and the Brahman-sages came thither to the sacrificial hall of the high souled (Bali) (47)

Learning about it lord Viṣṇu urged by Bharadvāja came to the sacrificial spot assuming the form of a dwarf (48)

Wearing a black coloured deer skin, and sacred thread and holding a Palāśa rod the Brāhmaṇa (formed Viṣṇu) with matted hair and besmeared with ashes, came thither reciting the Vedas (49)

Approaching near the demon king, the mendicant *Hari begged of king Bali* land *measuring three steps of his feet* (50)

Taking the golden vessel and rinsing *his mouth the devout Bali washed the* feet of Viṣṇu and contemplating about the resolve 'I will give unto thee the land covered by three steps of thine, may the undecaying Hari be propitiated', dropped cool water on the finger tips of the lord (51,52)

विचक्रमे पृथिवीमेष एता-
मथान्तरिक्षं दिवमादिदेवः ।
व्यपेतरागं दितिजेश्वरं तं
प्रकर्तुकामः शरणं प्रपन्नम् ॥५३

आक्रम्य लोकत्रयमीशपाद
प्राजापत्याद् ब्रह्मलोकं जगाम ।
प्रणेमुरादित्यसहस्रकल्पा
ये तत्र लोके निवसन्ति सिद्धाः ॥५४

अथोपतस्थे भगवाननादि
पितामहस्तोषयामास विष्णुम् ।
भित्त्वा तदण्डस्य कपालमूर्ध्वं
जगाम दिव्यावरणानि भूयः ॥५५

अथाण्डभेदान्निपपात शीतलं
महाजलं तत् पुण्यकृद्भिश्च जुष्टम् ।
प्रवर्तते चापि सरिद्वरा तदा
गङ्गेत्युक्ता ब्रह्मणा व्योमसंस्था ॥५६

गत्वा महान्तं प्रकृतिं प्रधानं
ब्रह्माणमेकं पुरुषं स्वबीजम् ।
अतिष्ठदीशस्य पदं तदव्ययं
दृष्ट्वा देवास्तत्र तत्र स्तुवन्ति ॥५७

आलोक्य तं पुरुषं विश्वकायं
महान् बलिर्भक्तियोगेन विष्णुम् ।
ननाम नारायणमेकमव्ययं
स्वचेतसा यं प्रणमन्ति देवाः ॥५८

तमब्रवीद् भगवानादिकर्त्ता
भूत्वा पुनर्वामनो वासुदेवः ।
ममैव दैत्याधिपतेऽधुनेदं
लोकत्रयं भवता भावदत्तम् ॥५९

प्रणम्य मूर्ध्ना पुनरेव दैत्यो
निपातयामास जलं कराग्रे ।
दास्ये तवात्मानमनन्तधाम्ने
त्रिविक्रमायामितविक्रमाय ॥६०

Thereupon the primeval lord placed his steps on the earth, the sky and then the heaven with the object of detracting the demon king who had sought shelter with him from the worldly attachment (53)

Treading upon the triple world the feet of the lord extended from the region of Prajapati to that of Brahmā The Siddhas who dwelt there bent down in obeisance to that lord who was equal to thousand suns in lustre (54)

Then the originless lord Grandsire (Brahmā) worshipped and propitiated Viṣṇu The cover of the egg however burst and it went again towards the celestial covers (55)

The egg having been split up cool very cool and glorious water enjoyed by the virtuous streamed out and flowed through the ethereal region the exalted stream termed by Brahmā as Gaṅgā (56)

Travelling to the Mahat Prakṛti, Pradhāna and thence to Brahman, the sole Puruṣa origin of the self, the foot of Viṣṇu rested at the immortal station Beholding it at those places the deities *offered their prayers* (57)

Beholding that personage Viṣṇu of universal form the illustrious Bali devoutly bowed down to the singular undecayable lord Nārāyaṇa whom the gods devotedly adore (58)

Assuming the form of a dwarf the lord Primordial Master Vāsudeva said to him O thou chief of the demons this triple world now belongs to me since thou hast *bestowed it on me with devotion* (59)

Bowing down with his head the demon again dropped water on the tip of his hand saying, To thee of infinite splendour, the

प्रगृह्य सूनोरपि संप्रदत्तं
प्रह्लादसूनोरथ शङ्खपाणिः ।
जगाद दैत्यं जगदन्तरात्मा
पातालमूलं प्रविशेति भूयः ॥६१

समास्यता भवता तत्र नित्यं
भुक्त्वा भोगान् देवतानामलभ्यान् ।
ध्यायस्व मां सततं भक्तियोगात्
प्रवेक्ष्यसे कल्पदाहे पुनर्माम् ॥६२

उक्त्वैवं दैत्यसिंहं तं विष्णुः सत्यपराक्रमः ।
पुरंदराय त्रैलोक्यं ददौ विष्णुरुरुक्रमः ॥६३

संस्तुवन्ति महायोगं सिद्धा देवर्षिकिंनराः ।
ब्रह्मा शक्रोऽथ भगवान् रुद्रादित्यमरुद्गणाः ॥६४

कृत्वैतदद्भुतं कर्म विष्णुर्वामनरूपधृक् ।
पश्यतामेव सर्वेषां तत्रैवान्तरधीयत ॥६५

सोऽपि दैत्यवरः श्रीमान् पातालं प्राप चोदितः ।
प्रह्लादेनासुरवरैर्विष्णुना विष्णुतत्परः ॥६६

अपृच्छद् विष्णुमाहात्म्यं भक्तियोगमनुत्तमम् ।
पूजाविधानं प्रह्लादं तदाहासौ चकार सः ॥६७

अथ रथचरणासिशङ्खपाणिं
सरसिजलोचनमीशमप्रमेयम् ।
शरणमुपययौ स भावयोगात्
प्रणतगतिं प्रणिधाय कर्मयोगम् ॥६८

एष वः कथितो विप्रा वामनस्य पराक्रमः ।
स देवकार्याणि सदा करोति पुरुषोत्तमः ॥६९

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे षोडशोऽध्यायः ॥१६॥

triple-stepping one, possessed of unlimited strength do I deliver myself" (60)

Having accepted the offer of the grandson of Prahlāda, the conch-bearing lord the inmost soul of the world, said unto the *obedient one* (Bali), 'do thou enter again into the nadir of the nether world' (61)

Do thou dwell there perpetually, enjoying the pleasures unobtainable even by the gods, and constantly contemplate *on me with devotion*, thus would thou again merge into me at the time of *dissolution*' (62)

Addressing thus to the demon chief, the triumphant Viṣṇu possessed of real might and wide strides, gave the triple world back to Indra (63)

While the Siddhas, god sages, Kinnaras, Brahmā, lord Indra, Rudras, Ādityas and the Maruts recited eulogies to the great Yogin (Viṣṇu) (64)

Accomplishing his amazing feat, the dwarf formed Viṣṇu then and there disappeared before the very eyes of all.(65)

The celebrated demon chief (Bali), devoted to Viṣṇu thus being directed by Viṣṇu also repaired to the nether world *together with the* other demon chieftains and Prahlāda (66)

He sought instruction from Prahlāda about the glory of Viṣṇu, and the incomparable path of devotion and also the rites of worshipping him, and whatever Prahlāda advised, he performed *them* (67)

Applying himself to the path of action, he sought refuge with the lord, bearer of the discus, sword and conch, the lotus-eyed immeasurable lord, attainable only through humility (68)

Thus has been narrated to you, O Brāhmaṇas, the prowess of the dwarf formed Puruṣottama, who does always render service to the gods (69)

Thus ends Sixteenth Chapter in the First part of the Kūrma Purāṇa Saṃhitā consisting of six thousand verses-16.

१७

सूत उवाच ।

बलेः पुत्रशतं त्वासीन्महाबलपराक्रमम् ।
तेषां प्रधानो द्युतिमान् बाणो नाम महाबलः ॥१
सोऽतीव शंकरे भक्तो राजा राज्यमपालयत् ।
त्रैलोक्यं वशमानीय बाधयामास वासवम् ॥२
ततः शक्रादयो देवा गत्वोचुः कृत्तिवाससम् ।
त्वदीयो बाधते ह्यस्मान् बाणो नाम महासुरः ॥३
व्याहृतो दैवतैः सर्वैर्देवदेवो महेश्वरः ।
ददाह बाणस्य पुरं शरेणैकेन लीलया ॥४
दह्यमाने पुरे तस्मिन् बाणो रुद्रं त्रिशूलिनम् ।
ययौ शरणमीशानं गोपतिं नीललोहितम् ॥५
मूर्द्धन्याधाय तल्लिङ्गं शांभवं भीतिवर्जितः ।
निर्गत्य तु पुरात् तस्मात् तुष्टाव परमेश्वरम् ॥६
संस्तुतो भगवानीशः शंकरो नीललोहितः ।
गाणपत्येन बाणं तं योजयामास भावतः ॥७
अथाभवन् दनोः पुत्रास्ताराद्या ह्यतिभीषणाः ।
तारस्तथा शम्बरश्च कपिलः शंकरस्तथा ।
स्वार्भानुर्वृषपर्वा च प्राधान्येन प्रकीर्तिताः ॥८
सुरसायाः सहस्रं तु सर्पाणामभवद् द्विजाः ।
अनेकशिरसां तद्वत् खेचराणां महात्मनाम् ॥९
अरिष्टा जनयामास गन्धर्वाणां सहस्रकम् ।
अनन्ताद्या महानागाः काद्रवेयाः प्रकीर्तिताः ॥१०

17

Sūta said. Bali had a hundred mighty sons, of whom the illustrious and mighty Bāṇa was the foremost. (1)

Devoted extremely to Śaṁkara, he ruled over his realm and having subdued the three worlds, even assailed Indra. (2)

Therefore the gods approached Mahādeva and said, 'The great demon named Bāṇa, devoted to thee, has been outraging us'. (3)

Thus accosted by the deities, Maheśvara, the lord of the gods, easily burnt down the capital of Bāṇa by the discharge of a single arrow. (4)

While his capital was being burnt, Bāṇa sought shelter with Rudra, the trident-bearing Īśāna, Nīlalohita, lord of the heaven. (5)

Free from fear, he placed the 'linga' of Śaṁbhu on his head, and coming out of the city propitiated the supreme lord. (6)

Propitiated by him, lord Śaṁkara, Nīlalohita, appointed Bāṇa affectionately to the position of the chief of his attendants (7)

The sons of Danu again, headed by Tāra, grew extremely frightful, among whom Tāra, Śaṁbara, Kapila, Śaṁkara, Svarbhānu and Vṛṣaparvan were celebrated as the principal ones. (8)

A thousand serpents, O Brāhmaṇas, were born of Surasā, and similarly were born a thousand of manyheaded high-souled aerial beings. (9)

Ariṣṭā gave birth to a thousand of gandharvas, while the great serpents headed by Ananta are known as the offsprings of Kadrū. (10)

ताम्रा च जनयामास षट् कन्या द्विजपुंगवाः ।
शुकीं श्येनीं च भासीं च सुग्रीवां गृध्रिकां शुचिम् ॥११
गास्तथा जनयामास सुरभिर्महिषीस्तथा ।
इरा वृक्षलतावल्लीस्तृणजातीश्च सर्वशः ॥१२
खसा वै यक्षरक्षांसि मुनिरप्सरसस्तथा ।
रक्षोगण क्रोधवशा जनयामास सत्तमा. ॥१३
विनतायाश्च पुत्रौ द्वौ प्रख्यातौ गरुडारुणौ ।
तयोश्च गरुडो धीमान् तपस्तप्त्वा सुदुश्चरम् ।
प्रसादाच्छूलिनः प्राप्तो वाहनत्वं हरेः स्वयम् ॥१४
आराध्य तपसा रुद्र महादेवं तथारुणः ।
सारथ्ये कल्पितः पूर्वं प्रीतेनार्कस्य शम्भुना ॥१५
एते काश्यपदायादाः कीर्त्तिताः स्थाणुजङ्गमाः ।
वैवस्वतेऽन्तरे ह्यस्मिन्शृण्वतां पापनाशनाः ॥१६
सप्तविंशत् सुता प्रोक्ताः सोमपत्न्यश्च सुव्रताः ।
अरिष्टनेमिपत्नीनामपत्यानीह षोडश ॥१७
बहुपुत्रस्य विदुषश्चतस्रो विद्युत. स्मृताः ।
तद्वदङ्गिरस. पुत्रा ऋषयो ब्रह्मसत्कृताः ॥१८
कृशाश्वस्य तु देवर्षेर्देवप्रहरणाः सुताः ।
एते युगसहस्रान्ते जायन्ते पुनरेव हि ।
मन्वन्तरेषु नियत तुल्यै. कार्यै. स्वनामभिः ॥१९

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायां पूर्वविभागे सप्तदशोऽध्यायः ॥१७॥

Tāmrā gave birth to six daughters O excellent Brāhmanas, named as Śukī, Śyenī Bhāsī, Sugrīvā, Grdhrika and Suci (11)

Surabhi produced cows and she buffalos, and Irā likewise gave birth to trees, creepers, twining plants and all kinds of grasses (12)

O excellent ones, similarly Khasā produced the Yaksas and Raksasas, Muni produced the Apsarases, and Krodhavasā produced the Rāksasas (13)

Vinata had two sons reputed as Garuda and Aruna, of the two, the wise Garuda practised severe penance and by the favour of the Śūla-bearer (Śiva) attained the position of the carrier of Hari (Viṣṇu) himself, similarly, by propitiating lord Mahādeva *through penance, Aruna* was employed as the driver of the Sun-god by Śambhu thus pleased with him (14, 15)

These are progeny of Kaśyapa stationary as well as mobile, during the period of Vaivasvata Manu, thus narrated to you, the listening of which destroys all sins (16)

O observers of strict vows, the twenty-seven wives of the moon-god are twenty-seven daughters (of Daksa), while the (four wives of) Aristanemi had sixteen issues (17)

There were four sons of the learned Bahuputra, known as Vaidyuts, similarly the sons of Angiras were named as Brahmasatkrtas sages (18)

The god sage Krśāśva had sons who were the divine arms They are born repeatedly at the end of a thousand Yugas in the *different Manvantaras and bearing names* in accordance with their deeds (19)

Thus ends Seventeenth Chapter in the First Part of the Kūrma Purāna Samhitā consisting of six thousand Verses—17

सूत उवाच ।

एतानुत्पाद्य पुत्रांस्तु प्रजासंतानकारणात् ।
कश्यपो गोत्रकामस्तु चचार सुमहत् तपः ॥१
तस्य वै तपतोऽत्यर्थं प्रादुर्भूतौ सुताविमौ ।
वत्सरश्चासितश्चैव तावुभौ ब्रह्मवादिनौ ॥२
वत्सरान्नैध्रुवो जज्ञे रैभ्यश्च सुमहायशाः ।
रैभ्यस्य जज्ञिरे रैभ्याः पुत्रा द्युतिमतां वराः ॥३
च्यवनस्य सुता पत्नी नैध्रुवस्य महात्मनः ।
सुमेधा जनयामास पुत्रान् वै कुण्डपायिनः ॥४
असितस्यैकपर्णायां ब्रह्मिष्ठः समपद्यत ।
नाम्ना वै देवलः पुत्रो योगाचार्यो महातपाः ॥५
शाण्डिल्यानां परः श्रीमान् सर्वतत्त्वार्थवित् सुधीः ।
प्रसादात् पार्वतीशस्य योगमुत्तममाप्तवान् ॥६
शाण्डिल्या नैध्रुवा रैभ्यास्त्रयः पक्षास्तु काश्यपाः ।
नरप्रकृतयो विप्राः पुलस्त्यस्य वदामि वः ॥७
तृणबिन्दोः सुता विप्रा नाम्ना त्विलविला स्मृता ।
पुलस्त्याय स राजर्षिस्तां कन्यां प्रत्यपादयत् ॥८
ऋषिस्त्वैलविलिस्तस्यां विश्रवाः समपद्यत ।
तस्य पत्न्यश्चतस्रस्तु पौलस्त्यकुलवर्द्धिकाः ॥९
पुष्पोत्कटा च राका च कैकसी देववर्णिनी ।
रूपलावण्यसंपन्नास्तासां वै शृणुत प्रजाः ॥१०

18

Sūta said · After producing these sons, and desirous of more sons for the continuance of his progeny, Kaśyapa practised severe penance (1)

When he was thus engaged in practising severe penance two sons, Vatsara and Asita, both scholars of the Vedas were born to him (2)

From Vatsara was born Naidhruva and the renowned Raibhya, and from Raibhya were born supremely resplendent sons termed as Raibhyas (3)

Sumedhā, the daughter of Cyavana, and wife of the high-souled Naidhruva, gave birth to sons termed as Kuṇḍapāyins (4)

To Asita were born in Ekaparṇā two sons well-versed in the Vedas, one named Devala, the great ascetic and propounder of Yoga, and the other some person foremost among the Śāṇḍilyas, virtuous and proficient in all branches of knowledge, who had acquired the knowledge of superior Yoga by the grace of (Śiva), the lord of Pārvatī (5,6)

The Śāṇḍilyas, Naidhruvas and Raibhyas all the three belong to the progeny of Kaśyapa and are the origin of mankind, now shall I narrate to you O Brāhmaṇas, about the progeny of Pulastya (7)

O Brahmaṇas the royal sage Tṛṇabindu had a daughter named Ilavilā, whom the sage gave unto the hermit Pulastya (8)

From Ilavilā was born the sage Viśravas, who had four wives, continuers of the progeny of Pulastya, named Puṣpotkaṭā Rākā, Kaikasī and Devavarṇinī, all graceful in appearance, now listen to the names of their progeny (being enumerated) (9, 10)

अरुन्धत्यां वसिष्ठस्तु शक्तिमुत्पादयत् सुतम् ।
शक्तेः पराशरः श्रीमान् सर्वज्ञस्तपतां वरः ॥२३
आराध्य देवदेवेशमीशानं त्रिपुरान्तकम् ।
लेभे त्वप्रतिमं पुत्रं कृष्णद्वैपायनं प्रभुम् ॥२४
द्वैपायनाच्छुको जज्ञे भगवानेव शंकरः ।
अंशांशेनावतीर्योर्व्यां स्वं प्राप परमं पदम् ॥२५

शुकस्याप्यभवन् पुत्राः पञ्चात्यन्ततपस्विनः ।
भूरिश्रवाः प्रभुः शंभुः कृष्णो गौरश्च पञ्चमः ।
कन्या कीर्तिमती चैव योगमाता धृतव्रता ॥२६
एतेऽत्र वंश्याः कथिता ब्राह्मणा ब्रह्मवादिनाम् ।
अत ऊर्ध्वं निबोधध्वं कश्यपाद्राजसंततिम् ॥२७

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे अष्टादशोऽध्यायः ॥१८॥

१९

सूत उवाच ।
अदितिः सुषुवे पुत्रमादित्यं कश्यपात् प्रभुम् ।
तस्यादित्यस्य चैवासीद् भार्याणां तु चतुष्टयम् ।
संज्ञा राज्ञी प्रभा छाया पुत्रांस्तासां निबोधत ॥१

संज्ञा त्वाष्ट्री च सुषुवे सूर्यान्मनुमनुत्तमम् ।
यमं च यमुनां चैव राज्ञी रैवतमेव च ॥२
प्रभा प्रभातमादित्याच्छाया सावर्णमात्मजम् ।
शनिं च तपतीं चैव विष्टिं चैव यथाक्रमम् ॥३

Vasistha produced a son named Śakti in Arundhatī Parāśara, the son of Śakti was handsome, erudite and the chiefest of ascetics. (23)

By propitiating the god of gods Īśāna, the destroyer of Tripura, he was blessed with an incomparable son, the exalted Kṛṣṇadvaipāyana. (24)

From Dvaipāyana was born Śuka, who as lord Śaṁkara himself incarnating in a small part of His self, attained to his supremest station. (25)

Śuka had five sons, extremely austere, named as Bhūriśravas, Prabhu, Śaṁbhu, Kṛṣṇa and Gaura, and also a daughter, named as Kīrtimatī, engaged in vows, the Yogamātā (26)

Thus has been narrated the progeny of the scholars of the Vedas. O Brāhmaṇas, now listen further to the princely progeny of Kaśyapa. (27)

Thus ends Eighteenth Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses–18

19

Sūta said: Aditi gave birth to lord Āditya as her son from Kaśyapa. Āditya had four wives (named as) Saṁjñā, Rājñī, Prabhā, Chāyā. Now hear about the names of their sons. (1)

[Saṁ]jñā, daughter of Tvaṣṭṛ gave birth to the excellent (son) Manu from Sūrya, while Rājñī bore Yama, Yamunā as well as Raivata. (2)

Prabhā, gave birth to Prabhāta from Āditya while Chāyā gave birth to Sāvarṇa, Śani, Tapatī and Viṣṭi. (3)

मनोस्तु प्रथमस्यासन् नव पुत्रास्तु संयमाः ।
इक्ष्वाकुर्नभगश्चैव धृष्टः शर्यातिरेव च ॥४
नरिष्यन्तश्च नाभागो ह्यरिष्टः कारुषकस्तथा ।
पृषध्रश्च महातेजा नवैते शक्रसन्निभाः ॥५
इला ज्येष्ठा वरिष्ठा च सोमवंशविवृद्धये ।
बुधस्य गत्वा भवनं सोमपुत्रेण संगता ॥६
असूत सौम्यजं देवी पुरूरवसमुत्तमम् ।
पितॄणां तृप्तिकर्त्तारं बुधादिति हि नः श्रुतम् ॥७
संप्राप्य पुंस्त्वममलं सुद्युम्न इति विश्रुतः ।
इला पुत्रत्रयं लेभे पुनः स्त्रीत्वमविन्दत ॥८
उत्कलश्च गयश्चैव विनताश्वस्तथैव च ।
सर्वे तेऽप्रतिमप्रख्याः प्रपन्नाः कमलोद्भवम् ॥९
इक्ष्वाकोश्चाभवद् वीरो विकुक्षिर्नाम पार्थिवः ।
ज्येष्ठः पुत्रशतस्यापि दश पञ्च च तत्सुताः ॥१०
तेषां ज्येष्ठः ककुत्स्थोऽभूत् काकुत्स्थो हि सुयोधनः ।
सुयोधनात् पृथुः श्रीमान् विश्वकश्च पृथोः सुतः ॥११
विश्वकादार्द्रको धीमान् युवनाश्वस्तु तत्सुतः ।
स गोकर्णमनुप्राप्य युवनाश्वः प्रतापवान् ॥१२
दृष्ट्वा तु गौतमं विप्रं तपन्तमनलप्रभम् ।
प्रणम्य दण्डवद् भूमौ पुत्रकामो महीपतिः ।
अपृच्छत् कर्मणा केन धार्मिकं प्राप्नुयात् सुतम् ॥१३

गौतम उवाच ।

आराध्य पूर्वपुरुषं नारायणमनामयम् ।
अनादिनिधनं देवं धार्मिकं प्राप्नुयात् सुतम् ॥१४
यस्य पुत्रः स्वयं ब्रह्मा पौत्रः स्यान्नीललोहितः ।
तमादिकृष्णमीशानमाराध्याप्नोति सत्सुतम् ॥१५

The first Manu had nine sons engaged in restraint, whose names were Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Ariṣṭa, Kāruṣa and the mighty Pṛṣadhra. These nine resembled Indra. (4, 5)

The eldest daughter *Ilā* multiplied the lineage of the moon (Soma). Going to the abode of Budha, and having sexual intercourse with him, the son of Soma, she bore from Soma's son Budha the *highly excellent son Purūravas, the* delighter of the Manes—thus has been heard by us. (6,7)

Afterwards being transformed as a stainless man Ilā was famed as Sudyumna and got three sons Utkala, Gaya and Vinatāśva and thereafter was again turned into a female. All the three were incomparable and devoted to the lotus-born (Brahmā). (8,9)

Ikṣvāku had a son born to him named Vikukṣi, the steady king, the eldest among a hundred sons, and he had fifteen sons of whom Kakutstha was the eldest, from Kakutstha was born Suyodhana from *Suyodhana was born illustrious* Pṛthu, and Pṛthu's son was Viśvaka. (10,11)

From *Viśvaka was born the* wise Ārdraka, and Yuvanāśva was the son of *Ārdraka*. The *mighty* Yuvanāśva went to Gokarna and finding there the Brāhmaṇa Gautama resplendent like fire, practising *penance, desirous of* a son as he was the king, bowed down to him prostrate on the ground, and asked him by what deed he *might beget a pious son*. (12,13)

Gautama said: *By propitiating Nārāyana, the Primordial Being*, immune from ailment, the birthless and deathless lord, *may one beget a virtuous son*. By worshipping the Primordial lord Kṛṣṇa, whose son is Brahmā himself, and grandson Śiva, may one beget a good son. (14,15)

न यस्य भगवान् ब्रह्मा प्रभावं वेत्ति तत्त्वतः ।
तमाराध्य हृषीकेशं प्राप्नुयाद्धार्मिकं सुतम् ॥१६

स गौतमवचः श्रुत्वा युवनाश्वो महीपतिः ।
आराधयन्महायोगं वासुदेवं सनातनम् ॥१७

तस्य पुत्रोऽभवद् वीरः श्रावस्तिरिति विश्रुतः ।
निर्मिता येन श्रावस्तिर्गौडदेशे महापुरी ॥१८

तस्माच्च बृहदश्वोऽभूत् तस्मात् कुवलयाश्वकः ।
धुन्धुमारत्वमगमद् धुन्धुं हत्वा महासुरम् ॥१९

धुन्धुमारस्य तनयास्त्रयः प्रोक्ता द्विजोत्तमाः ।
दृढाश्वश्चैव दण्डाश्वः कपिलाश्वस्तथैव च ॥२०

दृढाश्वस्य प्रमोदस्तु हर्यश्वस्तस्य चात्मजः ।
हर्यश्वस्य निकुम्भस्तु निकुम्भात् संहताश्वकः ॥२१

कृशाश्वश्च रणाश्वश्च संहताश्वस्य वै सुतौ ।
युवनाश्वो रणाश्वस्य शक्रतुल्यबलो युधि ॥२२

कृत्वा तु वारुणीमिष्टिमृषीणां वै प्रसादतः ।
लेभे त्वप्रतिमं पुत्रं विष्णुभक्तमनुत्तमम् ।
मान्धातारं महाप्राज्ञं सर्वशस्त्रभृतां वरम् ॥२३

मान्धातुः पुरुकुत्सोऽभूदम्बरीषश्च वीर्यवान् ।
मुचुकुन्दश्च पुण्यात्मा सर्वे शक्रसमा युधि ॥२४

अम्बरीषस्य दायादो युवनाश्वोऽपरः स्मृतः ।
हरितो युवनाश्वस्य हारितस्तत्सुतोऽभवत् ॥२५

पुरुकुत्सस्य दायादस्त्रसदस्युर्महायशाः ।
नर्मदायां समुत्पन्नः सम्भूतिस्तत्सुतोऽभवत् ॥२६

विष्णुवृद्धः सुतस्तस्य त्वनरण्योऽभवत् परः ।
बृहदश्वोऽनरण्यस्य हर्यश्वस्तत्सुतोऽभवत् ॥२७

Adoring Hṛṣīkeśa whose glory even the lord Brahmā does not know in reality, one may beget a pious son (16)

Hearing these words of Gautama, the prince Yuvanāśva worshipped the great meditator Vāsudeva the Eternal one (17)

His son was the valiant and renowned Śrāvasti by whom was the great city of Śrāvasti built in the Gauḍa country (18)

From him sprang Bṛhadaśva from whom was born Kuvalayāśvaka who became known as Dhundhumāra by killing the great demon Dhundhu (19)

Dhundhumāra had three sons, O excellent Brāhmaṇas named as Dṛḍhāśva Daṇḍāśva and Kapilāśva (20)

Dṛḍhāśva's son was Pramoda whose son was Haryaśva, Haryaśva's son was Nikumbha and from Nikumbha was born Saṁhatāśvaka (21)

Kṛśāśva and Raṇāśva were the two sons of Saṁhatāśva Raṇāśva had a son named Yuvanāśva who was as mighty as Indra in battle (22)

Having performed the Vāruṇī sacrifice by the grace of the sages, he begot an excellent and incomparable son devoted to Viṣṇu named Māndhātṛ supremely wise and foremost among all soldiers (23)

From Māndhātā were born Purukutsa and the powerful Ambarīṣa and also the pious minded Mucukunda all resembling Indra in battle (24)

Ambarīṣa had a successor known as another Yuvanāśva Harita was the son of Yuvanāśva and his (Harita's) son was Hārita Purukutsa's son was the renowned Trasadasyu born of Narmadā, and his son was Sambhūti (25 26)

Viṣṇuvṛddha was the son of Sambhūti, while another was Anaraṇya Bṛhadaśva was the son of Anaraṇya and Haryaśva the son of Bṛhadaśva (27)

सोऽतीव धार्मिको राजा कर्दमस्य प्रजापतेः ।
प्रसादाद्धार्मिकं पुत्रं लेभे सूर्यपरायणम् ॥२८
स तु सूर्यं समभ्यर्च्य राजा वसुमनाः शुभम् ।
लेभे त्वप्रतिमं पुत्रं त्रिधन्वानमरिंदमम् ॥२९
अयजच्चाश्वमेधेन शत्रून् जित्वा द्विजोत्तमाः ।
स्वाध्यायवान् दानशीलस्तितिक्षुर्धर्मतत्परः ॥३०
ऋषयस्तु समाजग्मुर्यज्ञवाटं महात्मनः ।
वसिष्ठकश्यपमुखा देवाश्चेन्द्रपुरोगमाः ॥३१
तान् प्रणम्य महाराजः पप्रच्छ विनयान्वितः ।
समाप्य विधिवद् यज्ञं वसिष्ठादीन् द्विजोत्तमान् ॥३२

वसुमना उवाच ।

किंस्विच्छ्रेयस्करतरं लोकेऽस्मिन् ब्राह्मणर्षभाः ।
यज्ञस्तपो वा सन्यासो ब्रूत मे सर्ववेदिनः ॥३३

वसिष्ठ उवाच ।

अधीत्य वेदान् विधिवत् पुत्रानुत्पाद्य धर्मतः ।
इष्ट्वा यज्ञेश्वरं यज्ञैर्गच्छेद् वनमथात्मवान् ॥३४

पुलस्त्य उवाच ।

आराध्य तपसा देवं योगिनं परमेष्ठिनम् ।
प्रव्रजेद् विधिवद् यज्ञैरिष्ट्वा पूर्वं सुरोत्तमान् ॥३५

पुलह उवाच ।

यमाहुरेकं पुरुषं पुराणं परमेश्वरम् ।
तमाराध्य सहस्रांशु तपसा मोक्षमाप्नुयात् ॥३६

जमदग्निरुवाच ।

अजस्य नाभावध्येकमीश्वरेण समर्पितम् ।
बीजं भगवता येन स देवस्तपसेज्यते ॥३७

By the grace of the progenitor Kardama, he begot an extremely pious son, devoted to the Sun god (28)

Worshipping the Sun, this one, Vasumanas, got an incomparable son, Tridhanvan,, subduer of foes (29)

O excellent Brāhmaṇas, the studious, generous, forbearing and virtuous prince performed the horse sacrifice after vanquishing his enemies (30)

Sages headed by Vasiṣṭha and Kaśyapa and deities led by Indra, came thither to the sacrificial spot of the high-souled monarch (31)

Concluding the sacrifice in accordance with rites and paying homage to them, the monarch asked Vasiṣṭha and others with humility (32)

Vasumanas said O foremost among Brāhmaṇas, what is more beneficial in this world, sacrifice, penance or asceticism do you tell me, O you omniscient ones (33)

Vasiṣṭha said A self possessed man should study the Vedas in accordance with the prescribed regulations, then righteously beget children, and after propitiating (Viṣṇu), the lord of sacrifices, with various sacrifices should repair to the forest (34)

Pulastya said Worshipping the lord (Śiva) the meditator, the supreme master with penance, and propitiating the best of gods with sacrifices performed according to rites, one should take to the life of a mendicant (35)

Pulaha said One should attain the final beatitude by worshipping through penance the thousand rayed one (the Sun) who is said to be the sole being, the Primordial Supreme Lord (36)

Jamadagni said · The god, the lord (of the worlds) by whome the seed (of the cosmos) is placed (sown) in the navel (centre) of the unborn (beginningless cause) should be worshipped through penance (37)

विश्वामित्र उवाच ।

योऽग्नि सर्वात्मकोऽनन्त स्वयम्भूर्विश्वतोमुख ।
स रुद्रस्तपसोग्रेण पूज्यते नेतरैर्मखै ॥३८

भरद्वाज उवाच ।

यो यज्ञैरिज्यते देवो जातवेदा सनातन ।
स सर्वदैवततनु पूज्यते तपसेश्वर ॥३९

अत्रिरुवाच ।

यत सर्वमिद जात यस्यापत्य प्रजापति ।
तप सुमहदास्थाय पूज्यते स महेश्वर ॥४०

गौतम उवाच ।

यत प्रधानपुरुषौ यस्य शक्तिमय जगत ।
स देवदेवस्तपसा पूजनीय सनातन ॥४१

कश्यप उवाच ।

सहस्रनयनो देव साक्षी स तु प्रजापति ।
प्रसीदति महायोगी पूजितस्तपसा पर ॥४२

क्रतुरुवाच ।

प्राप्ताध्ययनयज्ञस्य लब्धपुत्रस्य चैव हि ।
नान्तरेण तप कश्चिद्धर्म शास्त्रेषु दृश्यते ॥४३

इत्याकर्ण्य स राजर्षिस्तान् प्रणम्यातिहृष्टधी ।
विसर्जयित्वा सपूज्य त्रिधन्वानमथाब्रवीत् ॥४४

आराधयिष्ये तपसा देवमेकाक्षराह्वयम् ।
प्राण बृहन्त पुरुषमादित्यान्तरसस्थितम् ॥४५

त्व तु धर्मरतो नित्य पालयैतदतन्द्रित ।
चातुर्वर्ण्यसमायुक्तमशेष क्षितिमण्डलम् ॥४६

एवमुक्त्वा स तद्राज्य निधायात्मभवे नृप ।
जगामारण्यमनघस्तपश्चर्तुमनुत्तमम् ॥४७

Viśvāmitra said That all comprising energy, infinite self born all pervading Rudra should be propitiated with severe penance and by no other sacrifices (38)

Bharadvāja said The lord Jātavedas, propitiated through the performance of sacrifices the Eternal one comprised of the forms of all the deities, the Supreme Lord is to be worshipped through penance (39)

Atri said Maheśvara, from whom all the world is born and whose offspring is Prajāpati (the progenitor Brahmā) should be worshipped through severe austerities (40)

Gautama said The Eternal god of the gods, from whom have sprung the Pradhāna (Prakṛti) and the Puruṣa and whose energy is (manifest in) this whole universe, is to be worshipped by penance (41)

Kaśyapa said The thousand eyed lord the witness Prajāpati the great mediator becomes pleased if worshipped through penance (42)

Kratu said For a man who has gone through studies and sacrifices and has begot sons, there is not more duty other than the practice of penance prescribed in the scriptures (43)

Hearing all this the royal sage, glad at heart bowed to the sages and sending them off after paying due homage to them, adressed his son Tridhanvan (44)

I shall worship through penance the one syllabled lord, dwelling in the disc of the sun the vital spirit the supreme Puruṣa (45)

Do thou preserve this entire realm comprising the four Varṇas (castes) constantly with assiduity and devotion to righteousness (46)

Uttering this the sinless king bestowed his realm to his son and wended his way to the forest for practising unsurpassable penance (47)

हिमवच्छिखरे रम्ये देवदारुवने शुभे ।
कन्दमूलफलाहारो मुन्यन्नैरयजत् सुरान् ।।४८
संवत्सरशतं साग्रं तपोनिर्धूतकल्मषः ।
जजाप मनसा देवीं सावित्रीं वेदमातरम् ।।४९
तस्यैवं जपतो देवः स्वयंभूः परमेश्वरः ।
हिरण्यगर्भो विश्वात्मा तं देशमगमत् स्वयम् ।।५०
दृष्ट्वा देवं समायान्तं ब्रह्माणं विश्वतोमुखम् ।
ननाम शिरसा तस्य पादयोर्नाम कीर्त्तयन् ।।५१
नमो देवाधिदेवाय ब्रह्मणे परमात्मने ।
हिरण्यमूर्त्तये तुभ्यं सहस्राक्षाय वेधसे ।।५२
नमो धात्रे विधात्रे च नमो वेदात्ममूर्त्तये ।
साख्ययोगाधिगम्याय नमस्ते ज्ञानमूर्त्तये ।।५३
नमस्त्रिमूर्त्तये तुभ्यं स्रष्ट्रे सर्वार्थवेदिने ।
पुरुषाय पुराणाय योगिनां गुरवे नमः ।।५४
ततः प्रसन्नो भगवान् विरिञ्चो विश्वभावनः ।
वरं वरय भद्रं ते वरदोऽस्मीत्यभाषत ।।५५

राजोवाच ।

जपेय देवदेवेश गायत्रीं वेदमातरम् ।
भूयो वर्षशतं साग्रं तावदायुर्भवेन्मम ।।५६
बाढमित्याह विश्वात्मा समालोक्य नराधिपम् ।
स्पृष्ट्वा कराभ्यां सुप्रीतस्तत्रैवान्तरधीयत ।।५७
सोऽपि लब्धवरः श्रीमान् जजापातिप्रसन्नधीः ।
शान्तस्त्रिषवणस्नायी कन्दमूलफलाशनः ।।५८

Dwelling thereafter under the shade of a pine-forest on the lovely peak of the Himavān, and living on roots and fruits did he worship the gods with grains prescribed for the sages (48)

For full one hundred years did he with sins shaken off through penance, mutter the divine Sāvitri (Gāyatri hymn), the mother of the Vedas (49)

He having been thus engaged in repeating (the Gāyatri), the self-born lord, the Supreme Master, born of a golden egg, the soul of the universe, himself appeared at that spot (50)

Beholding the lord Brahman, possessed of faces on all sides come thither, he bowed at his feet with his head while repeating his name (51)

Obeisance to thee, the over lord of the gods, Brahman, the Primordial Soul, to the Golden-formed, the thousand-eyed creator (52)

Obeisance to the Creator, the Producer, to the embodiment of the souls of Vedas, to one comprehensible only through the knowledge and practice of Sāmkhya and Yoga, obeisance to thee, O thou embodiment of knowledge (53)

Obeisance to thee, the triple-formed one, the creator, the omniscient one, the ancient Purusa obeisance be to the preceptor of the Yogins (54)

Pleased with him thereupon, the lord Brahman, promoter of the weal of the world said 'do thou choose an auspicious boon, I shall confer it to thee' (55)

The king said· 'O thou lord of the gods, May I recite the Gāyatri, the mother of the Vedas for another full one hundred years and till then may I live' (56)

Saying 'Be that as you desire', and looking at the king and touching him by his hands, the highly pleased universe-souled lord disappeared then and there Having been blessed with the boon, he (the king Vasumanas) also was infinitely gratified, and being calm and composed bathing thrice in the three twilights and living on roots and fruits, engaged himself in the repetition of the Gāyatri hymn (57, 58)

तस्य पूर्णे वर्षशते भगवानुग्रदीधिति ।
प्रादुरासीन्महायोगी भानोर्मण्डलमध्यत ॥५९
त दृष्ट्वा वेदविदुष मण्डलस्य सनातनम् ।
स्वयभुवमनाद्यन्त ब्रह्माण विस्मय गत ॥६०
तुष्टाव वैदिकैर्मन्त्रै सावित्र्या च विशेषत ।
क्षणादपश्यत् पुरुष तमेव परमेश्वरम् ॥६१
चतुर्मुख जटामौलिमष्टहस्त त्रिलोचनम् ।
चन्द्रावयवलक्षाण नरनारीतनु हरम् ॥६२
भासयन्त जगत् कृत्स्न नीलकण्ठ स्वरश्मिभि ।
रक्ताम्बरधर रक्त रक्तमाल्यानुलेपनम् ॥६३
तद्भावभावितो दृष्ट्वा सद्भावेन परेण हि ।
ननाम शिरसा रुद्र सावित्र्यानेन चैव हि ॥६४
नमस्ते नीलकण्ठाय भास्वते परमेष्ठिने ।
त्रयीमयाय रुद्राय कालरूपाय हेतवे ॥६५
तदा प्राह महादेवो राजान प्रीतमानस ।
इमानि मे रहस्यानि नामानि शृणु चानघ ॥६६
सर्ववेदेषु गीतानि ससारशमनानि तु ।
नमस्कुरुष्व नृपते एभिर्मां सतत शुचि ॥६७
अध्याय शतरुद्रीय यजुषा सारमुद्धृतम् ।
जपस्वानन्यचेतस्को मय्यासक्तमना नृप ॥६८
ब्रह्मचारी मिताहारो भस्मनिष्ठ समाहित ।
जपेदामरणाद् रुद्र स याति परम पदम् ॥६९
इत्युक्त्वा भगवान् रुद्रो भक्तानुग्रहकाम्यया ।
पुन सवत्सरशत राज्ञे ह्यायुरकल्पयत् ॥७०

One hundred years having thus being completed, the fierce rayed lord, the great meditator poised in the middle of the disc of the sun appeared there (59)

Beholding him Brahman proficient in the Vedas seated in the sun's disc, the Eternal one the self born one having neither origin nor annihilation, he was struck with amazement (60)

Then he worshipped the lord with Vedic hymns, particularly with Sāvitrī hymn, and instantly he beheld the supreme lord as Hara (Śiva) possessed of four faces of matted locks, of eight hands, three eyes, marked with the digit of the moon of a combined male and female form the blue throated lord radiating the entire world with his lustre, wearing a red robe, and red in colour with a red garland and besmeared with red unguent (61 63)

Beholding Him, i.e. the king with contemplative mind, bowed down his head with the utmost devotion to Rudra while reciting the Sāvitrī hymn (64)

Obeisance be to thee, the blue throated lord the resplendent Parameṣṭhin full of the triple Vedas Rudra the embodiment of Kāla, the prime cause (65)

Pleased in mind then Mahādeva said to the king, O thou sinless one, hear these mysterious names of mine (66)

And O prince, do thou always religiously adore me with (recounting) these names celebrated in all the Vedas subduers of the affliction to the world (67)

O prince do thou repeat with single devotion the Śatarudriya chapter, the quintessence of the Yajurveda with mind attached to myself (68)

He who repeats the 'Rudra hymn until death, remaining a celibate living on controlled diet intent on ashes and absorbed in meditation, does attain the highest goal (69)

Saying this the lord Rudra wishing to bestow a favour to his devotee conferred on the king another hundred years of life (70)

दत्त्वाऽस्मै तत् परं ज्ञानं वैराग्यं परमेश्वरः ।
क्षणादन्तर्दधे रुद्रस्तदद्भुतमिवाभवत् ॥७१
राजाऽपि तपसा रुद्रं जजापानन्यमानसः ।
भस्मच्छन्नस्त्रिषवणं स्नात्वा शान्तः समाहितः ॥७२
जपतस्तस्य नृपतेः पूर्णे वर्षशते पुनः ।
योगप्रवृत्तिरभवत् कालात् कालात्मकं परम् ॥७३
विवेश तद् वेदसारं स्थानं वै परमेष्ठिनः ।
भानोः स मण्डलं शुभ्रं ततो यातो महेश्वरम् ॥७४
यः पठेच्छृणुयाद् वापि राज्ञश्चरितमुत्तमम् ।
सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते ॥७५

इति श्रीकूर्मपुराणे षट्साहस्त्र्यां संहितायां पूर्वविभागे एकोनविंशोऽध्याय ॥१९॥

२०

सूत उवाच ।
त्रिधन्वा राजपुत्रस्तु धर्मेणापालयन्महीम् ।
तस्य पुत्रोऽभवद् विद्वांस्त्रय्यारुण इति स्मृतः ॥१
तस्य सत्यव्रतो नाम कुमारोऽभून्महाबलः ।
भार्या सत्यधना नाम हरिश्चन्द्रमजीजनत् ॥२
हरिश्चन्द्रस्य पुत्रोऽभूद् रोहितो नाम वीर्यवान् ।
हरितो रोहितस्याथ धुन्धुस्तस्य सुतोऽभवत् ॥३
विजयश्च सुदेवश्च धुन्धुपुत्रौ बभूवतुः ।
विजयस्याभवत् पुत्र. कारुको नाम वीर्यवान् ॥४

Imparting to him this supreme knowledge and precept about renunciation, the great lord Rudra disappeared in a moment, to the king's astonishment (71)

The prince also, besmeared with ashes, bathing thrice in the three twilight times, calm and absorbed in meditation repeated the 'Rudra' hymn with undivided attention (72)

When a hundred years were passed while the king was thus repeating the prayer he left inclined to take to (deeper) meditation, and in course of time, he entered the white disc of the sun, the abode of Paramesthin, composed of time, the Sun the quintessence of the Vedas, and thence he attained the place of Mahesvara (73,74)

He who reads or even listens to this excellent narrative about the King, is freed from all sins and is adored in the region of Brahman (75)

Thus ends Nineteenth Chapter in the First Part of the Kūrma Purāna Samhitā, consisting of six thousand verses—19.

20

Sūta said The prince Tridhanvan ruled over the earth with righteousness He had a learned son known as Trayyāruna (1)

He had a mighty son named Satyavrata, whose wife Satyadhanā gave birth to (a son) Hariścandra (2)

Hariscandra's son was the mighty Rohita Harita was the son of Rohita, and Dhundhu the son of Harita (3)

Dhundhu had two sons, Vijaya and Sudeva, Vijaya had a son, the mighty Kāruka (4)

कारुकस्य वृकः पुत्रस्तस्माद् बाहुरजायत ।
सगरस्तस्य पुत्रोऽभूद् राजा परमधार्मिकः ॥५
द्वे भार्ये सगरस्यापि प्रभा भानुमती तथा ।
ताभ्यामाराधितः प्रादादौर्वाग्निर्वरमुत्तमम् ॥६
एकं भानुमती पुत्रमगृह्णादसमञ्जसम् ।
प्रभा षष्टिसहस्रं तु पुत्राणां जगृहे शुभा ॥७
असमञ्जस्य तनयो ह्यंशुमान् नाम पार्थिवः ।
तस्य पुत्रो दिलीपस्तु दिलीपात् तु भगीरथः ॥८
येन भागीरथी गङ्गा तपः कृत्वाऽवतारिता ।
प्रसादाद् देवदेवस्य महादेवस्य धीमतः ॥९
भगीरथस्य तपसा देवः प्रीतमना हरः ।
बभार शिरसा गङ्गां सोमान्ते सोमभूषणः ॥१०
भगीरथसुतश्चापि श्रुतो नाम बभूव ह ।
नाभागस्तस्य दायादः सिन्धुद्वीपस्ततोऽभवत् ॥११
अयुतायुः सुतस्तस्य ऋतुपर्णस्तु तत्सुतः ।
ऋतुपर्णस्य पुत्रोऽभूत् सुदासो नाम धार्मिकः ।
सौदासस्तस्य तनयः ख्यातः कल्मापपादकः ॥१२
वसिष्ठस्तु महातेजाः क्षेत्रे कल्मापपादके ।
अश्मकं जनयामास तमिक्ष्वाकुकुलध्वजम् ॥१३
अश्मकस्योत्कलाया तु नकुलो नाम पार्थिव. ।
स हि रामभयाद् राजा वनं प्राप सुदुःखित. ॥१४
विभ्रत् स नारीकवच तस्माच्छतरथोऽभवत् ।
तस्माद् बिलिविलिः श्रीमान् वृद्धशर्मा च तत्सुतः ॥१५
तस्माद् विश्वसहस्तस्मात् खट्वाङ्ग इति विश्रुतः।
दीर्घबाहुः सुतस्तस्य रघुस्तस्मादजायत ॥१६

Kāruka's son was Vṛka from whom was born Bāhu The supremely religious king Sagara was his son (5)

Sagara had two wives, Prabhā and Bhānumatı Being propitiated by them, the Fire, Aurva by name bestowed on each of them an excellent boon (6)

(By which) Bhānumatī got a son named Asamañjasa, and the pious Prabhā was blessed with sixty thousand of sons (7)

King Aṁśumān was the son of Asamañja His son was Dilīpa, and from Dilīpa sprang Bhagīratha (8)

By whom was the sacred Gaṅgā Bhāgīrathī brought to the earth below by the grace of Mahādeva, the wise overlord of the gods propitiated through penance (9)

Pleased in mind by the penance of Bhagīratha, the moon-crested lord Hara held Gaṅgā on his head by the side of the moon (10)

Bhagīratha's son was named as Śruta, whose son was Nābhāga from whom was born Sindhudvīpa (11)

His son was Ayutāyu whose son was the mighty Ṛtuparṇa Ṛtuparṇa had a pious son named Sudāsa His son Saudāsa was famous as Kalmāsa pādaka. (12)

The highly mighty Vasiṣṭha begot, in the field (kṣetra) of Kalmasapāda, a son named Aśmaka, a distinguished scion of the Ikṣvāku lineage (13)

Aśmaka's son born in Utkalā was the prince Nakula For fear of Paraśurāma, that prince repaired to the forest in *extreme anguish and moved there* protected by the Nārīkavaca (surrounded by naked women) From him was born Śataratha From him sprang the handsome Bilibili, whose son was Vṛddhaśarmā (14,15)

From whom was born Viśvasaha whose son was famed as Khaṭvāṅga From him was born Dīrghabāhu, from whom sprang Raghu (16)

रघोरजः समुत्पन्नो राजा दशरथस्ततः।
रामो दाशरथिर्वीरो धर्मज्ञो लोकविश्रुतः ॥१७
भरतो लक्ष्मणश्चैव शत्रुघ्नश्च महाबलः।
सर्वे शक्रसमा युद्धे विष्णुशक्तिसमन्विताः।
जज्ञे रावणनाशार्थं विष्णुरंशेन विश्वकृत् ॥१८
रामस्य सुभगा भार्या जनकस्यात्मजा शुभा।
सीता त्रिलोकविख्याता शीलौदार्यगुणान्विता ॥१९
तपसा तोषिता देवी जनकेन गिरीन्द्रजा।
प्रायच्छज्जानकीं सीतां राममेवाश्रिता पतिम् ॥२०
प्रीतश्च भगवानीशस्त्रिशूली नीललोहितः।
प्रददौ शत्रुनाशार्थं जनकायाद्भुत धनुः ॥२१
स राजा जनको विद्वान् दातुकामः सुतामिमाम्।
अघोषयदमित्रघ्नो लोकेऽस्मिन् द्विजपुंगवाः ॥२२
इदं धनुः समादातु यः शक्नोति जगत्त्रये।
देवो वा दानवो वाऽपि स सीता लब्धुमर्हति ॥२३
विज्ञाय रामो बलवान् जनकस्य गृहं प्रभुः।
भञ्जयामास चादाय गत्वाऽसौ लीलयैव हि ॥२४
उद्वाह च तां कन्यां पार्वतीमिव शंकरः।
रामः परमधर्मात्मा सेनामिव च षण्मुखः ॥२५
ततो बहुतिथे काले राजा दशरथः स्वयम्।
रामं ज्येष्ठं सुतं वीरं राजानं कर्तुमारभत् ॥२६
तस्याथ पत्नी सुभगा कैकेयी चारुभाषिणी।
निवारयामास पतिं प्राह संभ्रान्तमानसा ॥२७
मत्सुतं भरतं वीरं राजानं कर्तुमर्हसि।
पूर्वमेव वरो यस्माद् दत्तो मे भवता यतः ॥२८

From Raghu was born Aja and from him king Daśaratha The valiant, pious and reputed Rāma was the son of Daśaratha, as were Bharata, Lakṣmana and the powerful Śatrughna All of them were comparable with Indra in battle, and endowed with the power of Viṣṇu The creator of the world was born from a portion of Viṣṇu for the destruction of Rāvana (17,18)

Rāma's wife was the graceful Sītā, daughter of Janaka, renowed throughout the three worlds endowed with chastity and generosity (19)

Pleased by the penance of Janaka, the mountain-born goddess Pārvatī gave unto him Jānkī, Sītā, who took to Rāma himself as her husband (20)

Being pleased with Janaka, the lord, trident-bearing Śiva, Nīlalohita, gave unto him a wonderful bow for the extirpation of foes (21)

Desirous of giving away this daughter (in marriage), the wise king Janaka, extirminator of the enemies, proclaimed in the world O formost among the Brāhmanas (22)

That whoever in the three worlds would be able to wield that bow, he be a deity or even a demon would be entitled to have Sītā (in marriage) (23)

Coming to know of the proclamation, the mighty lord Rāma went to the palace of Janaka and broke the bow at ease (24)

And thereafter the highly religious Rāma wedded the maiden as Śamkara did Pārvatī and Kārtikeya did the celestial army (Senā) (25)

Thence, after the expiry of a long time the King Daśaratha intended to make his eldest son the valiant Rāma king (of his realm) (26)

His queen the lovely and pretty-speaking Kaikeyī, however stopped his husband and spoke to him with purplexed mind (27)

It behoves thee, to make my son the valiant Bharata the King, since thou hadst even before bestowed a boon on me to that effect (28)

स तस्या वचनं श्रुत्वा राजा दुःखितमानसः ।
बाढमित्यब्रवीद् वाक्यं तथा रामोऽपि धर्मवित् ॥२९
प्रणम्याथ पितुः पादौ लक्ष्मणेन सहाच्युतः ।
ययौ वनं सपत्नीकः कृत्वा समयमात्मवान् ॥३०
संवत्सराणां चत्वारि दश चैव महाबलः ।
उवास तत्र मतिमान् लक्ष्मणेन सह प्रभुः ॥३१
कदाचिद् वसतोऽरण्ये रावणो नाम राक्षसः ।
परिव्राजकवेषेण सीतां हृत्वा ययौ पुरीम् ॥३२
अदृष्ट्वा लक्ष्मणो रामः सीतामाकुलितेन्द्रियौ ।
दुःखशोकाभिसंतप्तौ बभूवतुररिंदमौ ॥३३
ततः कदाचित् कपिना सुग्रीवेण द्विजोत्तमाः ।
वानराणामभूत् सख्यं रामस्याक्लिष्टकर्मणः ॥३४
सुग्रीवस्यानुगो वीरो हनुमान् नाम वानरः ।
वायुपुत्रो महातेजा रामस्यासीत् प्रियः सदा ॥३५
स कृत्वा परमं धैर्यं रामाय कृतनिश्चयः ।
आनयिष्यामि तां सीतामित्युक्त्वा विचचार ह ॥३६
महीं सागरपर्यन्तां सीतादर्शनतत्परः ।
जगाम रावणपुरीं लङ्कां सागरसंस्थिताम् ॥३७
तत्राथ निर्जने देशे वृक्षमूले शुचिस्मिताम् ।
अपश्यदमलां सीतां राक्षसीभिः समावृताम् ॥३८
अश्रुपूर्णेक्षणां हृद्यां संस्मरन्तीमनिन्दिताम् ।
राममिन्दीवरश्यामं लक्ष्मणं चात्मसंस्थितम् ॥३९
निवेदयित्वा चात्मानं सीतायै रहसि स्वयम् ।
असंशयाय प्रददावस्यै रामाङ्गुलीयकम् ॥४०
दृष्ट्वाऽङ्गुलीयकं सीता पत्युः परमशोभनम् ।
मेने समागतं रामं प्रीतिविस्फारितेक्षणा ॥४१

Hearing her words, the king was struck with sorrow but nevertheless uttered 'Be that' and the pious Rama composed and unwavering as he was bowing the feet of his father and taking the oath wended his way towards the forest in company with his wife and Lakṣmaṇa (29-30)

For fourteen years the wise and mighty lord dwelt there together with Lakṣmaṇa (31)

While he was thus dwelling in the forest, once a Rākṣasa named Rāvaṇa carried away Sītā in the disguise of a mendicant to his capital (32)

Not finding Sītā (in their hut), (the two brothers) Lakṣmaṇa and Rāma, both subduers of foes were extremely confounded and overwhelmed with grief and sorrow (33)

Then after some time, O excellent Brāhmaṇas, the unwearied Rāma developed a friendship with a monkey Sugrīva and other monkeys (34)

A monkey named Hanuman, follower of Sugrīva, son of Vāyu possessed of great valour, grew very dear to Rāma (35)

Having assured Rāma of bringing Sītā back to him he made a firm resolve and with infinite patience moved all round the earth up to seas and intent on discovering Sītā he reached Laṅkā the capital of Rāvaṇa situated over the sea (36-37)

There he espied the pretty smiled Sītā at the foot of a tree in a lonely spot, surrounded by females Rākṣasas with eyes full of tears unblamably charming brooding ceaselessly over her beloved the lotus complexioned Rāma and the self-ruled Lakṣmaṇa (38-39)

Introducing himself to Sītā he gave her in secret the ring of Rāma to dispel her doubts (40)

Seeing the extremely beautiful ring of her husband she felt as if Rāma himself appeared before her with her eyes widened with delight (41)

समाश्वास्य तदा सीतां दृष्ट्वा रामस्य चान्तिकम् ।
नयिष्ये त्वां महाबाहुरुक्त्वा रामं ययौ पुनः ॥४२

निवेदयित्वा रामाय सीतादर्शनमात्मवान् ।
तस्थौ रामेण पुरतो लक्ष्मणेन च पूजितः ॥४३

ततः स रामो बलवान् सार्द्धं हनुमता स्वयम् ।
लक्ष्मणेन च युद्धाय बुद्धिं चक्रे हि रक्षसाम् ॥४४

कृत्वाऽथ वानरशतैर्लङ्कामार्गं महोदधेः ।
सेतुं परमधर्मात्मा रावणं हतवान् प्रभुः ॥४५

सपत्नीकं च ससुतं सभ्रातृकमरिंदमः ।
आनयामास तां सीतां वायुपुत्रसहायवान् ॥४६

सेतुमध्ये महादेवमीशानं कृत्तिवाससम् ।
स्थापयामास लिङ्गस्थं पूजयामास राघवः ॥४७

Having seen Sita and consoling her that he would bring her to Rāma mighty-armed (Hanumān) again sped back to Rāma (42)

Narrating to Rāma the account of his meeting with Sita, the self controlled Hanumān stood before Rāma as well as Laksmana, while they extolled (his feat) (43)

Thereafter the powerful Rāma together with Laksmana as well as Hanumān resolved for a war with the Raksasas (44)

Having built a bridge over the ocean to Lankā, with the help of hundreds of monkeys, the highly religious minded lord, subduer of enemies killed Rāvana, together with his wives and sons and brought back Sitā with the assistance of (Hanumān) the son of Vayu (45,46)

On the middle of the bridge, the scion of Raghu set up the linga (idol) of Mahādeva, Iśāna, wearer of the tiger-skin, and worshipped him. (47)

तस्य देवो महादेवः पार्वत्या सह शंकरः ।
प्रत्यक्षमेव भगवान् दत्तवान् वरमुत्तमम् ॥४८

यत् त्वया स्थापितं लिङ्गं द्रक्ष्यन्तीह द्विजातयः ।
महापातकसंयुक्तास्तेषां पापं विनश्यतु ॥४९

अन्यानि चैव पापानि स्नातस्यात्र महोदधौ ।
दर्शनादेव लिङ्गस्य नाशं यान्ति न संशयः ॥५०

यावत् स्थास्यन्ति गिरयो यावदेषा च मेदिनी ।
यावत् सेतुश्च तावच्च स्थास्याम्यत्र तिरोहितः ॥५१

स्नानं दानं जपः श्राद्धं भविष्यत्यक्षयं कृतम् ।
स्मरणादेव लिङ्गस्य दिनपापं प्रणश्यति ॥५२

इत्युक्त्वा भगवाञ्छंभुः परिष्वज्य तु राघवम् ।
सनन्दी सगणो रुद्रस्तत्रैवान्तरधीयत ॥५३

To him did the lord Mahādeva, Śamkara, appear there in person in company with Pārvati, and confer an excellent boon (48)

Whoever, O Brāhmanas, would pay a visit to this idol (Linga) set up by thee, would have all their sins removed even though they might be associated with Mahapātakas (49)

All other sins also would be destroyed by bathing in this great sea and by the very visit of this idol, there is no doubt about this (50)

And I will remain here unseen as long as the mountains and this earth and the bridge would abide (51)

Bathing here, offering of gifts, muttering of mantras and Srāddha, all done at this place will bear imperishable results, and the very recollection of the idol would remove the daily sins (52)

Thus saying and hugging Rāma, the scion of Raghu, Rudra together with Nandin and the ganas disappeared then and there (53)

रामोऽपि पालयामास राज्यं धर्मपरायणः ।
अभिषिक्तो महातेजा भरतेन महाबलः ॥५४

विशेषाद् ब्राह्मणान् सर्वान् पूजयामास चेश्वरम् ।
यज्ञेन यज्ञहन्तारमश्वमेधेन शंकरम् ॥५५

रामस्य तनयो जज्ञे कुश इत्यभिविश्रुतः ।
लवश्च सुमहाभागः सर्वतत्त्वार्थवित् सुधीः ॥५६

अतिथिस्तु कुशाज्जज्ञे निषधस्तत्सुतोऽभवत् ।
नलस्तु निषधस्याभून्नभस्तस्मादजायत ॥५७

नभसः पुण्डरीकाख्यः क्षेमधन्वा च तत्सुतः ।
तस्य पुत्रोऽभवद् वीरो देवानीकः प्रतापवान् ॥५८

अहीनगुस्तस्य सुतो सहस्वांस्तत्सुतोऽभवत् ।
तस्माच्चन्द्रावलोकस्तु तारापीडस्तु तत्सुतः ॥५९

तारापीडाच्चन्द्रगिरिर्भानुवित्तस्ततोऽभवत् ।
श्रुतायुरभवत् तस्मादेते इक्ष्वाकुवंशजाः ।
सर्वे प्राधान्यतः प्रोक्ताः समासेन द्विजोत्तमाः ॥६०

य इमं शृणुयान्नित्यमिक्ष्वाकोर्वंशमुत्तमम् ।
सर्वपापविनिर्मुक्तो स्वर्गलोके महीयते ॥६१

इति श्रीकूर्मपुराणे षट्साहस्त्र्यां संहितायां पूर्वविभागे विंशोऽध्यायः ॥२०॥

The highly energetic and powerful Rama also, consecrated to the throne by Bharata, ruled the realm righteously Particularly did he adore all the Brahmanas, and propitiated the lord Samkara destroyer of Daksa s sacrifice, by the performance of the Asvamedha sacrifice (54 55)

Rāma had a son born famed as Kusa as well as another one Lava highly illustrious wise and acquainted with the true nature of everything (56)

Atithi was born of Kusa and Nisadha was his son Nala was the son of Nisadha and Nabhas was born of Nala (57)

From Nabhas was born Pundarika whose son was Ksemadhanvan His son was the valiant Devanika possessed of great prowess (58)

Ahinagu was his son while his son was Sahasvan whose son again was Candravaloka, and Tarapida was his son (59)

From Tārapiḍa sprang Candragiri from whom was born Bhanuvitta Śrutayu was born of him, and these are the progeny of the Iksvaku line Thus has been narrated in brief all the principal progeny of the Iksvakus Whoever hears it (read or narrated) is freed from all sins and adored in the region of gods (60 61)

Thus ends Twentieth Chapter in the first part in the Kūrma Purana Samhita consisting of Six Thousand verses—20

२१

रोमहर्षण उवाच ।

ऐलः पुरूरवाश्चाथ राजा राज्यमपालयत् ।
तस्य पुत्रा बभूवुर्हि षडिन्द्रसमतेजसः ॥१

आयुर्मायुरमायुश्च विश्वायुश्चैव वीर्यवान् ।
शतायुश्च श्रुतायुश्च दिव्याश्चैवोर्वशीसुताः ॥२

आयुषस्तनया वीराः पञ्चैवासन् महौजसः ।
स्वर्भानुतनयायां वै प्रभायामिति नः श्रुतम् ॥३

नहुषः प्रथमस्तेषां धर्मज्ञो लोकविश्रुतः ।
नहुषस्य तु दायादाः षडिन्द्रोपमतेजसः ॥४

उत्पन्नाः पितृकन्यायां विरजायां महाबलाः ।
यतिर्ययातिः संयातिरायातिः पञ्चकोऽश्वकः ॥५

तेषां ययातिः पञ्चानां महाबलपराक्रमः ।
देवयानीमुशनसः सुतां भार्यामवाप सः ।
शर्मिष्ठामासुरीं चैव तनयां वृषपर्वणः ॥६

यदुं च तुर्वसुं चैव देवयानी व्यजायत ।
द्रुह्युं चानुं च पूरुं च शर्मिष्ठा चाप्यजीजनत् ॥७

सोऽभ्यषिञ्चदतिक्रम्य ज्येष्ठं यदुमनिन्दितम् ।
पूरुमेव कनीयांसं पितुर्वचनपालकम् ॥८

दिशि दक्षिणपूर्वस्यां तुर्वसुं पुत्रमादिशत् ।
दक्षिणापरयो राजा यदुं ज्येष्ठं न्ययोजयत् ।
प्रतीच्यामुत्तरायां च द्रुह्युं चानुमकल्पयत् ॥९

21

Romaharsana said: Thereafter King Purūravas, the son of Ilā ruled over the realm. He had six handsome sons all resembling Indra in valour, born of Urvaśī named as Āyu, Māyu, Amāvāyu as also the energetic Viśvāyu, Śatāyu and Śrutāyu. (1, 2)

The highly mighty Āyu had five valiant sons born of Prabhā, the daughter of Rāhu—thus goes our information. (3)

Among them, the righteous and world renowned Nahusa was the eldest. Nahusa had five mighty offsprings resembling Indra in power, born of Virajā, the daughter of his Manes (pitṛ). Their names were Yati, Yayāti, Samyāti, Āyāti and the fifth Aśvaka. (4, 5)

Among the five, Yayāti was endowed with great valour and prowess. He had taken Devayānī, the daughter of Uśanas (Śukra) as his spouse, as also Śarmiṣṭhā, the daughter of the demon Vṛṣaparvan. (6)

Devayānī gave birth to Yadu and Turvasu, while Śarmiṣṭhā gave birth to Druhyu, Anu and Pūrū. (7)

Excluding his eldest son, the blameless Yadu, he anointed his youngest son Pūrū obedient to his father's command (on his throne). (8)

He appointed his son Turvasu as the protector of the south eastern region and the superemost Yadu to the south western part of his kingdom. To the western and the northern parts he employed Druhyu and Anu respectively. (9)

तैरियं पृथिवी सर्वा धर्मत परिपालिता ।
राजाऽपि दारसहितो वन प्राप महायशा ॥१०
यदोरप्यभवन् पुत्रा पञ्च देवसुतोपमा ।
सहस्रजित् तथा ज्येष्ठ क्रोष्टुर्नीलोऽजितो रघु ॥११
सहस्रजित्सुतस्तद्वच्छतजिन्नाम पार्थिव ।
सुता शतजितोऽप्यासस्त्रय परमधार्मिका ॥१२
हैहयश्च हयश्चैव राजा वेणुहय पर ।
हैहस्याभवत पुत्रो धर्म इत्यभिविश्रुत ॥१३
तस्य पुत्रोऽभवद् विप्रा धर्मनेत्र प्रतापवान ।
धर्मनेत्रस्य कीर्त्तिस्तु सञ्जितस्तत्सुतोऽभवत ॥१४
महिष्मान् सञ्जितस्याभूद भद्रश्रेण्यस्तदन्वय ।
भद्रश्रेण्यस्य दायादो दुर्दमो नाम पार्थिव ॥१५
दुर्दमस्य सुतो धीमान् धनको नाम वीर्यवान् ।
धनकस्य तु दायादाश्चत्वारो लोकसम्मता ॥१६

कृतवीर्यं कृताग्निश्च कृतवर्मा तथैव च ।
कृतौजाश्च चतुर्थोऽभूत् कार्त्तवीर्योऽर्जुनोऽभवत् ॥१७
सहस्रबाहुर्द्युतिमान् धनुर्वेदविदा वर ।
तस्य रामोऽभवन्मृत्युर्जामदग्न्यो जनार्दन ॥१८
तस्य पुत्रशतान्यासन् पञ्च तत्र महारथा ।
कृतास्त्रा बलिन शूरा धर्मात्मानो मनस्विन ॥१९
शूरश्च शूरसेनश्च धृष्ण कृष्णस्तथैव च ।
जयध्वजश्च बलवान नारायणपरो नृप ॥२०
शूरसेनादय सर्वे चत्वार प्रथितौजस ।
रुद्रभक्ता महात्मान पूजयन्ति स्म शङ्करम् ॥२१
जयध्वजस्तु मतिमान देव नारायण हरिम् ।
जगाम शरण विष्णु दैवत धर्मतत्पर ॥२२
तमूचुरितरे पुत्रा नाय धर्मस्तवानघ ।
ईश्वराराधनरत पिताऽस्माकमभूदिति ॥२३

And by them this entire earth was governed righteously The highly renowned king also together with his wives repaired to the forest (10)

Yadu also begot five sons resembling the sons of the gods named as Sahasrajit, the eldest, then Kroṣṭu, Nīla Ajita and Raghu Sahasrajit again had a son named the prince Śatajit Śatajit also had three extremely pious sons, (named) Haihaya, Haya and the prince Venuhaya respectively Haihaya was blessed with a very renowned son named Dharma, whose son O Brahmanas, was the valorous Dharmanetra Dharmanetra's son was Kirti and Kirti's son was Sanjita Sanjita's son Mahisman, whose offspring was Bhadraśrenya The successor of Bhadraśrenya was the prince Durdama whose son was the wise and powerful Dhanaka Dhanaka had four sons adored by the world (named as) Kṛtavirya Kṛtāgni, Kṛtavarmā, and Kṛtaujas, while the fourth of them Kṛtavira's son was Arjuna who was thousand armed, lustrous foremost among the archers He died at the hands of Parasurama, son of Jamadagni, (incarnation of) Janardana (11-18)

He had hundred sons of whom five were great warriors, accomplished in arms powerful valiant, pious as well as wise named as Śūra, Śurasena Dhṛsna Kṛsna as well as the mighty prince Jayadhvaja devoted to Narāyana (19,20)

The elder fours beginning with Śura sena, famed for their prowess, high souled and attached to Rudra, worshipped Śamkara (21)

While the wise and religious Jayadhvaja resorted to the lord Nārayana, Hari, the god Visnu (22)

The other (four) sons told him 'O sinless one, this is not your duty, since the

तानब्रवीन्महातेजा एष धर्मः परो मम ।
विष्णोरंशेन सभूता राजानो यन्महीतले ॥२४
राज्यं पालयताऽवश्यं भगवान् पुरुषोत्तमः ।
पूजनीयो यतो विष्णुः पालको जगतो हरि. ॥२५
सात्त्विकी राजसी चैव तामसी च स्वयंभुवः ।
तिस्रस्तु मूर्तयः प्रोक्ताः सृष्टिस्थित्यन्तहेतव ॥२६
सत्त्वात्मा भगवान् विष्णुः सस्थापयति सर्वदा ।
सृजेद् ब्रह्मा रजोमूर्त्तिः सहरेत् तामसो हरः ॥२७
तस्मान्महीपतीनां तु राज्यं पालयतामयम् ।
आराध्यो भगवान् विष्णुः केशवः केशिमर्दनः ॥२८
निशम्य तस्य वचनं भ्रातरोऽप्ये मनस्विनः ।
प्रोचुः संहारकृद् रुद्रः पूजनीयो मुमुक्षुभि. ॥२
अयं हि भगवान् रुद्रः सर्वं जगदिदं शिवः ।
तमोगुणं समाश्रित्य कल्पान्ते संहरेत् प्रभु ॥३
या सा घोरतरा मूर्त्तिरस्य तेजोमयी परा ।
संहरेद् विद्यया सर्वं ससारं शूलभृत् तया ॥३
ततस्तानब्रवीद् राजा विचिन्त्यासौ जयध्वज ।
सत्त्वेन मुच्यते जन्तुः सत्त्वात्मा भगवान् हरिः ॥३
तमूचुर्भ्रातरो रुद्रः सेवितः सात्त्विकैर्जनैः ।
मोचयेत् सत्त्वसंयुक्तः पूजयेशं ततो हरम् ॥३
अथाब्रवीद् राजपुत्रः प्रहसन् वै जयध्वजः ।
स्वधर्मो मुक्तये पन्था नान्यो मुनिभिरिष्यते ॥३

report goes that our father was devoted to the worship of the Isha (Śamkara)' (23)

The highly spirited (Jayadhvaja) replied to them: this be my supreme duty since the kings on this earth are born of a portion of Viṣṇu (24)

Surely, by a person who maintains the realm, lord Puruṣottama Viṣṇu, the maintainer of the world, Hari, is to be adored (25)

The self-born lord has three manifestations (Mūrtis), possessed of sattva (goodness) of rajas (passion) and of tamas (darkness) the three causes respectively of the creation sustenance and the annihilation (of the universe) (26)

Lord Viṣṇu invested with goodness (Sattva) does always maintain (the world) while Brahmā the embodiment of passion (rajas) creates, and Hara, associated with darkness (tamas) destroys it (27)

Therefore, for the kings maintaining the kingdom, lord Viṣṇu, Keśava, the subduer of (the demon) Keśin, is to be worshipped (28)

Hearing his words, his wise brothe said Rudra, the annihilator, has to l worshipped by those who aspire f salvation (2

This lord Rudra, Śiva, the supren Master, dissolves *the entire universe* the end of a Kalpa resorting to the quali of darkness (3

By that terrible supreme form of h full of energy, the trident-bearing lo destroys the whole world with a spell (3

Then after pondering for a while, tl king Jayadhvaja replied: creature liberated through sattva (goodness), an lord Hari is filled with sattva (good ness) (3

The brothers *rejoined* *Worshippe* by people invested with goodness (sattva Rudra endowed with Sattva liberat them, hence you worship Lord Hara. (3

Then the prince Jayadhvaja smilingl said Adherence to one's own dut (dharma) is the only way to deliverance and there is none else, this is averred b the sages (3

तथा च वैष्णवी शक्तिर्नृपाणां देवता सदा ।
आराधनं परो धर्मो मुरारेरमितौजसः ॥३५

तमब्रवीद् राजपुत्रः कृष्णो मतिमतां वरः ।
यदर्जुनोऽस्मज्जनकः स्वधर्मं कृतवानिति ॥३६

एवं विवादे वितते शूरसेनोऽब्रवीद् वचः ।
प्रमाणमृषयो ह्यत्र ब्रूयुस्ते यत् तथैव तत् ॥३७

ततस्ते राजशार्दूलाः पप्रच्छुर्ब्रह्मवादिनः ।
गत्वा सर्वे सुसंरब्धाः सप्तर्षीणां तदाश्रमम् ॥३८

तानब्रुवंस्ते मुनयो वसिष्ठाद्या यथार्थतः ।
या यस्याभिमता पुंसः सा हि तस्यैव देवता ॥३९

किन्तु कार्यविशेषेण पूजिताश्चेष्टदा नृणाम् ।
विशेषात् सर्वदा नायं नियमो ह्यन्यथा नृपाः ॥४०

नृपाणां दैवतं विष्णुस्तथैव च पुरंदरः ।
विप्राणामग्निरादित्यो ब्रह्मा चैव पिनाकधृक् ॥४१

देवानां दैवतं विष्णुर्दानवानां त्रिशूलभृत् ।
गन्धर्वाणां तथा सोमो यक्षाणामपि कथ्यते ॥४२

विद्याधराणां वाग्देवी साध्यानां भगवान् रविः ।
रक्षसां शंकरो रुद्रः किंनराणां च पार्वती ॥४३

ऋषीणां दैवतं ब्रह्मा महादेवश्च शूलभृत् ।
मनूनां स्यादुमा देवी तथा विष्णुः सभास्करः ॥४४

गृहस्थानां च सर्वे स्युर्ब्रह्मा वै ब्रह्मचारिणाम् ।
वैखानसानामर्कः स्याद् यतीनां च महेश्वरः ॥४५

And since the power emanated from Visnu is always god of the kings, so it is their supreme duty to worship Murari (Visnu) possessed of immeasurable strength (35)

To him did then the prince Krsna foremost among the wise, reply what Arjuna, our father did perform is our duty (36)

As wrangling was going on thus Śūrasena said In this matter the decision of the sages is final, whatever they might say is right (37)

Then the noble princes and extremely excited proceeded to the hermitage of the seven sages all versed in the Vedas and asked them (38)

To them did the sages headed by Vasistha gave out the truth: the deity who is liked by a man is indeed his god (39)

But if they are worshipped for a specific purpose they do always grant the desire to men O prince this rule cannot be otherwise (40)

Visnu as well as Purandara (Indra) are deities specific for kings while Agni Āditya Brahmā as well as the wielder of the Pināka (Śiva) are the deities for the Brāhmanas (41)

For the gods again Visnu is the divinity for the demons the trident-bearer (Śiva) while for the Gandharvas as well as the Yaksas the moon god is the deity (42)

For the Vidyādharas, the goddess of speech (Sarasvatī), for the Siddhas, the lord Ravi (sun) for the Rāksasas Śaṁkara Rudra, and for the Kinnaras, Pārvatī are the deities respectively (43)

For the sages Lord Brahmā and the trident bearing Mahādeva are the gods for the Manus, goddess Umā, Visnu and Sun are the adorable divinity, similarly for the house holders, all (the gods) are adorable, for the Brahmacārins (celibate students) Brahmā is god, for the forest-dwellers the sun god, and for the recluse the great lord Śaṁkara (are the respective deities) (44,45)

भूताना भगवान् रुद्र कूष्माण्डाना विनायक ।
सर्वेषा भगवान् ब्रह्मा देवदेव प्रजापति ॥४६
इत्येव भगवान् ब्रह्मा स्वय देवोऽभ्यभाषत ।
तस्माज्जयध्वजो नून विष्ण्वाराधनमर्हति ॥४७
तान् प्रणम्याथ ते जग्मु पुरीं परमशोभनाम् ।
पालयाञ्चक्रिरे पृथ्वीं जित्वा सर्वरिपून रणे ॥४८
तत कदाचिद् विप्रेन्द्रा विदेहो नाम दानव ।
भीषण सर्वसत्त्वाना पुरीं तेषा समाययौ ॥४९
दंष्ट्राकरालो दीप्तात्मा युगान्तदहनोपम ।
शूलमादाय सूर्याभ नादयन् वै दिशो दश ॥५०
तन्नादश्रवणान्मर्त्यास्तत्र ये निवसन्ति ते ।
तत्यजुर्जीवित त्वन्ये दुद्रुवुर्भयविह्वला ॥५१
तत सर्वे सुसयत्ता कार्तवीर्यात्मजास्तदा ।
युयुधुर्दानव शक्तिगिरिकूटासिमुद्गरै ॥५२
तान सर्वान् दानवो विप्रा शूलेन प्रहसन्निव ।
वारयामास घोरात्मा कल्पान्ते भैरवो यथा ॥५३
शूरसेनादय पञ्च राजानस्तु महाबला ।
युद्धाय कृतसरम्भा विदह त्वभिदुद्रुवु ॥५४
शूरोऽस्त्र प्राहिणोद रौद्र शूरसेनस्तु वारुणम् ।
प्राजापत्य तथा कृष्णो वायव्य धृष्ण एव च ॥५५
जयध्वजश्च कौबेरमैन्द्रमाग्नेयमेव च ।
भञ्जयामास शूलेन तान्यस्त्राणि स दानव ॥५६
तत कृष्णो महावीर्यो गदामादाय भीषणाम् ।
स्पृष्ट्वा मन्त्रेण तरसा चिक्षेप च ननाद च ॥५७

Lord Rudra is the specific god for all creatures, Vinayaka (Ganesa) for the Kusmandas (a class of ganadevatas) and lord Brahma the progenitor the god of the all gods himself is the deity adorable by all (46)

Thus hath lord Brahma himself pronounced therefore it certainly behoves Jayadhvaja to worship Visnu (47)

Paying homage to the sages then, they returned to their beautiful capital and vanquishing all the enemies in battle ruled over the earth (48)

Then after some time O exalted Brahmanas a demon named Videha terrible among all beings, came up to their city (49)

He was frightful with his teeth of resplendent personage, resembling the fire of the time of the dissolution with a spear in hand, shining like the sun, and reverberating the ten directions with shouts (50)

Hearing the tremendous sound some of the human inhabitants of that spot gave up their lives, while others nervous with fear fled pell mell (51)

Then all the sons of Kartavirya well-armed fought with the demons with missiles rock peaks swords and clubs (52)

The terrible minded demons checked them all smilingly, O Brahmanas, with a spear like the Bhairava at the end of a kalpa (53)

Then the five mighty sons of Kārtavirya headed by Śūrasena determined for a battle proceeded against Videha (54)

Śūra hurled the Raudra missile (presided over by Rudra) Śūrasena the Varuna missile (presided over by Varuna) Krsna the Prajapatya one, Dhrsna the Vāyavya one, while Jayadhvaja hurled the Kauhera, Aindra and Āgneya missiles But the demon broke these missiles into pieces with his spear (55, 56)

Then the highly mighty Krsna took up a frightful club and instantly touching it with a mantra and throwing it against the demon uttered a battle cry (57)

सप्राप्य सा गदाऽस्योरो विदेहस्य शिलोपमम् ।
न दानव चालयितु शशाकान्तकसन्निभम् ॥५८
दुद्रुवुस्ते भयग्रस्ता दृष्ट्वा तस्यातिपौरुषम् ।
जयध्वजस्तु मतिमान् सस्मार जगत पतिम् ॥५९
विष्णु ग्रसिष्णु लोकादिमप्रमेयमनामयम् ।
त्रातार पुरुष पूर्वं श्रीपतिं पीतवाससम् ॥६०
तत प्रादुरभूच्चक्र सूर्यायुतसमप्रभम् ।
आदेशाद् वासुदेवस्य भक्तानुग्रहकारणात् ॥६१
जग्राह जगता योनि स्मृत्वा नारायण नृप ।
प्राहिणोद् वै विदेहाय दानवेभ्यो यथा हरि ॥६२
सप्राप्य तस्य घोरस्य स्कन्धदेश सुदर्शनम् ।
पृथिव्या पातयामास शिरोऽद्रिशिखराकृति ॥६३
तस्मिन् हते देवरिपौ शूराद्या भ्रातरो नृपा ।
समाययु पुरीं रम्या भ्रातर चाप्यपूजयन् ॥६४
श्रुत्वाजगाम भगवान् जयध्वजपराक्रमम् ।
कार्तवीर्यसुत द्रष्टु विश्वामित्रो महामुनि ॥६५
तमागतमथो दृष्ट्वा राजा सम्भ्रान्तमानस ।
समावेश्यासने रम्ये पूजयामास भावत ॥६६
उवाच भगवान घोर प्रसादाद् भवतोऽसुर ।
निपातितो मया सख्ये विदेहो दानवेश्वर ॥६७
त्वद्वाक्याच्छिन्नसदेहो विष्णु सत्यपराक्रमम् ।
प्रपन्न शरण तेन प्रसादो मे कृत शुभ ॥६८
यक्ष्यामि परमेशान विष्णु पद्मदलेक्षणम् ।
कथ केन विधानेन सपूज्यो हरिरीश्वर ॥६९

Dashing against the rock like chest of the demon however, the club could not move him resembling Yama as he was (58)

Stricken with fear at his great strength they fled while Jayadhvaja recalled in mind the master of the world Visnu the Victor, Origin of the world the Immeasurable one immune from ailments, the saviour, the Original Man lord of Laksmi the wearer of yellow robes (59 60)

Then there appeared the discus of Visnu radiant as a million suns, by the command of Vasudeva for obliging the devout (61)

Recalling Narayana, the origin of the universe in mind, Jayadhvaja grabbed the discus and hurled it against Videha just as Hari hurled it against the demons (62)

Reaching the neck of the terrible demon, the Sudarśana discus cut the head of the demon huge as the peak of a mountain, down on earth (63)

The foe of the gods being thus killed the princes headed by Śura returned to their beautiful capital and paid tributes to their brother (64)

Hearing of the prowess of Jayadhvaja, the son of Kartavirya the venerable sage Viśvamitra came thither to see him (65)

Beholding him come the king greatly flurried in mind, seated him on an exalted seat and devoutly paid him homage (66)

He said to the sage O thou venerable lord, it is by thy grace that the terrible Videha the chief of the demons has been struck down by me (67)

And by thy advice with all doubts removed I sought refuge unto Visnu, possessed of genuine prowess and by Him has eminent favour been done to me (68)

'How may I propitiate that supreme lord Hari the lotus eyed one, how and with what rites the lord Hari has to be properly worshipped ? (69)

कोऽयं नारायणो देवः किंप्रभावश्च सुव्रत ।
सर्वमेतन्ममाचक्ष्व परं कौतूहलं हि मे ॥७०

विश्वामित्र उवाच ।

यतः प्रवृत्तिर्भूतानां यस्मिन् सर्वमिदं जगत् ।
स विष्णुः सर्वभूतात्मा तमाश्रित्य विमुच्यते ॥७१
स्ववर्णाश्रमधर्मेण पूज्योऽयं पुरुषोत्तमः ।
अकामहतभावेन समाराध्यो न चान्यथा ॥७२
एतावदुक्त्वा भगवान् विश्वामित्रो महामुनिः ।
शूराद्यैः पूजितो विप्रा जगामाथ स्वमाश्रमम् ॥७३
अथ शूरादयो देवमयजन्त महेश्वरम् ।
यज्ञेन यज्ञगम्यं तं निष्कामा रुद्रमव्ययम् ॥७४
तान् वसिष्ठस्तु भगवान् याजयामास सर्ववित् ।
गौतमोऽथात्रिरगस्त्यश्च सर्वे रुद्रपरायणाः ॥७५
विश्वामित्रस्तु भगवान् जयध्वजमरिंदमम् ।
याजयामास भूतादिमादिदेवं जनार्दनम् ॥७६
तस्य यज्ञे महायोगी साक्षाद् देवः स्वयं हरिः ।
आविरासीत् स भगवान् तदद्भुतमिवाभवत् ॥७७
य इमं शृणुयान्नित्यं जयध्वजपराक्रमम् ।
सर्वपापविमुक्तात्मा विष्णुलोकं स गच्छति ॥७८

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे षड्विंशोऽध्यायः ॥२१॥

"Who be this god Nārāyaṇa, and what glory is he invested with, O thou of strict vows, do tell me all this as I am extremely eager to know these. (70)

Viśvāmitra said: Viṣṇu is he from whom all beings are created and in whom this all world is merged. He is the embodiment of the universal soul, and liberation (from the world) is secured by seeking shelter with Him. (71)

This Puruṣottama has to be worshipped (by men) in accordance with their caste and āśrama (stage of life) having no intention for the result and not in any other way. (72)

Thus saying, the highly venerable Viśvāmitra returned to his own hermitage after being paid homage to by Śūra and the rest, O Brāhmaṇas! (73)

Thereafter Śūra and his brothers worshipped Lord Maheśvara attainable through sacrifices the undecaying Rudra, by the performance of a sacrifice without any desire whatsoever. (74)

The venerable Vasiṣṭha proficient in all the knowledges conducted them in the sacrifice as well as Gautama, Agastya and Atri, all adherents of Rudra. (75)

The revered Viśvāmitra also officiated as priest for Jayadhvaja, the subduer of enemies, in his sacrifice to the original god Janārdana, the source of all beings. (76)

In that sacrifice the great Yogin Lord Hari himself appeared in person to the amazement of all. (77)

He who listens daily to this narrative of the valour of Jayadhvaja is freed from all sins and ultimately attains the region of Viṣṇu. (78)

Thus ends Twenty-First Chapter in the First Part of the Kūrma Purāṇa
Comprising six thousand verses—21.

२२

सूत उवाच ।
जयध्वजस्य पुत्रोऽभूत् तालजङ्घ इति स्मृत ।
शतपुत्रास्तु तस्यासन् तालजङ्घा प्रकीर्तिता ॥१
तेषा ज्येष्ठो महावीर्यो वीतिहोत्रोऽभवन्नृप ।
वृषप्रभृतयश्चान्ये यादवा पुण्यकर्मिण ॥२
वृषो वशकरस्तेषा तस्य पुत्रोऽभवन्मधु ।
मधो पुत्रशत त्वासीद् वृषणस्तस्य वशभाक् ॥३
वीतिहोत्रसुतश्चापि विश्रुतोऽनन्त इत्युत ।
दुर्जयस्तस्य पुत्रोऽभूत् सर्वशास्त्रविशारद ॥४
तस्य भार्या रूपवती गुणै सर्वैरलङ्कृता ।
पतिव्रतासीत् पतिना स्वधर्मपरिपालिका ॥५

स कदाचिन्महाभाग कालिन्दीतीरसस्थिताम् ।
अपश्यदुर्वशी देवीं गायन्तीं मधुरस्वनाम् ॥६
तत कामाहतमनास्तत्समीपमुपेत्य वै ।
प्रोवाच सुचिर काल देवि रन्तु मयार्हसि ॥७
सा देवी नृपति दृष्ट्वा रूपलावण्यसयुतम् ।
रेमे तेन चिर काल कामदेवमिवापरम् ॥८
कालात् प्रबुद्धो राजा तामुर्वशीं प्राह शोभनाम् ।
गमिष्यामि पुरीं रम्या हसन्ती साऽब्रवीद् वच ॥९
न ह्यनेनोपभोगेन भवता राजसुन्दर ।
प्रीति सजायते मह्य स्थातव्य वत्सर पुन ॥१०

22

Suta said Jayadhvaja had a son named Talajangha who had a hundred offsprings all known also as Talajanghas (1)

Among them the eldest Vitihotra, possessed of immense strength, became the king Vṛsa and the rest (who were the Talajanghās) of the progeny of Yadu were all virtuous (2)

Vṛsa was among them the only one to continue the progeny His son was Madhu who had a hundred sons of whom Vṛsana was (the only one) blessed with a progeny (3)

Vitihotra's son was named as Ananta from whom was born Durjaya proficient in all scriptures (4)

His wife was beautiful accomplished with all qualities devoted to her husband and attached to her own duties along with his husband (5)

Once the king saw the damsel Urvaśī singing sonorously on the bank of Kalindi (6)

Stricken by lust he approached her and entreated her to give him sexual pleasure for a long period (7)

Beholding the king handsome and appearing to be another Cupid as it were the damsel indulged in sexual pleasure with him for a long time (8)

Roused after a long duration the king told beautiful Urvaśī, I am going back to my beautiful city' But she replied smilingly, 'O thou graceful among princes, I am not fully gratified with this much pleasure, thou need to stay here again for a whole year (9 10)

तामब्रवीत् स मतिमान् गत्वा शीघ्रतर पुरीम् ।
आगमिष्यामि भूयोऽत्र तन्मेऽनुज्ञातुमर्हसि ॥११
तमब्रवीत् सा सुभगा तथा कुरु विशापते ।
नान्यथाऽप्सरसा तावद् रन्तव्य भवता पुन ॥१२
ओमित्युक्त्वा ययौ तूर्णं पुरीं परमशोभनाम् ।
गत्वा पतिव्रता पत्नीं दृष्ट्वा भीतोऽभवन्नृप ॥१३
सम्प्रेक्ष्य सा गुणवती भार्या तस्य पतिव्रता ।
भीत प्रसन्नया प्राह वाचा पीनपयोधरा ॥१४
स्वामिन् किमत्र भवतो भीतिरद्य प्रवर्तते ।
तद् ब्रूहि मे यथा तत्त्व न राज्ञा कीर्त्तये त्विदम् ॥१५
स तस्या वाक्यमाकर्ण्य लज्जावनतचेतन. ।
नोवाच किञ्चिन्नृपतिर्ज्ञानदृष्ट्या विवेद सा ॥१६

न भेतव्य त्वया स्वामिन् कार्यं पापविशोधनम् ।
भीते त्वयि महाराज राष्ट्र ते नाशमेष्यति ॥१७
तदा स राजा द्युतिमान् निर्गत्य तु पुरात् तत ।
गत्वा कण्वाश्रम पुण्य दृष्ट्वा तत्र महामुनिम् ॥१८
निशम्य कण्ववदनात् प्रायश्चित्तविधिं शुभम् ।
जगाम हिमवत्पृष्ठ समुद्दिश्य महाबल ॥१९
सोऽपश्यत् पथि राजेन्द्रो गन्धर्ववरमुत्तमम् ।
भ्राजमान श्रिया व्योम्नि भूषित दिव्यमालया ॥२०
वीक्ष्य मालाममित्रघ्न सस्माराप्सरसा वराम् ।
उर्वशीं ता मनश्चक्रे तस्या एवेयमर्हति ॥२१
सोऽतीव कामुको राजा गन्धर्वेणाथ तेन हि ।
चकार सुमहद् युद्ध मालामादातुमुद्यत ॥२२

The wise (king) replied to her Going to my capital, I shall return to this place sooner, therefore, do thou grant me leave' (11)

To him did that pretty damsel reply, 'do accordingly O prince, but thou shalt not enjoy sexual pleasure with any other Apsaras' (12)

'Agreed' he said, and sped back to his charming capital where looking at his queen devoted to her husband the king grew alarmed (13)

Finding him frightened her accomplished and plump-breasted wife devoted to her husband softly addressed him (14)

'My lord wherefore is this fright of thine today do tell me in reality This (fright) does not redound to the reputation of kings' (15)

Hearing her words, the king stooped down in abashment and could not utter any word but she knew the matter through her inner vision (16)

'Thou need not get alarmed', O king she said only atonement has to be gone through for the sin (committed) If thou beest alarmed thy realm shall perish' (17)

Then the lustrous king walkd out of that capital and reaching the sacred hermitage of Kanva, beheld the revered sage there (18)

Hearing from the lips of Kaṇva, the regulations pertaining to the expiation (of sin), the mighty prince proceeded towards the peak of Himavān (19)

On the way, the chief of the kings espied in the sky a handsome Gandharva shining with beauty and decorated with a celestial garland (20)

Beholding the garland the foe-destroyer prince remembered Urvasī, foremost among the Apsarases, and felt that the garland really befits her (21)

Intent on having the garland the highly lustful prince entered into a vigorous combat with the Gandharva (22)

विजित्य समरे माला गृहीत्वा दुर्जयो द्विजा ।
जगाम तामप्सरसं कालिन्दीं द्रष्टुमादरात् ।।२३
अदृष्ट्वाऽप्सरसं तत्र कामबाणाभिपीडितः ।
बभ्राम सकलां पृथ्वीं सप्तद्वीपसमन्विताम् ।।२४
आक्रम्य हिमवत्पार्श्वमुर्वशीदर्शनोत्सुकः ।
जगाम शैलप्रवरं हेमकूटमिति श्रुतम् ।।२५
तत्र तत्राप्सरोवर्या दृष्ट्वा तं सिंहविक्रमम् ।
कामं संदधिरे घोरं भूषितं चित्रमालया ।।२६
संस्मरन्नुर्वशीवाक्यं तस्यां संसक्तमानसः ।
न पश्यति स्म ताः सर्वा गिरिशृङ्गाणि जग्मिवान् ।।२७
तत्राप्यप्सरसं दिव्यामदृष्ट्वा कामपीडितः ।
देवलोकं महामेरुं ययौ देवपराक्रमः ।।२८
स तत्र मानसं नाम सरस्त्रैलोक्यविश्रुतम् ।
भेजे शृङ्गाण्यतिक्रम्य स्वबाहुबलभावितः ।।२९
स तस्य तीरे सुभगां चरन्तीमतिलालसाम् ।
दृष्ट्वाननवद्याङ्गीं तस्यै मालां ददौ पुनः ।।३०
स मालया तदा देवीं भूषितां प्रेक्ष्य मोहितः ।
रेमे कृतार्थमात्मानं जानानः सुचिरं तया ।।३१
अथोर्वशी राजवर्यं रतान्ते वाक्यमब्रवीत् ।
किं कृतं भवता पूर्वं पुरीं गत्वा वृथा नृप ।।३२
स तस्यै सर्वमाचष्ट पत्न्या यत् समुदीरितम् ।
कण्वस्य दर्शनं चैव मालापहरणं तथा ।।३३

Securing the garland by defeating the Gandharva O Brahmanas the invincible prince eagerly wended his way towards Kalindi (River Yamuna), to meet the Apsaras there (23)

Not finding the Apsaras there the king, stricken to the core by the arrows of Cupid, journeyed throughout the entire world composed of the seven continents (24)

Traversing through the sides of the Himavan, the King, eager to discover Urvasi ascended the exalted mountain known as Hemakuta (25)

Beholding him there possessed of lionine strength and adorned by a wonderful garland, the principal Apsarases were smitten with intense lust (26)

Remembering the words of Urvaśī, and being attached solely to her, the prince did not look at any of them, and proceeded towards the peaks of the mountain (27)

Not finding the divine Apsaras even there the lust stricken king, possessed of divine energy went up to the high Meru the region of the gods (28)

By dint of his physical strength, he crossed the peak and landed near the Mānasa lake famous throughout the three worlds (29)

There on the bank of the lake he espied the pretty damsel of flawless limbs lustfully moving about, and presented the garland to her (30)

Beholding her adorned with that garland the prince considered himself as gratified and had sexual enjoyment with her for a long time (31)

At the end of sexual intercourse Urvaśī said to the king, 'O prince what was previously done by thee after uselessly reaching thy capital?" He related everything to her including what the queen had told him, his visit to Kaṇva as well as the seizure of the garland (32,33)

श्रुत्वैतद् व्याहृतं तेन गच्छेत्याह हितैषिणी ।
शापं दास्यति ते कण्वो ममापि भवतः प्रिया ॥३४

तयाऽसकृन्महाराजः प्रोक्तोऽपि मदमोहितः ।
न तत्याजाथ तत्पार्श्वं तत्र संन्यस्तमानसः ॥३५

ततोर्वशी कामरूपा राज्ञे स्वं रूपमुत्कटम् ।
सुरोमशं पिङ्गलाक्षं दर्शयामास सर्वदा ॥३६

तस्या विरक्तचेतस्कः स्मृत्वा कण्वाभिभाषितम् ।
धिङ् मामिति विनिश्चित्य तपः कर्त्तुं समारभत् ॥३७

सवत्सरद्वादशकं कन्दमूलफलाशनः ।
भूय एव द्वादशक वायुभक्षोऽभवन्नृप. ॥३८

गत्वा कण्वाश्रमं भीत्या तस्मै सर्वं न्यवेदयत् ।
वासमप्सरसा भूयस्तपोयोगमनुत्तमम् ॥३९

वीक्ष्य त राजशार्दूलं प्रसन्नो भगवानृषिः ।
कर्त्तुकामो हि निर्बीज तस्याघमिदमब्रवीत् ॥४०

कण्व उवाच ।

गच्छ वाराणसीं दिव्यामीश्वराध्युषिता पुरीम् ।
आस्ते मोचयितुं लोक तत्र देवो महेश्वरः ॥४१

स्नात्वा सतर्प्य विधिवद् गङ्गायां देवता पितॄन् ।
दृष्ट्वा विश्वेश्वरं लिङ्गं किल्बिषान्मोक्ष्यसेऽखिलात् ॥४२

प्रणम्य शिरसा कण्वमनुज्ञाप्य च दुर्जयः ।
वाराणस्या हरं दृष्ट्वा पापान्मुक्तोऽभवत् तत' ॥४३

जगाम स्वपुरीं शुभ्रां पालयामास मेदिनीम् ।
याजयामास तं कण्वो याचितो घृणया मुनि. ॥४४

तस्य पुत्रोऽथ मतिमान् सुप्रतीक इति श्रुतः ।
बभूव जातमात्रं तं राजानमुपतस्थिरे ॥४५

Hearing his words the damsel who wished him well asked him to go back otherwise Kanva would pronounce a curse on him and similarly his beloved (queen) would utter a curse on (the Apsaras) herself (34)

Though repeatedly urged by her thus, the infatuated king mentally attached to her, did not leave her company (35)

Then, Urvaśī, able to take any form at will exhibited herself in an ugly, hairy, tawny-eyed form constantly before the King (36)

With his mind unattached to her, the king recollected the advice of Kanva, and crying fie on himself, took to penance For full twelve years the king lived only on roots and fruits, and another twelve years he sustained himself only on air (3 , 38)

Thereafter he went to the hermitage of Kanva in fear, and narrated everything to him including his intercourse with the Apsaras and resorting thereafter to severe penance (39)

Seeing the foremost of the kings, the venerable sage became propitious and intending to cure him radically of his sin, said to him thus (40)

Kanva said 'Do thou go to the divine city of Vārānasi, inhabited by the lord, where dwells the lord Mahesvara for removing the bondage of people (41)

'Bathing in the Gangā there, offering oblations to the gods and the Manes, and paying a visit to the idol of Visvesvara, thou shalt be freed from all sins. Bowing down with his head to Kanva and with his permission the unconquerable king paid a visit to Hara in Varānasi, and there he was freed from his sin (42,43)

Returning to his bright city, he ruled over the earth and besought by him the sage Kanva, out of compassion officiated as the priest in his sacrifice (44)

His son was the prudent Supratika,

उर्वश्या च महावीर्याः सप्त देवसुतोपमाः ।
कन्या जगृहिरे सर्वा गन्धर्वदयिता द्विजाः ॥४६

एष व कथित' सम्यक् सहस्रजित उत्तमः ।
वशः पापहरो नृणा क्रोष्टोरपि निबोधत ॥४७

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे द्वाविंशोऽध्याय ॥२२॥

२३

सूत उवाच ।

क्रोष्टोरेकोऽभवत् पुत्रो वृजिनीवानिति श्रुतिः ।
तस्य पुत्रो महान् स्वातिरुशद्गुरुतत्सुतोऽभवत् ॥१
उशद्गोरभवत् पुत्रो नाम्ना चित्ररथो बली ।
अथ चैत्ररथिर्लोके शशबिन्दुरिति स्मृतः ॥२
तस्य पुत्रः पृथुयशा राजाऽभूद् धर्मतत्परः ।
पृथुकर्मा च तत्पुत्रस्तस्मात् पृथुजयोऽभवत् ॥३
पृथुकीर्तिरभूत् तस्मात् पृथुदानस्ततोऽभवत् ।
पृथुश्रवास्तस्य पुत्रस्तस्यासीत् पृथुसत्तमः ॥४
उशना तस्य पुत्रोऽभूत् सितेषुस्तत्सुतोऽभवत् ।
तस्याभूद् रुक्मकवच. परावृत् तस्य सत्तमा. ॥५
परावृत. सुतो जज्ञे ज्यामघो लोकविश्रुत ।
तस्माद् विदर्भ. सजज्ञे विदर्भात् क्रथकैशिकौ ॥६
रोमपादस्तृतीयस्तु बभ्रुस्तस्यात्मजो नृप ।
धृतिस्तस्याभवत् पुत्रः ससरस्तस्याप्यभूत् सुतः ॥७

who at the time of his very birth, was acclaimed as the King (by people) (45)

In Urvaśī also, the King begot seven mighty sons resembling celestial princes, all of whom, O Brāhmanas, took Gandharva brides as their consorts (46)

Thus has been fully narrated to you the excellent progeny of Sahasrajit (the listening of) which removes sin Now do you listen to the progeny of Krostu also (47)

Thus ends Twenty second Chapter the first Part of the Kūrma Purāna Samhita consisting of six thousand verses–22

23

Sūta said · Krostu had a son named Vrjinīvan whose great son was Svāti and Usadgu was the latter's son (1)

From Usadgu was born a powerful son named Citraratha The son of Citraratha again was named as Śasabindu (2)

His son was the king Pṛthuyaśas, devoted to righteousness His son was Pṛthukarman whose son again was named as Pṛthujaya (3)

From him was born Pṛthukīrti whose son was Pṛthudana From him again was produced Pṛthusravas whose son was Pṛthusattama (4)

His son was Usanas whose son was Sitesu From him was born Rukmakavaca and Parāvṛta gain was his son O excellent ones (5)

Parāvṛt had a son named Jyāmagha, who was famous in the world From him was

सस्तस्य पुत्रो बलवान् नाम्ना विश्वसहस्तु स ।
तस्य पुत्रो महावीर्य प्रजावान् कौशिकस्तत ।
अभूत् तस्य सुतो धीमान् सुमन्तुस्तत्सुतोऽनल ॥८
कैशिकस्य सुतश्चेदिश्चैद्यास्तस्याभवन् सुता ।
तेषा प्रधानो ज्योतिष्मान् वपुष्मांस्तत्सुतोऽभवत ॥९
वपुष्मतो बृहन्मेधा श्रीदेवस्तत्सुतोऽभवत ।
तस्य वीतरथो विप्रा रुद्रभक्तो महाबल ॥१०
क्रथस्याप्यभवत कुन्ती वृष्णी तस्याभवत सुत ।
वृष्णेर्निवृतिरुत्पन्नो दशार्हस्तस्य तु द्विजा ॥११
दशार्हपुत्रोऽप्यारोहो जीमूतस्तत्सुतोऽभवत ।
जैमूतिरभवद् वीरो विकृति परवीरहा ॥१२
तस्य भीमरथ पुत्र तस्मान्नवरथोऽभवत् ।
दानधर्मरतो नित्य सम्यक्शीलपरायण ॥१३
कदाचिन्मृगया यातो दृष्ट्वा राक्षसमूर्जितम् ।
दुद्राव महताविष्टो भयेन मुनिपुगवा ॥१४
अन्वधावत सक्रुद्धो राक्षसस्त महाबल ।
दुर्योधनोऽग्निसकाश शूलासक्तमहाकर ॥१५
राजा नवरथो भीत्या नातिदूरादनुत्तमम् ।
अपश्यत परम स्थान सरस्वत्या सुगोपितम् ॥१६
स तद्वेगेन महता सप्राप्य मतिमान नृप ।
ववन्दे शिरसा दृष्ट्वा साक्षाद् देवीं सरस्वतीम् ॥१७
तुष्टाव वाग्भिरिष्टाभिर्बद्धाञ्जलिररिजित् ।
पपात दण्डवद् भूमौ त्वामह शरण गत ॥१८

born Vidarbha and from Vidarbha were born Kratha and Kaisika and a third named Romapāda whose son was the prince Babhru Dhrti was the son of Babhru and Samsta again was the son of Dhrti (6 7)

Samsta had a mighty son who was Visvasaha by name His son was the highly valorous Prajavan from whom sprang Kausika He had a son the wise Sumantu from whom was born Anala (8)

Kaisika's son was Cedi whose sons (Caidyas) were many among whom the principal was Jyotisman whose son was Vapusman (9)

Vapusman's son was Brhanmedha whose son was Śrideva His son again O Brahmanas was the mighty Vitaratha devoted to Rudra (10)

Kratha's son was Kunti whose son was Vrsni, from Vrsni was born Nivrtti, and O Brāhmanas, Daśārha was his son (11)

Daśārha's son was Āroha who had a son named Jimuta The son of Jimūta was the valiant Vikrti the extirpator of enemy chiefs whose son was Bhimaratha from whom again sprang Navaratha, who was devoted to liberality and righteousness and thorough adherent to virtue (12, 13)

Once a hunting he espied a fierce Raksasa and seized with great fright, O excellent hermits he took to his heels (14)

The mighty Raksasa Duryodhana wrathful and invincible resembling the fire, with spear in his hand chased him (15)

The intelligent king Navaratha, saw in the neighbourhood a lovely and best place protected by Sarasvatī (16)

Speeding inside the sanctuary the wise king beheld there the goddess Sarasvatī herself and paid her homage with his head (17)

With folded hands, the vanquisher of enemies propitiated the goddess with agreeable words, bowing prostrate on the ground and said I seek shelter with thee (18)

नमस्यामि महादेवीं साक्षाद् देवीं सरस्वतीम् ।
वाग्देवतामनाद्यन्तामीश्वरीं ब्रह्मचारिणीम् ॥१९
नमस्ये जगतां योनिं योगिनीं परमां कलाम् ।
हिरण्यगर्भमहिषीं त्रिनेत्रां चन्द्रशेखराम् ॥२०
नमस्ये परमानन्दां चित्कलां ब्रह्मरूपिणीम् ।
पाहि मां परमेशानि भीतं शरणमागतम् ॥२१
एतस्मिन्नन्तरे क्रुद्धो राजानं राक्षसेश्वरः ।
हन्तुं समागतः स्थानं यत्र देवी सरस्वती ॥२२
समुद्यम्य तदा शूलं प्रवेष्टुं बलदर्पितः ।
त्रिलोकमातुस्तत्स्थानं शशाङ्कादित्यसन्निभम् ॥२३
तदन्तरे महद् भूतं युगान्तादित्यसन्निभम् ।
शूलेनोरसि निर्भिद्य पातयामास तं भुवि ॥२४
गच्छेत्याह महाराज न स्थातव्यं त्वया पुनः ।
इदानीं निर्भयस्तूर्णं स्थानेऽस्मिन् राक्षसो हतः ॥२५
ततः प्रणम्य हृष्टात्मा राजा नवरथः पराम् ।
पुरीं जगाम विप्रेन्द्राः पुरन्दरपुरोपमाम् ॥२६
स्थापयामास देवेशीं तत्र भक्तिसमन्वितः ।
ईजे च विविधैर्यज्ञैर्होमैर्देवीं सरस्वतीम् ॥२७
तस्य चासीद् दशरथः पुत्रः परमधार्मिकः ।
देव्या भक्तो महातेजाः शकुनिस्तस्य चात्मजः ॥२८
तस्मात् करम्भः सम्भूतो देवरातोऽभवत् ततः ।
ईजे स चाश्वमेधेन देवक्षत्रश्च तत्सुतः ॥२९

I bow to the great goddess to the deity Sarasvatī herself the goddess of speech the Originless and Endless divinity the Supreme goddess, the chaste one (19)

Obeisance to the source of the universe the skilful one (Yoginī), the supreme Art consort of the golden egg born lord, three eyed moon crested goddess (20)

Obeisance to the ever blissful one possessed of pure intelligence, the embodiment of the Supreme Spirit Do thou protect me, O Supreme Goddess who hast come fearfully to thee for shelter (21)

In the meantime the wrathful lord of the Rakṣasas arrived at the spot where the goddess Sarasvatī was staying in order to kill the King (22)

Raising his spear the Rakṣasa haughty with power, wanted to enter the sanctuary of the mother of the three worlds, which was as resplendent as the sun and moon together (23)

In the meanwhile a mighty spirit resembling the sun at the end of the Yugas planted a spear in the heart of the Rakṣasa and brought him on the ground (24)

O great king said he, do thou now move away without fear Thou need not stay here any more since the Rakṣasa has been killed (25)

Then O eminent Brahmanas, the prince Navaratha, glad at heart, bowed down to the goddess and came back to his capital resembling the capital of Indra (26)

And there he installed the goddess Sarasvatī with devotion, and propitiated the goddess with the performance of various sacrifices and offering of oblations (27)

He had a very pious son named Daśaratha, devoted to the goddess (Sarasvatī) and extremely energetic His son again was Śakuni (28)

From him was born Karambha who begot a son named Devarāta who performed the Aśvamedha sacrifice His son was Devakṣatra (29)

मधुस्तस्य तु दायादस्तस्मात् पुरुवसोऽभवत् ।
पुत्रद्वयमभूत् तस्य सुधामा चानुरेव च ॥३०
अनोस्तु पुरुकुत्सोऽभूदंशुस्तस्य च रिक्थभाक् ।
अथांशो सत्वतो नाम विष्णुभक्तः प्रतापवान् ।
महात्मा दाननिरतो धनुर्वेदविदां वरः ॥३१
स नारदस्य वचनाद् वासुदेवार्चनान्वितम् ।
शास्त्रं प्रवर्तयामास कुण्डगोलादिभिः श्रुतम् ॥३२
तस्य नाम्ना तु विख्यातं सात्वतं नाम शोभनम् ।
प्रवर्तते महाशास्त्रं कुण्डादीनां हितावहम् ॥३३
सात्वतस्तस्य पुत्रोऽभूत् सर्वशास्त्रविशारदः ।
पुण्यश्लोको महाराजस्तेन वै तत्प्रवर्तितम् ॥३४
सात्वतः सत्त्वसम्पन्नः कौशल्यां सुषुवे सुतान् ।
अन्धकं वै महाभोजं वृष्णिं देवावृधं नृपम् ।
ज्येष्ठं च भजमानाख्यं धनुर्वेदविदां वरम् ॥३५
तेषां देवावृधो राजा चचार परमं तपः ।
पुत्रः सर्वगुणोपेतो मम भूयादिति प्रभुः ॥३६
तस्य बभ्रुरिति ख्यातः पुण्यश्लोकोऽभवन्नृपः ।
धार्मिको रूपसम्पन्नस्तत्त्वज्ञानरतः सदा ॥३७
भजमानस्य सृञ्जय्यां भजमाना विजज्ञिरे ।
तेषां प्रधानौ विख्यातौ निमिः कृकण एव च ॥३८
महाभोजकुले जाता भोजा वैमातिकास्तथा ।
वृष्णेः सुमित्रो बलवाननमित्रः शिनिस्तथा ॥३९
अनमित्रादभून्निघ्नो निघ्नस्य द्वौ बभूवतुः ।
प्रसेनस्तु महाभागः सत्राजिन्नाम चोत्तमः ॥४०

नमस्यामि महादेवीं साक्षाद् देवीं सरस्वतीम् ।
वाग्देवतामनाद्यन्तामीश्वरीं ब्रह्मचारिणीम् ॥१९
नमस्ये जगतां योनिं योगिनीं परमां कलाम् ।
हिरण्यगर्भमहिषीं त्रिनेत्रां चन्द्रशेखराम् ॥२०
नमस्ये परमानन्दां चित्कलां ब्रह्मरूपिणीम् ।
पाहि मां परमेशानि भीतं शरणमागतम् ॥२१
एतस्मिन्नन्तरे क्रुद्धो राजानं राक्षसेश्वरः ।
हन्तुं समागतः स्थानं यत्र देवी सरस्वती ॥२२
समुद्यम्य तदा शूलं प्रवेष्टुं बलदर्पितः ।
त्रिलोकमातुस्तत्स्थानं शशाङ्कादित्यसन्निभम् ॥२३
तदन्तरे महद् भूतं युगान्तादित्यसन्निभम् ।
शूलेनोरसि निर्भिद्य पातयामास तं भुवि ॥२४
गच्छेत्याह महाराज न स्थातव्यं त्वया पुनः ।
इदानीं निर्भयस्तूर्णं स्थानेऽस्मिन् राक्षसो हतः ॥२५
ततः प्रणम्य हृष्टात्मा राजा नवरथः पराम् ।
पुरीं जगाम विप्रेन्द्राः पुरंदरपुरोपमाम् ॥२६
स्थापयामास देवेशीं तत्र भक्तिसमन्वितः ।
ईजे च विविधैर्यज्ञैर्होमैर्देवीं सरस्वतीम् ॥२७
तस्य चासीद् दशरथः पुत्रः परमधार्मिकः ।
देव्या भक्तो महातेजाः शकुनिस्तस्य चात्मजः ॥२८
तस्मात् करम्भः संभूतो देवरातोऽभवत् ततः ।
ईजे स चाश्वमेधेन देवक्षत्रश्च तत्सुतः ॥२९

I bow to the great goddess, to the deity Sarasvati herself the goddess of speech, the Originless and Endless divinity, the Supreme goddess, the chaste one (19)

Obeisance to the source of the universe, the skilful one (Yogini), the supreme Art, consort of the golden egg born lord, three-eyed moon-crested goddess (20)

Obeisance to the ever-blissful one, possessed of pure intelligence, the embodiment of the Supreme Spirit. Do thou protect me, O Supreme Goddess, who hast come fearfully to thee for shelter (21)

In the meantime the wrathful lord of the Rākṣasas arrived at the spot where the goddess Sarasvati was staying, in order to kill the King (22)

Raising his spear, the Rākṣasa, haughty with power, wanted to enter the sanctuary of the mother of the three worlds, which was as resplendent as the sun and moon together (23)

In the meanwhile a mighty spirit resembling the sun at the end of the Yugas planted a spear in the heart of the Rākṣasa and brought him on the ground (24)

O great king, said he, do thou now move away without fear. Thou need not stay here any more since the Rākṣasa has been killed. (25)

Then, O eminent Brāhmaṇas, the prince Navaratha, glad at heart, bowed down to the goddess and came back to his capital resembling the capital of Indra (26)

And there he installed the goddess Sarasvati with devotion, and propitiated the goddess with the performance of various sacrifices and offering of oblations (27)

He had a very pious son named Daśaratha, devoted to the goddess (Sarasvati), and extremely energetic. His son again was Sakuni (28)

From him was born Karambha who begot a son named Devarāta who performed the Asvamedha sacrifice. His son was Devakṣatra. (29)

मधुस्तस्य तु दायादस्तस्मात् कुरुवशोऽभवत् ।
पुत्रद्वयमभूत् तस्य सुत्रामा चानुरेव च ॥३०
अनोस्तु पुरुकुत्सोऽभूदंशुस्तस्य च रिक्थभाक् ।
अथांशो· सत्त्वतो नाम विष्णुभक्त. प्रतापवान् ।
महात्मा दाननिरतो धनुर्वेदविदा वरः ॥३१
स नारदस्य वचनाद् वासुदेवार्चनान्वितम् ।
शास्त्र प्रवर्तयामास कुण्डगोलादिभि· श्रुतम् ॥३२
तस्य नाम्ना तु विख्यात सात्वत नाम शोभनम् ।
प्रवर्तते महाशास्त्रं कुण्डादीना हितावहम् ॥३३
सात्त्वतस्तस्य पुत्रोऽभूत् सर्वशास्त्रविशारद. ।
पुण्यश्लोको महाराजस्तेन वै तत्प्रवर्तितम् ॥३४
सात्वत. सत्त्वसपन्न. कौशल्या सुषुवे सुतान् ।

His offspring was Madhu from whom sprang Kuruvaśa who had two sons named Sutrāmā and Anu (30)

Anu's son was Purukutsa whose heir was Amśu Amśu's son was named Sattvata, devoted to Viṣṇu endowed with prowess, high-souled benevolent and foremost among archers (31)

He on the advice of Nārada founded a branch of study full of the worship of Vasudeva relating to Kuṇḍa (illegitimate child of a married lady) and Golaka (illegitimate offspring of a widow) (32)

This extensive and extremely good branch of study known as 'Sāttvata' according to his name conducive to the welfare of the Kuṇḍas *and others* has still been continuing (33)

His son was Sāttvata, proficient in all branches of knowledge. By that celebrated king was that (branch of knowledge) founded (34)

Sāttvata, full of energy did give birth in Kausalyā to virtuous sons named Andhaka, *Mahābhoja*, Vṛṣṇi and the divine Devāvṛdha as also the eldest of them named Bhajamāna, *foremost among* archers (35)

अन्धकं वै महाभोजं वृष्णिं देवावृध नृपम् ।
ज्येष्ठं च भजमानाख्य धनुर्वेदविदा वरम् ॥३५
तेषा देवावृधो राजा चचार परम तप. ।
पुत्र. सर्वगुणोपेतो मम भूयादिति प्रभु· ॥३६
तस्य बभ्रुरिति ख्यातः पुण्यश्लोकोऽभवन्नृपः ।
धार्मिको रूपसपन्नस्तत्त्वज्ञानरतः सदा ॥३७
भजमानस्य सृञ्जय्या भजमाना विजज्ञिरे ।
तेषा प्रधानौ विख्यातौ निमि. कृकण एव च ॥३८
महाभोजकुले जाता भोजा वैमार्तिकास्तथा ।
वृष्णे· सुमित्रो बलवाननमित्र शिनिस्तथा ॥३९
अनमित्रादभून्निघ्नो निघ्नस्य द्वौ बभूवतु· ।
प्रसेनस्तु महाभाग· सत्राजिन्नाम चोत्तम· ॥४०

Among them, *the prince* Devavṛdha practised *severe* penance with the desire that he be blest with a son endowed with all qualities and suzerain over all (36)

He had a son named Babhru, famous, pious, handsome and always devoted to the *attainment of the supreme knowledge* (37)

From Bhajamāna were born in Śṛñjayī sons, known as Bhajamānās, of them the two principal and famous ones were Nimi and Kṛkaṇa (38)

In the line of Mahābhoja were born Bhojas and Vaimārtikas. From Vṛṣṇi were born three powerful sons named Sumitra, Anamitra and Śini. (39)

From Anamitra sprang Nighna, from Nighna were born two sons, the illustrious

अनमित्राच्छिनिर्जज्ञे कनिष्ठाद् वृष्णिनन्दनात् ।
सत्यवान् सत्यसंपन्नः सत्यकस्तत्सुतोऽभवत् ॥४१
सात्यकिर्युयुधानस्तु तस्यासङ्गोऽभवत् सुतः ।
कुणिस्तस्य सुतो धीमांस्तस्य पुत्रो युगंधरः ॥४२
माद्र्या वृष्णेः सुतो जज्ञे पृश्निर्वै यदुनन्दनः ।
जज्ञाते तनयौ पृश्नेः श्वफल्कश्चित्रकश्च ह ॥४३
श्वफल्कः काशिराजस्य सुतां भार्यामविन्दत ।
तस्यामजनयत् पुत्रमक्रूरं नाम धार्मिकम् ।
उपमङ्गुस्तथा मङ्गुरन्ये च बहवः सुताः ॥४४
अक्रूरस्य स्मृतः पुत्रो देववानिति विश्रुतः ।
उपदेवश्च पुण्यात्मा तयोर्विश्वप्रमाथिनौ ॥४५
चित्रकस्याभवत् पुत्रः पृथुर्विपृथुरेव च ।
अश्वग्रीवः सुबाहुश्च सुपार्श्वकगवेषणौ ॥४६
अन्धकात् काश्यदुहिता लेभे च चतुरः सुतान् ।
कुकुरं भजमानं च शुचिं कम्बलबर्हिषम् ॥४७
कुकुरस्य सुतो वृष्णिर्वृष्णेस्तु तनयोऽभवत् ।
कपोतरोमा विपुलस्तस्य पुत्रो विलोमकः ॥४८
तस्यासीत् तुम्बुरुसखा विद्वान् पुत्रो नलः किल ।
ख्यायते तस्य नामानुरनोरानकदुन्दुभिः ॥४९
स गोवर्धनमासाद्य तताप विपुलं तपः ।
वरं तस्मै ददौ देवो ब्रह्मा लोकमहेश्वरः ॥५०
वंशस्य चाक्षया कीर्तिं गानयोगमनुत्तमम् ।
गुरोरप्यधिकं विप्राः कामरूपित्वमेव च ॥५१
स लब्ध्वा वरमव्यग्रो वरेण्यं वृषवाहनम् ।
पूजयामास गानेन स्थाणुं त्रिदशपूजितम् ॥५२

Prasena as well as the excellent Satrājit. (40)

From Śini, the son of Vṛṣṇi and the youngest brother of Anamitra, was born a truthful and pious son named Satyaka. Satyaka's son was Yuyudhāna (Sātyaki) whose son again was Asanga His son was the wise Kuni whose son was Yugandhara. (41, 42)

In Mādrī was born a son of Vṛṣṇi, named as Pṛśni, the gladdener of the Yadu family; from Pṛśni were born two sons, Śvaphalka and Citraka. (43)

Śvaphalka married the daughter of the king of Kāśī, and in her he begot a pious son named Akrūra, as also Upamangu, Mangu and many other sons (44)

Akrūra's sons were Devavān as well as the high souled Upadeva, from whom again were born Viśva and Pramāthin. (45)

Citraka's sons were Pṛthu, Vipṛthu, Aśvagrīva, Subāhu, Supārśvaka and Gaveṣaṇa. (46)

From Andhaka, the daughter of Kāśya gave birth to four sons, named as Kukura, Bhajamāna, Śuci and Kambalabarhi (47)

Kukura's son was Vṛṣṇi whose son was Kapotaromā (also known as) Vipula, whose son again was Vilomaka (48)

He had a learned son named Nala, friend of Tumburu He had a son by the name of Anu and from Anu was born Ānakadundubhi (49)

Repairing to Govardhana (hill), he practised a severe penance, and lord Brahmā, the great master of the world, bestowed on him the boon, O Brāhmaṇas, that he would win imperishable fame for his family, excellent knowledge of music excelling that even of his preceptor, and the ability to assume any form as he pleased. (50, 51)

Obtained the boon, the unexcited one again set himself to propitiate the adora-

तस्य गानरतस्याथ भगवानम्बिकापतिः ।
कन्यारत्नं ददौ देवो दुर्लभं त्रिदशैरपि ॥५३
तया स सङ्गतो राजा गानयोगमनुत्तमम् ।
अशिक्षयदमित्रघ्नः प्रिया ता आयतलोचनाम् ॥५४
तस्यामुत्पादयामास सुभुजं नाम शोभनम् ।
रूपलावण्यसम्पन्नां ह्रीमतीमपि कन्यकाम् ॥५५
ततस्तं जननी पुत्रं बाल्ये वयसि शोभनम् ।
शिक्षयामास विधिवद् गानविद्यां च कन्यकाम् ॥५६
कृतोपनयनो वेदानधीत्य विधिवद् गुरोः ।
उद्वाहात्मजां कन्यां गन्धर्वाणां तु मानसीम् ॥५७
तस्यामुत्पादयामास पञ्च पुत्राननुत्तमान् ।
वीणावादनतत्त्वज्ञान् गानशास्त्रविशारदान् ॥५८
पुत्रैः पौत्रैः सपत्नीको राजा गानविशारदः ।
पूजयामास गानेन देवं त्रिपुरनाशनम् ॥५९
ह्रीमती चापि या कन्या श्रीरिवायतलोचना ।
सुबाहुर्नाम गन्धर्वस्तामादाय ययौ पुरीम् ॥६०
तस्यामप्यभवन् पुत्रा गन्धर्वस्य सुतेजसः ।
सुषेणवीरसुग्रीवसुभोजनरवाहनाः ॥६१
अथासीदभिजित् पुत्रो वीरस्त्वानकदुन्दुभेः ।
पुनर्वसुश्चाभिजितः सम्बभूवाहुकः सुतः ॥६२
आहुकस्योग्रसेनश्च देवकश्च द्विजोत्तमाः ।
देवकस्य सुता वीरा जज्ञिरे त्रिदशोपमाः ॥६३
देववानुपदेवश्च सुदेवो देवरक्षितः ।
तेषां स्वसारः सप्तासन् वसुदेवाय ता ददौ ॥६४

ble bull riding lord Śiva through songs (52)

Pleased with him thus engaged in songs, the lord Śiva, husband of Ambikā, gave unto him the gem of a daughter, a rare acquisition even for the gods (53)

United with her, the prince, extirpator of enemies, imparted to his beloved, of rolling eyes the excellent art of music (54)

In her did he beget a beautiful armed son named Śobhana as well as a beautiful and graceful daughter named Hrīmatī (55)

Their mother trained up her son Śobhana as well as her daughter in music methodically even from their childhood (56)

Being initiated into the sacred thread, and having studied the Vedas methodically under the preceptor, the prince Śobhana married a Gandharva maiden named Mānasī (57)

In her did he beget five excellent sons, expert in the playing of lyre and proficient in the science of music (58)

The King, proficient in music together with his wife, sons, and grandsons, propitiated the lord Śiva, destroyer of Tripura, through music (59)

A Gandharva named Subāhu carried away Hrīmatī whose eyes were as wide as of Lakṣmī to his capital (60)

In her to the mighty Gandharva were born (five) sons named as Suṣeṇa, Vīra Sugrīva, Subhoja, and Naravāhana (61)

Thereafter Ānakadundubhi had a mighty son named Abhijit from whom was born Punarvasu who again begot Āhuka (62)

Āhuka's sons were Ugrasena and Devaka, O excellent Brāhmaṇas, Devaka had four valiant god-like sons named as Devavān, Upadeva, Sudeva and Devarakṣita They had seven sisters, (Devaka) gave them unto Vasudeva (63 64)

वृकदेवोपदेवा च तथान्या देवरक्षिता ।
श्रीदेवा शान्तिदेवा च सहदेवा च सुव्रता ।
देवकी चापि तासां तु वरिष्ठाऽभूत् सुमध्यमा ॥६५
उग्रसेनस्य पुत्रोऽभून्न्यग्रोधः कंस एव च ।
सुभूमी राष्ट्रपालश्च तुष्टिमाञ्छङ्कुरेव च ॥६६
भजमानादभूत् पुनः प्रख्यातोऽसौ विदूरथः ।
तस्य शूरः शमिस्तस्मात् प्रतिक्षत्रस्ततोऽभवत् ॥६७
स्वयंभोजस्ततस्तस्माद् हृदिकः शत्रुतापनः ।
कृतवर्माऽथ तत्पुत्रो देवरस्तत्सुतः स्मृतः ।
स शूरस्तत्सुतो धीमान् वसुदेवोऽथ तत्सुतः ॥६८
वसुदेवान्महाबाहुर्वासुदेवो जगद्गुरुः ।
बभूव देवकीपुत्रो देवैरभ्यर्थितो हरिः ॥६९

रोहिणी च महाभागा वसुदेवस्य शोभना ।
असूत पत्नी संकर्षं रामं ज्येष्ठं हलायुधम् ॥७०
स एव परमात्माऽसौ वासुदेवो जगन्मयः ।
हलायुधः स्वयं साक्षाच्छेषः संकर्षणः प्रभुः ॥७१
भृगुशापच्छलेनैव मानयन् मानुषीं तनुम् ।
बभूव तस्यां देवक्यां रोहिण्यामपि माधवः ॥७२
उमादेहसमुद्भूता योगनिद्रा च कौशिकी ।
नियोगाद् वासुदेवस्य यशोदातनया ह्यभूत् ॥७३
ये चान्ये वसुदेवस्य वासुदेवाग्रजाः सुताः ।
प्रागेव कंसस्तान् सर्वान् जघान मुनिपुंगवाः ॥७४
सुषेणश्च तथोदायी भद्रसेनो महाबलः ।
ऋजुदासो भद्रदासः कीर्तिमानपि पूर्वजः ॥७५

They were named as Vṛkadevā, Upadevā, Devarakṣitā, Śrīdevā, Śāntidevā the pious Sahadevā, and the slender waisted Devakī who was the best of them all (65)

Ugrasena's sons were Nyagrodha, Kaṁsa, Subhūmi, Raṣṭrapāla, Tuṣṭimān, and Śanku, (66)

From Bhajamāna was born a son famed as Vidūratha, whose son was Śūra, whose son again was Śami, who begot Pratikṣatra as his son. (67)

His son was Svayambhoja, from whom was born Hṛdika, the tormentor of enemies, whose son was Kṛtavarmā who begot Devara as his son Sūra whose son was Dhīmān who again has Vasudeva as his son (68)

From Vasudeva sprang the mighty-armed Vāsudeva, preceptor of the world, Hari, who being entreated by the gods, took birth as the son of Devakī (69)

O illustrious ones, Rohinī, the graceful wife of Vasudeva gave birth to her eldest son Rāma Saṁkarṣana the plough-armed one (70)

Vāsudeva is the Primordial soul, the All pervading one, while the plough-armed lord Saṁkarṣana is the Śeṣa Serpent himself (71)

Under the plea of the curse of Bhṛgu, Mādhava took birth in the womb of Devakī as also in that of Rohinī, assuming the human body (72)

At the direction of Vāsudeva, Kauśikī originating from the body of Umā and possessed of meditative slumber took birth as the daughter of Yaśodā (73)

The other sons of Vasudeva, elder than Vāsudeva, O excellent ascetics, were all killed by Kaṁsa earlier (74)

They were Suṣena, Udayī, Bhadrasena, Mahābala, Ṛjudāsa, Bhadradāsa and Kīrtimān (75)

हतेष्वेतेषु सर्वेषु रोहिणी वसुदेवतः ।
असूत रामं लोकेशं बलभद्रं हलायुधम् ॥७६
जातेऽथ रामे देवानामादिमात्मानमच्युतम् ।
असूत देवकी कृष्णं श्रीवत्साङ्कितवक्षसम् ॥७७
रेवती नाम रामस्य भार्यासीत् सुगुणान्विता ।
तस्यामुत्पादयामास पुत्रौ द्वौ निशठोल्मुकौ ॥७८
षोडशस्त्रीसहस्राणि कृष्णस्याक्लिष्टकर्मणः ।
बभूवुरात्मजास्तासु शतशोऽथ सहस्रशः ॥७९
चारुदेष्णः सुचारुश्च चारुवेषो यशोधरः ।
चारुश्रवाश्चारुयशाः प्रद्युम्नः शम्ब एव च ॥८०
रुक्मिण्यां वासुदेवस्य महाबलपराक्रमाः ।
विशिष्टाः सर्वपुत्राणां संबभूवुरिमे सुताः ॥८१
तान् दृष्ट्वा तनयान् वीरान् रौक्मिणेयाञ्जनार्दनम् ।
जाम्बवत्यब्रवीत् कृष्णं भार्या तस्य शुचिस्मिता ॥८२
मम त्वं पुण्डरीकाक्ष विशिष्टं गुणवत्तमम् ।
सुरेशसदृशं पुत्रं देहि दानवसूदन ॥८३
जाम्बवत्या वचः श्रुत्वा जगन्नाथः स्वयं हरिः ।
समारेभे तपः कर्तुं तपोनिधिररिंदमः ॥८४
तच्छृणुध्वं मुनिश्रेष्ठा यथाऽसौ देवकीसुतः ।
दृष्ट्वा लेभे सुतं रुद्रं तप्त्वा तीव्रं महत् तपः ॥८५

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे त्रयोविंशोऽध्यायः ॥२३॥

These having been slain, Rohinī bore of Vasudeva, Rāma, Balabhadra, the plough-armed master of the world (76)

Rāma having thus been born, Devakī gave birth to Kṛṣṇa, the original god, the undecaying one, adorned with a curl of hair on the chest (77)

Rāma's wife was the accomplished Revatī, in whom he procreated two sons Niśaṭha and Ulmuka (78)

Kṛṣṇa the indefatigable lord had sixteen thousand consorts in whom were born hundreds and thousands of sons (79)

Cārudeṣṇa, Sucāru, Cāruveṣa, Yaśodhara, Cāruśravas, Cāruyaśas, Pradyumna as well as Śambha were mighty sons of Vāsudeva, born in the womb of Rukmiṇī, and were outstanding among all his sons (80,81)

Seeing these valiant sons born of Rukmiṇī, Jāmbavatī, the sweet-smiling wife of Kṛṣṇa said to Janārdana (82)

O thou lotus-eyed lord, extirpator of the demons, do thou bestow on me a son resembling the lord of the gods, endowed with all qualities, superior (to these sons of Rukmiṇī) (83)

Hearing the words of Jāmbavatī lord Hari, the master of the world, the great ascetic subduer of foes, himself took to penance (84)

Now listen, O excellent hermits as to how the son of Devakī perceived Rudra and won as his son after practising severe penance. (85)

Thus ends Twenty third Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—23.

२४

सूत उवाच ।
अथ देवो हृषीकेशो भगवान् पुरुषोत्तम ।
तताप घोर पुत्रार्थं निवान तपसस्तप ॥१
स्वेच्छयाऽप्यवतीर्णोऽसौ कृतकृत्योऽपि विश्वधृक् ।
चचार स्वात्मनो मूल बोधयन् भावमैश्वरम् ॥२
जगाम योगिभिर्जुष्ट नानापक्षिसमाकुलम् ।
आश्रम तूपमन्योर्वै मुनीन्द्रस्य महात्मन ॥३
पतत्रिराजमारूढ सुपर्णमतितेजसम् ।
शङ्खचक्रगदापाणि श्रीवत्सकृतलक्षण ॥४
नानाद्रुमलताकीर्णं नानापुष्पोपशोभितम् ।
ऋषीणामाश्रमैर्जुष्ट वेदघोषनिनादितम् ॥५
सिहर्क्षशरभाकीर्णं शार्दूलगजसयुतम् ।
विमलस्वादुपानीयै सरोभिरुपशोभितम् ॥६
आरामैर्विविधैर्जुष्ट देवतायतनै शुभै ।
ऋषिकैर्ऋषिपुत्रैश्च महामुनिगणैस्तथा ॥७
वेदाध्ययनसपन्नै सेवित चाग्निहोत्रिभि ।
योगिभिर्ध्याननिरतैर्नासाग्रगतलोचनै ॥८
उपेत सर्वत पुण्य ज्ञानिभिस्तत्त्वदर्शिभि ।
नदीभिरभितो जुष्ट जापकैर्ब्रह्मवादिभि ॥९
सेवित तापसै पुण्यैरीशाराधनतत्परै ।
प्रशान्तै सत्यसकल्पैर्नि शोकैर्निरुपद्रवै ॥१०

24

Sūta said After this the lord Puruṣottama master of the senses, practised severe penance extreme of all penances, for the sake of obtaining a son (1)

Though incarnate of his free will and having had accomplished his duty, the lord sustainer of the world practised austerities for arousing the supreme lord, the origin of the soul (2)

He repaired to the hermitage of the exalted sage the high souled Upamanyu, inhabited by Yogins and abounding with various birds (3)

Riding on Garuḍa the foremost of all birds, possessed of great might, the lord bearer of the conch discus and club and *marked on his chest by the Śrīvatsa* (curl of hair) arrived at that hermitage which abounded in various trees and creepers decorated with various flowers surrounded by the hermitages of ascetics and reverberating with the sound of the Vedas (being recited), full of lions, bears, Śarabhas (fabulous animals possessing eight legs), tigers and elephants adorned by ponds brimming with clean and sweet water possessed of various groves and sacred sanctuaries, resorted to by fire *worshippers (Agnihotrins) versed in the* Vedas as also by the Yogins absorted in meditation with their eyes fixed on the dips of their noses sanctified all round by the wise perceivers of truth with streams flowing by resorted to by scholars of the Vedas muttering the hymns (4 9)

The hermitage which was the resort of pious anchorites devoted t the worship of Śiva calm, of firm resolve, griefless, and untroubled (10)

भस्मावदातसर्वाङ्गै रुद्रजाप्यपरायणैः ।
मुण्डितैर्जटिलैः शुद्धैस्तथान्यैश्च शिखाजटैः ।
सेवितं तापसैर्नित्यं ज्ञानिभिर्ब्रह्मचारिभिः ॥११
तत्राश्रमवरे रम्ये सिद्धाश्रमविभूषिते ।
गङ्गा भगवती नित्यं वहत्येवाघनाशिनी ॥१२
स तानन्विष्य विश्वात्मा तापसान् वीतकल्मषान् ।
प्रणामेनाथ वचसा पूजयामास माधवः ॥१३
तं ते दृष्ट्वा जगद्योनिं शङ्खचक्रगदाधरम् ।
प्रणेमुर्भक्तिसंयुक्ता योगिनां परमं गुरुम् ॥१४
स्तुवन्ति वैदिकैर्मन्त्रैः कृत्वा हृदि सनातनम् ।
प्रोचुरन्योन्यमव्यक्तमादिदेवं महामुनिम् ॥१५

अयं स भगवानेकः साक्षान्नारायणः परः ।
आगच्छत्यधुना देवः पुराणपुरुषः स्वयम् ॥१६
अयमेवाव्ययः स्रष्टा संहर्त्ता चैव रक्षकः ।
अमूर्त्तो मूर्तिमान् भूत्वा मुनीन् द्रष्टुमिहागतः ॥१७
एष धाता विधाता च समागच्छति सर्वगः ।
अनादिरक्षयोऽनन्तो महाभूतो महेश्वरः ॥१८
श्रुत्वा श्रुत्वा हरिस्तेषां वचांसि वचनातिगः ।
ययौ स तूर्णं गोविन्दः स्थानं तस्य महात्मनः ॥१९
उपस्पृश्याथ भावेन तीर्थे तीर्थे स यादवः ।
चकार देवकीसूनुर्देवर्षिपितृतर्पणम् ॥२०

It was also resorted to by some whose entire bodies were whitened by ashes, by others who were engaged in the muttering of the name of Rudra, some with shaven pates, others with matted locks, still other holy saints with *only matted tufts* of hair on their heads. It was also the permanent residence of the ascetics, wise, and Brahmacārins. (11)

The celebrated river Gangā, destroyer of sins, constantly flows by that lovely *hermitage*, full of the abodes of the Siddhas. (12)

There, the omni-souled *Mādhava* searched about the sinless ascetics and paid homage to them by obeisance and speech. (13)

Seeing Him, *origin* of the *world*, wielder of the conch, discus and club, the revered master of the Yogins, they bowed to him with deep devotion. (14)

Adoring him with the recitation of Vedic hymns, and knowing in their hearts that it was the eternal (Sanātana) the unmanifest Original deity, the most exalted sage, they spoke thus to one another: (15)

This one surely be the Supreme lord Nārāyana himself, the ancient Male, now coming unto us. (16)

He is verily the Imperishable creator, Preserver as well as the Destroyer, the Formless one, who has assumed a form and come here to grace the ascetics with a visit. (17)

He is the Creator, the Ordainer, the All-pervading, Originless, Infinite and *Undecaying lord, the great being* and great god who has come unto us. (18)

Hearing the import of their words, Hari, the lord beyond description, Govinda quickly, reached the abode of that high-souled one (19)

Washing his hands and mouth, the son of Devakī, scion of the Yādava clan, propitiated the god, the sages and the manes at each of the places of pilgrimage. (20)

नदीनां तीरसंस्थानि स्थापितानि मुनीश्वरैः ।
लिङ्गानि पूजयामास शम्भोरमिततेजसः ॥२१
दृष्ट्वा दृष्ट्वा समायान्तं यत्र यत्र जनार्दनम् ।
पूजयाञ्चक्रिरे पुष्पैरक्षतैस्तत्र वासिनः ॥२२
समीक्ष्य वासुदेवं तं शार्ङ्गशङ्खासिधारिणम् ।
तस्थिरे निश्चलाः सर्वे शुभाङ्गं तन्निवासिनः ॥२३
यानि तत्रारुरुक्षूणां मानसानि जनार्दनम् ।
दृष्ट्वा समाहितान्यासन् निष्क्रामन्ति पुरा हरिम् ॥२४
अथावगाह्य गङ्गायां कृत्वा देवादितर्पणम् ।
आदाय पुष्पवर्याणि मुनीन्द्रस्याविशद् गृहम् ॥२५
दृष्ट्वा तं योगिनां श्रेष्ठं भस्मोद्धूलितविग्रहम् ।
जटाचीरधरं शान्तं ननाम शिरसा मुनिम् ॥२६
आलोक्य कृष्णमायान्तं पूजयामास तत्त्ववित् ।
आसने चासयामास योगिनां प्रथमातिथिम् ॥२७
उवाच वचसां योनिं जानीमः परमं पदम् ।
विष्णुमव्यक्तसंस्थानं शिष्यभावेन संस्थितम् ॥२८
स्वागतं ते हृषीकेश सफलानि तपांसि नः ।
यत् साक्षादेव विश्वात्मा मद्गेहं विष्णुरागतः ॥२९
त्वां न पश्यन्ति मुनयो यतन्तोऽपि हि योगिनः ।
तादृशस्याथ भवतः किमागमनकारणम् ॥३०
श्रुत्वोपमन्योस्तद् वाक्यं भगवान् केशिमर्दनः ।
व्याजहार महायोगी वचनं प्रणिपत्य तम् ॥३१

He worshipped the idols of Śambhu of immeasurable lustre set up by the great sages on the banks of the rivers (21)

Seeing that Janārdana was coming, the residents of those spots paid homage to Him with flowers and rice (22)

Beholding the handsome Vausdeva holding the Sārnga bow, the conch and the sword all the residents of the places stood motionless (23)

The minds (of those) who were eager to reach up to Janardana Hari, grew at his sight completely absorbed and did get out of the body (24)

Then, after bathing in Ganga, and offering oblation to the gods and others, he entered the abode of the celebrated hermit with a bunch of flowers in hand (25)

Seeing the pre-eminent sage, a calm anchorite, (Upamanyu) with his body besmeared with ashes, wearing matted hair and bark-garment, he bowed to him with his head (26)

Beholding Krsna coming, the sage (Upamanyu) in his turn knower of the truth as he was, paid homage to him and got him, the prime guest to the meditators, seated on a seat (27)

Said he to Visnu I know to thee, origin of speech the highest goal, of unmanifest form come thither as a pupil (28)

Welcome to thee O Hrsikeśa (master of the senses), our penances are fulfilled indeed, that thou Visnu, the soul of the universe, hast thyself come to my abode (29)

The ascetics cannot perceive thee, nor can the yogin howsoever may they strive what he the reason of thy coming down to this place ? (30)

Hearing these words of Upamanyu, the lord, subduer of Keśin, the great Yogin, made obeisance to him and said (31)

श्रीकृष्ण उवाच ।

भगवन् द्रष्टुमिच्छामि गिरीशं कृत्तिवाससम् ।
सम्प्राप्तो भवतः स्थानं भगवद्दर्शनोत्सुकः ॥३२
कथं स भगवानीशो दृश्यो योगविदां वरः ।
मयाऽचिरेण कुत्राहं द्रक्ष्यामि तमुमापतिम् ॥३३
इत्याह भगवानुक्तो दृश्यते परमेश्वरः ।
भक्त्या चोग्रेण तपसा तत्कुरुष्वेह यत्नतः ॥३४
इहेश्वरं देवदेवं मुनीन्द्रा ब्रह्मवादिनः ।
ध्यायन्तोऽत्रासते देवं जापिनस्तापसाश्च ये ॥३५
इह देवः सपत्नीको भगवान् वृषभध्वजः ।
क्रीडते विविधैर्भूतैर्योगिभिः परिवारितः ॥३६
इहाश्रमे पुरा रुद्रात् तपस्तप्त्वा सुदारुणम् ।
लेभे महेश्वराद् योगं वसिष्ठो भगवानृषिः ॥३७
इहैव भगवान् व्यासः कृष्णद्वैपायनः प्रभुः ।
दृष्ट्वा तं परमं ज्ञानं लब्धवानीश्वरेश्वरम् ॥३८
इहाश्रमवरे रम्ये तपस्तप्त्वा कपर्दिनः ।
अविन्दत् पुत्रकान् रुद्रात् सुरभिर्भक्तिसंयुता ॥३९
इहैव देवताः पूर्वं कालाद् भीता महेश्वरम् ।
दृष्टवन्तो हरं श्रीमन्निर्भया निर्वृतिं ययुः ॥४०
इहाराध्य महादेवं सावर्णिस्तपतां वरः ।
लब्धवान् परमं योगं ग्रन्थकारत्वमुत्तमम् ॥४१
प्रवर्तयामास शुभां कृत्वा वै संहितां द्विजः ।
पौराणिकीं सुपुण्यार्थां सच्छिष्येषु द्विजातिषु ॥४२

Śrī Kṛṣṇa said: O lord, I desire to behold the skin-clad Mahādeva (Girīśa). I have come to thy place, eager to have a view of the great god (32)

How may that exalted Īśa chief among those proficient in meditation, be seen by me, where may I find that lord of Umā quickly? (33)

Addressed thus, the exalted ascetic replied the supreme lord may be perceived only through devotion and severe penance, do thou practise that with attempt (34)

It is here that the great ascetics versed in the Vedas, the Jāpakas and the hermits have been contemplating on the god of the gods (35)

It is here again that the bull-ensigned lord sports in company with his consort, surrounded by various creatures and Yogins (36)

It is in this very hermitage that in ancient times the exalted sage Vasiṣṭha acquired proficiency in meditation (Yoga) from Maheśvara Rudra after practising extremely severe penance (37)

It is at this very spot that the exalted lord Vyāsa, Kṛṣṇadvaipāyana, himself perceived that supreme lord (Mahādeva), and acquired from Him the knowledge about God (38)

Practising penance at this lovely hermitage, devoted Surabhi was blessed with sons by the grace of the Rudra the wearer of the matted lock (39)

'Here indeed, O handsome one, all the divinities, alarmed about annihilation (Kāla), met with Hara, and disalarmed by him, regained peace (40)

'It is at this place that Sāvarṇi, chief among the practioners of penance, acquired by propitiating Mahādeva, the supreme skill (Yoga) of excellent authorship. (41)

'And here again that Brāhmaṇa composing the excellent Saṁhitā of Purāṇa, conducive of virtues, did he

इहैव सहिता दृष्ट्वा कापेयः शांशपायनः ।
महादेवं चकारेमां पौराणीं तन्नियोगतः ।
द्वादशैव सहस्राणि श्लोकानां पुरुषोत्तम ॥४३
इह प्रवर्तिता पुण्या द्वयष्टसाहस्रिकोत्तरा ।
वायवीयोत्तरं नाम पुराणं वेदसम्मितम् ।
इहैव ख्यापितं शिष्यैः शांशपायनभाषितम् ॥४४
याज्ञवल्क्यो महायोगी दृष्ट्वात्र तपसा हरम् ।
चकार तन्नियोगेन योगशास्त्रमनुत्तमम् ॥४५
इहैव भृगुणा पूर्वं तप्त्वा वै परमं तपः ।
शुक्रो महेश्वरात् पुत्रो लब्धो योगविदां वरः ॥४६
तस्मादिहैव देवेशं तपस्तप्त्वा महेश्वरम् ।
द्रष्टुमर्हसि विश्वेशमुग्रं भीमं कपर्दिनम् ॥४७
एवमुक्त्वा ददौ ज्ञानमुपमन्युर्महामुनिः ।
व्रतं पाशुपतं योगं कृष्णायाक्लिष्टकर्मणे ॥४८
स तेन मुनिवर्येण व्याहृतो मधुसूदनः ।
तत्रैव तपसा देवं रुद्रमाराधयत् प्रभुः ॥४९
भस्मोद्धूलितसर्वाङ्गो मुण्डो वल्कलसंयुतः ।
जजाप रुद्रमनिशं शिवैकाहितमानसः ॥५०
ततो बहुतिथे काले सोमः सोमार्धभूषणः ।
अदृश्यत महादेवो व्योम्नि देव्या महेश्वरः ॥५१
किरीटिनं गदिनं चित्रमालं
पिनाकिनं शूलिनं देवदेवम् ।
शार्दूलचर्माम्बरसंवृताङ्गं
देव्या महादेवमसौ ददर्श ॥५२

impart it to good disciples belonging to the twice-born classes (42)

'It is here that Śāmśapāyana Kāpeya perceived Mahādeva and under His instructions, O Puruṣottama made this Purānic Saṃhitā, comprised of twelve thousand verses (43)

'It is at this place again that the sacred purāṇa named Vāyavīyottara, comprised of sixteen thousand verses adhering to the Vedas, narrated by Śāmśapāyana has been created and made widely known by his disciples (44)

'It is here that the great meditator Yājñavalkya perceived Hara by virtue of his penances, and under His instructions composed an excellent treatise on Yoga (45)

'It is at this place again where Bhṛgu after practising a severe penance begot by the grace of Maheśvara a son named Śukra, chiefest among those proficient in Yoga (46)

'It behoves thee, therefore, to perceive the lord of the gods, Maheśvara the terrific and frightful lord of the universe, the matted one, by practising severe penance at this very spot' (47)

Saying thus, the great sage Upamanyu imparted to Kṛṣṇa, indefatigable in action, the knowledge and practice of Pāśupata rite and (allied) meditation (48)

Addressed thus by the celebrated ascetic, lord Madhusūdana worshipped Lord Rudra by practising penance at that very spot (49)

With the entire body besmeared with ashes, shaven-headed, wearing the bark of trees, he repeated the name of Rudra day and night with his mind fixed on Śiva (50)

Then after the lapse of a long time, the great god Soma Maheśvara adorned with half moon was seen in the sky in company with the goddess (his consort) (51)

He behold Mahādeva, together with the goddess, wearing a diadem over his head, holding a club, wearing a garland

परश्वधासक्तकरं त्रिनेत्रं
नृसिंहचर्मावृतसर्वगात्रम् ।
समुद्गिरन्तं प्रणवं बृहन्तं
सहस्रसूर्यप्रतिमं ददर्श ॥५३

प्रभुं पुराणं पुरुषं पुरस्तात्
सनातनं योगिनमीशितारम् ।
अणोरणीयासमनन्तशक्तिं
प्राणेश्वरं शंभुमसौ ददर्श ॥५४

न यस्य देवा न पितामहोऽपि
नेन्द्रो न चाग्निर्वरुणो न मृत्युः ।
प्रभावमद्यापि वदन्ति रुद्रं
तमादिदेवं पुरतो ददर्श ॥५५

तदान्वपश्यद् गिरिशस्य वामे
स्वात्मानमव्यक्तमनन्तरूपम् ।
स्तुवन्तमीशं बहुभिर्वचोभिः
शङ्खासिचक्रार्पितहस्तमाद्यम् ॥५६

कृताञ्जलिं दक्षिणतः सुरेशं
हंसाधिरूढं पुरुषं ददर्श ।
स्तुवानमीशस्य परं प्रभावं
पितामहं लोकगुरुं दिविस्थम् ॥५७

गणेश्वरानर्कसहस्रकल्पान्
नन्दीश्वरादीनमितप्रभावान् ।
त्रिलोकभर्त्तुः पुरतोऽन्वपश्यत्
कुमारमग्निप्रतिमं सशाखम् ॥५८

मरीचिमत्रिं पुलहं पुलस्त्यं
प्रचेतसं दक्षमथापि कण्वम् ।
पराशरं तत्परतो वसिष्ठं
स्वायंभुवं चापि मनुं ददर्श ॥५९

of variegated colour, holding the Pinaka bow, a trident, the god of gods covered all over with the skin of a tiger (52)

He saw the lord wielding the battle-axe in his hand, triple eyed, with body all over covered with the skin of a man-lion, uttering the great Pranava and resembling a thousand suns (in splendour) (53)

He beheld in his front Śambhu, the Master, the Primordial being, the Eternal one, the Yogin, the lord the subtlest of the subtle, possessed of unlimited power, and the master of life (54)

He saw in his front that Rudra, the Primordial god whose glory has not been fully described up to this day even by the gods nor even by the grandsire, nor by Indra, Agni Varuna or Yama (55)

Thereafter he saw by the left side of that hill dwelling lord (Mahādeva), his ownself, the unmanifest and illimitable form of himself, with his hands holding the conch, sword and discus, and eulogising the great lord with various words of praise (56)

He then beheld another high god standing on his right with folded hands, seated on a swan, the grandsire, preceptor of the world, a resident of Heaven, muttering about the supreme glory of Mahādeva (57)

Infront of the master of the world he beheld lord Nandin and others, the lords of the gaṇas resembling a thousand suns in splendour and of unlimited valour, and Kumāra, similar to fire (in lustre), in company with Śākha (58)

He also saw Marīci, Atri, Pulaha, Pulastya, Pracetas, Dakṣa, as also Kaṇva,

तुष्टाव मन्त्रैरमरप्रधानं
बद्धाञ्जलिर्विष्णुरुदारबुद्धिः ।
प्रणम्य देव्या गिरिशं सभक्त्या
स्वात्मन्यथात्मानमसौ विचिन्त्य ॥६०

श्रीकृष्ण उवाच ।

नमोऽस्तु ते शाश्वत सर्वयोने
ब्रह्माधिप त्वामृषयो वदन्ति ।
तपश्च सत्त्वं च रजस्तमश्च
त्वामेव सर्वं प्रवदन्ति सन्तः ॥६१

त्वं ब्रह्मा हरिरथ विश्वयोनिरग्निः
संहर्ता दिनकरमण्डलाधिवासः ।
प्राणस्त्वं हुतवहवासवादिभेद-
स्त्वामेकं शरणमुपैमि देवमीशम् ॥६२

साङ्ख्यास्त्वां विगुणमथाहुरेकरूपं
योगास्त्वां सततमुपासते हृदिस्थम् ।
वेदास्त्वामभिदधतीह रुद्रमग्निं
त्वामेकं शरणमुपैमि देवमीशम् ॥६३

त्वत्पादे कुसुममथापि पत्रमेकं
दत्त्वासौ भवति विमुक्तविश्वबन्धः ।
सर्वाघं प्रणुदति सिद्धयोगिजुष्टं
स्मृत्वा ते पदयुगलं भवत्प्रसादात् ॥६४

यस्याशेषविभागहीनममलं हृद्यन्तरावस्थितं
तत्त्वं ज्योतिरनन्तमेकमचलं सत्यं परं सर्वगम् ।
स्थानं प्राहुरनादिमध्यनिधनं यस्मादिदं जायते
नित्यं त्वामहमुपैमि सत्यविभवं विश्वेश्वरं तं शिवम् ॥६५

Parasara, Vasistha, as well as the Svayambhuva (self born) Manu (59)

Bowing down to the paramount god, Visnu, possessed of noble intellect, eulogised the lord and his consort with devotion as best as he could with folded hands and contemplating interenally about the Primordial soul (60)

Srikrsna said · Obeisance to thee, thou eternal one, source of everything, the sages call thee overlord of Brahman and they term thee as the embodiment of penance virtue (Sattva), passion (Rajas), as well as darkness (Tamas) (61)

'Thou art Brahman, also Hari and fire, the origin of the universe, the destroyer, resident of the disc of the sun Thou art vitality (life), (the sole preserver of the world in different forms) of Agni (Fire-god), Indra and others I do seek refuge solely unto thee, the lord god (62)

'The adherents of Samkhya call thee the attributeless one and the Invariable one, the adherents of Yoga treasure thee in their hearts and constantly worship thee the Vedas call thee the venerable Rudra, Agni, I do seek shelter solely unto thee, the god, the Master (63)

'One gets deliverance from the bondage of the world by placing a flower or even a leaf at thy feet By recollection of thy feet adored by the Siddhas and Yogins, one destroys all sins, by thy grace (64)

'I seek refuge unto that Siva, the master of the universe whose essential indivisible, and stainless nature enshrined in the innermost heart is the sole moveless light, the ultimate truth, the omnipresent, having neither any beginning, nor the middle nor the end, the source from which this entire world is born the Eternal one, the possessor of the real wealth (65)

ॐ नमो नीलकण्ठाय त्रिनेत्राय च रंहसे ।
महादेवाय ते नित्यमीशानाय नमो नमः ॥६६
नमः पिनाकिने तुभ्यं नमो मुण्डाय दण्डिने ।
नमस्ते वज्रहस्ताय दिग्वस्त्राय कपर्दिने ॥६७
नमो भैरवनादाय कालरूपाय दंष्ट्रिणे ।
नागयज्ञोपवीताय नमस्ते वह्निरेतसे ॥६८
नमोऽस्तु ते गिरीशाय स्वाहाकाराय ते नमः ।
नमो मुक्ताट्टहासाय भीमाय च नमो नमः ॥६९
नमस्ते कामनाशाय नमः कालप्रमाथिने ।
नमो भैरववेषाय हराय च निषङ्गिणे ॥७०
नमोऽस्तु ते त्र्यम्बकाय नमस्ते कृत्तिवाससे ।
नमोऽम्बिकाधिपतये पशूनां पतये नमः ॥७१
नमस्ते व्योमरूपाय व्योमाधिपतये नमः ।
नरनारीशरीराय सांख्ययोगप्रवर्त्तिने ॥७२
नमो दैवतनाथाय देवानुगतलिङ्गिने ।
कुमारगुरवे तुभ्यं देवदेवाय ते नमः ॥७३
नमो यज्ञाधिपतये नमस्ते ब्रह्मचारिणे ।
मृगव्याधाय महते ब्रह्माधिपतये नमः ॥७४
नमो हंसाय विश्वाय मोहनाय नमो नमः ।
योगिने योगगम्याय योगमायाय ते नमः ॥७५
नमस्ते प्राणपालाय घण्टानादप्रियाय च ।
कपालिने नमस्तुभ्यं ज्योतिषां पतये नमः ॥७६

'Oṁ ! Salutation to Nīlakaṇṭha, the triple eyed one, to Ramhas, to Mahādeva, constant salutation to thee, Īśāna (66)

'Salutation to thee, the wielder of Pināka, to Muṇḍa, to Daṇḍin, salutation to the bearer of the Vajra in the hand, the naked one, wearing matted hair. (67)

'Salutation to thee of fearful sound, the embodiment of Kāla (death), possessed of (frightful) teeth, wearer of sacred thread formed of snakes, possessed of fiery semen. (68)

Salutation to thee, Girīśa, to thee, Svāhākara, salutation to the raiser of loud laughter, salutation again and again to thee the dreadful one (69)

Salutation to thee destroyer of Cupid, to the suppressor of Kāla (death) salutation to the wearer of frightful robes, to Hara, the archer (70)

Salutation to thee, Tryambka (the three-eyed one), to thee the skin-robed one, salutation to the lord of Ambikā, to the master of the beings (71)

Salutation to thee, formed as the ether, salutation to the overlord of the sky, to thee formed as (half) man and woman, to the founder of the Sāṁkhya and the Yoga (systems of Philosophy) (72)

Salutation to the lord of the deities, possessed of characteristic befitting a god, to thee the preceptor of Kumāra, salutation to thee, the god of the deities (73)

Salutation to the presiding lord of the sacrifices to thee the Brahmacārin (celibate), to the great mṛgavyādha (hunter), to thee the overlord of Brahman (74)

Salutation to thee, the Swan, the universe, salutation again and again to thee, the stupefier, the Yogin, to thee who can be attained only through meditation, to thee who is the possessor of Yogamāyā (75)

Salutation to thee the preserver of life, who is fond of the sound of bells to thee the skull-bearer, the chiefest of the luminaries (76)

नमो नमो नमस्तुभ्यं भूय एव नमो नमः ।
मह्यं सर्वात्मना कामान् प्रयच्छ परमेश्वर ॥७७
एवं हि भक्त्या देवेशमभिष्टूय स माधवः ।
पपात पादयोर्विप्रा देवदेव्योः स दण्डवत् ॥७८
उत्थाप्य भगवान् सोमः कृष्णं केशिनिषूदनम् ।
बभाषे मधुरं वाक्यं मेघगम्भीरनिःस्वनः ॥७९
किमर्थं पुण्डरीकाक्ष तपस्तप्तं त्वयाऽव्यय ।
त्वमेव दाता सर्वेषां कामानां कामिनामिह ॥८०
त्वं हि सा परमा मूर्तिर्मम नारायणाह्वया ।
नानवाप्तं त्वया तात विद्यते पुरुषोत्तम ॥८१
वेत्थ नारायणानन्तमात्मानं परमेश्वरम् ।
महादेवं महायोगं स्वेन योगेन केशव ॥८२
श्रुत्वा तद्वचनं कृष्णः प्रहसन् वै वृषध्वजम् ।
उवाच वीक्ष्य विश्वेशं देवीं च हिमशैलजाम् ॥८३
ज्ञातं हि भवता सर्वं स्वेन योगेन शंकर ।
इच्छाम्यात्मसमं पुत्रं त्वद्भक्तं देहि शंकर ॥८४
तथास्त्वित्याह विश्वात्मा प्रहृष्टमनसा हरः ।
देवीमालोक्य गिरिजां केशवं परिषस्वजे ॥८५
ततः सा जगतां माता शंकरार्द्धशरीरिणी ।
व्याजहार हृषीकेशं देवी हिमगिरीन्द्रजा ॥८६
वत्स जाने तवानन्तां निश्चलां सर्वदाच्युत ।
अनन्यामीश्वरे भक्तिमात्मन्यपि च केशव ॥८७
त्वं हि नारायणः साक्षात् सर्वात्मा पुरुषोत्तमः ।
प्रार्थितो दैवतैः पूर्वं संजातो देवकीसुतः ॥८८

'Salutation again and again to thee, yet again salutations, O supreme lord, do thou bestow on me the fulfilment of desire by all means (77)

Thus propitiating the lord of gods with devotion, O Brāhmaṇas, did Mādhava fall down prostrate at the feet of the god and the goddess (78)

Raising up Kṛṣṇa, the slayer of Keśin, Lord Śiva, of a voice as deep as the (sound of the) clouds addressed him sweetly (79)

'Wherefore, is penance being practised by thee, O imperishable Puṇḍarīkākṣa (lotus-eyed one), since thou thyself art the bestower of all desires to those who desire them ? (80)

'Thou art that supreme form of mine termed as Nārāyaṇa, O Puruṣottama, nothing exists which is not attained by you (81)

O Nārāyaṇa, thou knowest thyself through thy own meditation as the endless, supreme Master, the great god, the master meditator, O Keśava' (82)

Hearing his words Kṛṣṇa looked at the bull-signed lord of the world as well as his mountain-born spouse (Pārvatī) and smilingly replied (83)

'O Śaṃkara, everything is known by thee through thy own meditation I desire a son similar to myself and devoted to thee, do thou bestow such one to me' (84)

Saying 'Be that as you desire', with joyful heart, Hara looked toward the goddess, the daughter of the mountain, and embraced Keśava (85)

Then the mother of the worlds, possessed of half of the body of Śaṃkara, the daughter of the snow peaked chief of the mountains, addressed thus to Hṛṣīkeśa (86)

'I know, O Keśava, the undecaying one about thy infinite, steady and single devotion to Maheśvara and also to the myself (87)

'Thou be really Nārāyaṇa the all-pervading Puruṣottama, born as the son

पश्य त्वमात्मनात्मानमात्मीयममलं पदम् ।
नावयोर्विद्यते भेद एकं पश्यन्ति सूरयः ॥८९
इमानिमान् वरानिष्टान् मत्तो गृह्णीष्व केशव ।
सर्वज्ञत्वं तथैश्वर्यं ज्ञानं तत् पारमेश्वरम् ।
ईश्वरे निश्चला भक्तिमात्मन्यपि परं बलम् ॥९०
एवमुक्तस्तया कृष्णो महादेव्या जनार्दनः ।
आशिषं शिरसागृह्णाद् देवोऽप्याह महेश्वरः ॥९१
प्रगृह्य कृष्णं भगवानथेशः
करेण देव्या सह देवदेवः ।
संपूज्यमानो मुनिभिः सुरेशै-
र्जगाम कैलासगिरिं गिरीशः ॥९२

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे चतुर्विंशोऽध्यायः ॥२४॥

२५

सूत उवाच ।
प्रविश्य मेरुशिखरं कैलासं कनकप्रभम् ।
रराम भगवान् सोमः केशवेन महेश्वरः ॥१
अपश्यस्ते महात्मानं कैलासगिरिवासिनः ।
पूजयाञ्चक्रिरे कृष्णं देवदेवमथाच्युतम् ॥२
चतुर्बाहुमुदाराङ्गं कालमेघसमप्रभम् ।

of Devakī in the past at the request of the deities (88)

'Do thou now thyself behold thy soul and also the unblemish seat of thine, there in no difference between us two The sages perceive us to be one and identical (89)

'Do thou, O Keśava accept from me these desirable boons, viz Omniscience, riches, the knowledge of the ultimate truth, steady devotion to the lord and the supreme might in thyself' (90)

Addressed thus by the great goddess Kṛṣṇa, the slayer of Jana accepted her blessings with his head (bent low), where after lord Śaṁkara also spoke (words of benediction) (91)

Then holding Kṛṣṇa by the hand the great god Girīśa, the supreme lord, proceeded to the Kailāsa hill in company with the goddess (Pārvatī) while being adored by the sages and the gods (92)

Thus ends Twenty fourth Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—24

25

Sūta Said Reaching Kailāsa at the top of Meru resplendent as gold, lord Soma Maheśvara sported awhile with Keśava (1)

The residents of Kailāsa mountain beheld the exalted Kṛṣṇa, and worshipped Acyuta the lord of the lords (2)

Who was four-armed, possessed of splendid limbs as lustrous as the clouds of the time of dissolution wearing a diadem,

किरीटिनं शार्ङ्गपाणिं श्रीवत्साङ्कितवक्षसम् ॥३
दीर्घबाहुं विशालाक्षं पीतवाससमच्युतम् ।
दधानमुरसा मालां वैजयन्तीमनुत्तमाम् ॥४
भ्राजमानं श्रिया दिव्यं युवानमतिकोमलम् ।
पद्माङ्घ्रिनयनं चारु सुस्मितं सुगतिप्रदम् ॥५
कदाचित् तत्र लीलार्थं देवकीनन्दवर्द्धनः ।
भ्राजमानः श्रिया कृष्णश्चचार गिरिकन्दरे ॥६
गन्धर्वाप्सरसां मुख्या नागकन्याश्च कृत्स्नशः ।
सिद्धा यक्षाश्च गन्धर्वास्तत्र तत्र जगन्मयम् ॥७
दृष्ट्वाश्चर्यं परं गत्वा हर्षादुत्फुल्ललोचनाः ।
मुमुचुः पुष्पवर्षाणि तस्य मूर्ध्नि महात्मनः ॥८
गन्धर्वकन्यका दिव्यास्तद्वदप्सरसां वराः ।
दृष्ट्वा चकमिरे कृष्णं स्रस्तवस्त्रविभूषणाः ॥९

काश्चिद् गायन्ति विविधा गीतिं गीतविशारदाः ।
संप्रेक्ष्य देवकीसूनुं सुन्दर्यः काममोहिताः ॥१०
काश्चिद्विलासबहुला नृत्यन्ति स्म तदग्रतः ।
सप्रेक्ष्य संस्थिताः काश्चित् पपुस्तद्वदनामृतम् ॥११
काश्चिद् भूषणवर्याणि स्वाङ्गादादाय सादरम् ।
भूषयाञ्चक्रिरे कृष्णं कामिन्यो लोकभूषणम् ॥१२
काश्चिद् भूषणवर्याणि समादाय तदङ्गतः ।
स्वात्मानं भूषयामासुः स्वात्मगैरपि माधवम् ॥१३
काश्चिदागत्य कृष्णस्य समीपं काममोहिताः ।
चुचुम्बुर्वदनाम्भोजं हरेर्मुग्धमृगेक्षणाः ॥१४
प्रगृह्य काश्चिद् गोविन्दं करेण भवनं स्वकम् ।
प्रापयामासुर्लोकादिं मायया तस्य मोहिताः ॥१५

holding Sārnga bow, with a tuft of hair (Śrivatsa) on his chest long armed, wide eyed, wearing the yellow garments, Acyuta (the undecaying), wearing a garland Vaijayanti over his chest, shining with grace, young, very delicate with feet resembling the lotuses, with eyes resembling lotuses, sweet-smiling and bestower of beatitude (3 5)

It so happened that once Krsna, the increaser of Devaki's joy, resplendent with grace, moved about the caves in the hill for the purpose of sporting (6)

Seeing him, the all pervading one, the daughters of Gandharvas, Apsarases, the chiefs among the princesses of the Nagas (serpent-kings), and all the Siddhas, Yaksas and Gandharvas grew highly delighted and with eyes gazing with pleasure they showered flowers over the head of that illustrious one (7 8)

The Gandharva maidens and the best of the celestial nymphs with garments and ornaments slipping down from their bodies felt a keen desire for Krsna (9)

Some beautiful women, proficient in music, began singing various songs being infatuated by beholding the son of Devaki (10)

Some other damsels took off the excellent ornaments from their own bodies and decorated the body of Krsna, the ornament of the world with them (12)

Others took off the ornaments from his body and decorated their own limbs with them while ornamenting Mādhava with their own ones (13)

Some of them, fawn eyed and infatuated with lust, approached Krsna, and kissed the lotus-like lips of Hari (14)

Some of them, being utterly lost in his enchantment held Govinda by the hand and forcibly led him, the source of the world, to their dwelling abode (15)

तासां स भगवान् कृष्णः कामान् कमललोचनः ।
बहूनि कृत्वा रूपाणि पूरयामास लीलया ॥१६

एवं वै सुचिरं कालं देवदेवपुरे हरिः ।
रेमे नारायणः श्रीमान् मायया मोहयञ्जगत् ॥१७

गते बहुतिथे काले द्वारवत्या निवासिनः ।
बभूवुर्विह्वला भीता गोविन्दविरहे जनाः ॥१८

ततः सुपर्णो बलवान् पूर्वमेव विसर्जितः ।
कृष्णेन मार्गमाणस्तं हिमवन्तं ययौ गिरिम् ॥१९

अदृष्ट्वा तत्र गोविन्दं प्रणम्य शिरसा मुनिम् ।
आजगामोपमन्युं स पुरीं द्वारवतीं पुनः ॥२०

तदन्तरे महादैत्या राक्षसाश्चातिभीषणाः ।
आजग्मुर्द्वारकां शुभ्रां भीषयन्तः सहस्रशः ॥२१

स तान् सुपर्णो बलवान् कृष्णतुल्यपराक्रमः ।
हत्वा युद्धेन महता रक्षति स्म पुरीं शुभाम् ॥२२

एतस्मिन्नेव काले तु नारदो भगवानृषिः ।
दृष्ट्वा कैलासशिखरे कृष्णं द्वारवतीं गतः ॥२३

तं दृष्ट्वा नारदमृषिं सर्वे तत्र निवासिनः ।
प्रोचुर्नारायणो नाथः कुत्रास्ते भगवान् हरिः ॥२४

स तानुवाच भगवान् कैलासशिखरे हरिः ।
रमतेऽद्य महायोगी तं दृष्ट्वाऽहमिहागतः ॥२५

तस्योपश्रुत्य वचनं सुपर्णः पततां वरः ।
जगामाकाशगो विप्राः कैलासं गिरिमुत्तमम् ॥२६

ददर्श देवकीसूनुं भवने रत्नमण्डिते ।
वरासनस्थं गोविन्दं देवदेवान्तिके हरिम् ॥२७

By assuming many forms sportingly, Lord Krsna, the lotus-eyed one, fulfilled their desires (16)

In this way, casting a spell on the world, Lord Hari, Nārayana sported for a long time in the city of the god of gods. (17)

A long time having thus expired the residents of Dvarāvatī grew dispirited and alarmed at the absence of Govinda The mighty Suparna, (Garuda) despatched earlier by Krsna consequently in quest of the lord reached the Himvān mountain looking out every where for Śrikrsna (18, 19)

Without finding Govinda there he bowed with his head to the hermit Upamanyu, and came back to Dvaravati again (20)

In the meantime thousands of dreadful Rāksasas came to the splenderous town of Dvarāvatī, frightaning the inhabitants theres (21)

Killing them all in a terrific fight the powerful Suparna, equal to Krsna in prowess saved that beautiful city (22)

At this time the exalted sage Nārada reached Dvarāvati after paying a visit to Krsna in Kailasa peak (23)

Seeing the sage Narada all the inhabitants (of Dvāravatī) asked him, where be the lord Nārayana, Hari, the master (24)

To them the sage said 'Lord Hari, the great Yogin has now been sporting at the summit of Kailasa, I have come here after paying a visit to him (25)

Hearing this from him, O Brahmanas, Suparna the chiefest of the birds, an aerial flier, instantly flew up into the air, and reached the excellent Kailāsa mountain (26)

And there he beheld Govinda, Hari, the son of Devaki, seated near the god of gods on an exalted seat in an apartment studed with gems (27)

उपास्यमानममरैर्दिव्यस्त्रीभिः समन्ततः ।
महादेवगणैः सिद्धैर्योगिभिः परिवारितम् ॥२८

प्रणम्य दण्डवद् भूमौ सुपर्णः शंकरं शिवम् ।
निवेदयामास हरेः प्रवृत्तिं द्वारके पुरे ॥२९

ततः प्रणम्य शिरसा शंकरं नीललोहितम् ।
आजगाम पुरीं कृष्णः सोऽनुज्ञातो हरेण तु ॥३०

आरुह्य कश्यपसुतं स्त्रीगणैरभिपूजितः ।
वचोभिरमृतास्वादैर्मानितो मधुसूदनः ॥३१

वीक्ष्य यान्तममित्रघ्नं गन्धर्वाप्सरसां वराः ।
अन्वगच्छन् महायोगं शङ्खचक्रगदाधरम् ॥३२

विसर्जयित्वा विश्वात्मा सर्वा एवाङ्गना हरिः ।
ययौ स तूर्णं गोविन्दो दिव्यां द्वारवतीं पुरीम् ॥३३

गते मुररिपौ नैव कामिन्यो मुनिपुंगवाः ।
निशेव चन्द्ररहिता विना तेन चकाशिरे ॥३४

श्रुत्वा पौरजनास्तूर्णं कृष्णागमनमुत्तमम् ।
मण्डयाञ्चक्रिरे दिव्यां पुरीं द्वारवतीं शुभाम् ॥३५

पताकाभिर्विशालाभिर्ध्वजै रत्नपरिष्कृतैः ।
लाजादिभिः पुरीं रम्यां भूषयाञ्चक्रिरे तदा ॥३६

अवादयन्त विविधान् वादित्रान् मधुरस्वनान् ।
शङ्खान् सहस्रशो दध्मुर्वीणावादान् वितेनिरे ॥३७

प्रविष्टमात्रे गोविन्दे पुरीं द्वारवतीं शुभाम् ।
अगायन् मधुरं गानं स्त्रियो यौवनशालिनः ॥३८

दृष्ट्वा ननृतुरीशानं स्थिताः प्रासादमूर्द्धसु ।
मुमुचुः पुष्पवर्षाणि वसुदेवसुतोपरि ॥३९

(And being) Adored by the deities and the divine ladies standing around and surrounded by the high and mighty gods, Siddhas and Yogin (28)

Lying prostrate on the ground in obeisance to Samkara, Śiva, Suparna related to Hari the incidents of Dvārakā-pura (29)

Thereafter Krsna paid homage to Samkara, Nilalohita, and obtaining the permission of Hara, returned to his capital (30)

Riding on Garuḍa (the son of Kasyapa), and adored by the ladies with words as palatable as nectar, the slayer of Madhu (wended his way to his capital) (31)

Seeing him, the extirpator of enemies, proceeding excellent maidens of the Gandharvas and Apsars followed the great Yogin, the bearer of conch discus and club (32)

Bidding adieu to all the maidans, Hari Govinda, quickly repaired to the celestial city of Dvarāvati (33)

The enemy of the demons having gone O best of ascetics the ladies like the night bereft of the moon, were shorn of all splendour (34)

Hearing the heartening tidings about the return of Krsna, the citizens decorated the sacred and celestial city of Dvārāvatī People decorated the beautiful city with huge banners gem-decorated flags, and fried rice (35, 36)

They played on varios sonourous musical instruments, blew conches in thousands and spread the sound of the lyre all around (37)

Just as Govinda entered the bright city of Dvārāvatī, youthful ladies commenced singing sweet songs (38)

Seeing the lord, some other ladies stationed on the tops of the mansions began to dance in joy and showered flowers on the son of Vasudeva (39)

प्रविश्य भवनं कृष्ण आशीर्वादाभिवर्द्धितः ।
वरासने महायोगी भाति देवीभिरन्वितः ॥४०
सुरम्ये मण्डपे शुभ्रे शङ्खाद्यैः परिवारितः ।
आत्मजैरभितो मुख्यैः स्त्रीसहस्रैश्च संवृतः ॥४१
तत्रासनवरे रम्ये जाम्बवत्या सहाच्युतः ।
भ्राजते मालया देवो यथा देव्या समन्वितः ॥४२
आजग्मुर्देवगन्धर्वा द्रष्टुं लोकादिमव्ययम् ।
महर्षयः पूर्वजाता मार्कण्डेयादयो द्विजाः ॥४३
ततः स भगवान् कृष्णो मार्कण्डेयं समागतम् ।
ननामोत्थाय शिरसा स्वासनं च ददौ हरि ॥४४
सपूज्य तानृषिगणान् प्रणामेन महाभुजः ।
विसर्जयामास हरिर्दत्त्वा तदभिवाञ्छितान् ॥४५
तदा मध्याह्नसमये देवदेवः स्वयं हरिः ।
स्नात्वा शुक्लाम्बरो भानुमुपतिष्ठत् कृताञ्जलि ॥४६
जजाप जाप्यं विधिवत् प्रेक्षमाणो दिवाकरम् ।
तर्पयामास देवेशो देवान् मुनिगणान् पितृन् ॥४७
प्रविश्य देवभवनं मार्कण्डेयेन चैव हि ।
पूजयामास लिङ्गस्थं भूतेशं भूतिभूषणम् ॥४८
समाप्य नियमं सर्वं नियन्ताऽसौ नृणां स्वयम् ।
भोजयित्वा मुनिवरं ब्राह्मणानभिपूज्य च ॥४९
कृत्वात्मयोगं विप्रेन्द्रा मार्कण्डेयेन चाच्युतः ।
कथाः पौराणिकीः पुण्याश्चक्रे पुत्रादिभिर्वृतः ॥५०
अथैतत् सर्वमखिलं दृष्ट्वा कर्म महामुनिः ।
मार्कण्डेयो हसन् कृष्णं बभाषे मधुरं वचः ॥५१

Entering the palace, and being greeted with blessings Kṛṣṇa, the great Yogin, shone in splendour as he was seated on an exalted seat in company with the ladies (40)

He shone there inside the charming and radiant hall, surrounded by his principal sons headed by Śaṅkha and attended by thousands of ladies (41)

Seated in that grand and exalted seat in company with Jāmbavatī, Acyuta with a garland shone as the lord (Mahādeva) shines in company with Devī (Umā) (42)

O Brāhmaṇas, the gods, Gandharvas, exalted sages, elders headed by Mārkaṇḍeya came thither to pay a visit to the origin of the Universe, the undecaying one (43)

Seeing Mārkaṇḍeya, lord Kṛṣṇa, Hari rose up and bowing to him with his head offered him his own seat (44)

Paying homage to the sages with salutation great armed Hari bestowed on them their desired objects and sent them back (45)

Thereafter, in noontime, Hari, the god of the gods, wearing white clothes after bathing, worshipped the sun god with folded hands. (46)

The lord of the gods repeated the names of the god in accordance with the prescribed rites with his eyes fixed on the sun and offered prayers to the deities, the sages and the manes (47)

Entering the shrine of Mahādeva in company with Mārkaṇḍeya he worshipped the great lord embodied in the liṅga, the master of all beings adorned by ashes (48)

Thereafter, O great Brāhmaṇas, Acyuta, the regulator of all men performed all the rites, fed the eminent sage (Mārkaṇḍeya), paid homage to the Brāhmaṇas, performed his own Yoga and surrounded by his sons and others, entered into a dialogue with Mārkaṇḍeya on the sacred tales of the Purāṇas (49, 50)

Beholding all the deeds (of Kṛṣṇa), the great sage Mārkaṇḍeya smilingly said to Kṛṣṇa in a sweet tone (51)

मार्कण्डेय उवाच ।

क समाराध्यते देवो भवता कर्मभि शुभं ।
ब्रूहि त्व कर्मभि पूज्यो योगिनां ध्येय एव च ॥५२
त्व हि तत् परम ब्रह्म निर्वाणममल पदम् ।
भारावतरणार्थाय जातो वृष्णिकुले प्रभु ॥५३
समब्रवीन्महाबाहु कृष्णो ब्रह्मविदा वर ।
भृण्वतामेव पुत्राणा सर्वेषा प्रहसन्निव ॥५४

श्रीभगवानुवाच ।

भवता कथित सर्वं तथ्यमेव न सशय ।
तथापि देवमीशान पूजयामि सनातनम् ॥५५
न मे विप्रास्ति कर्त्तव्य नानवाप्त कथचन ।
पूजयामि तथापीश जानन्नेतत् पर शिवम् ॥५६
न वै पश्यन्ति त देव मायया मोहिता जना ।
ततोऽह स्वात्मनो मूल ज्ञापयन् पूजयामि तम् ॥५७
न च लिङ्गार्चनात्पुण्य लोकेस्मिन् भीतिनाशनम् ।
तथा लिङ्गे हितायैषा लोकाना पूजयेच्छिवम् ॥५८
योऽह तल्लिङ्गमित्याहुर्वेदवादविदो जना ।
ततोऽहमात्मनीशान पूजयाम्यात्मनैव तु ॥५९
तस्यैव परमा मूर्तिस्तन्मयोऽह न सशय ।
नावयोर्विद्यते भेदो वेदेष्वेव विनिश्चय ॥६०
एष देवो महादेव सदा ससारभीरुभि ।
ध्येय पूज्यश्च वन्द्यश्च ज्ञेयो लिङ्गे महेश्वर ॥६१

मार्कण्डेय उवाच ।

किं तल्लिङ्ग सुरश्रेष्ठ लिङ्गे सपूज्यते च क ।

Markandeya said 'Do tell me O lord, who is being propitiated through the performance of pious deed, by thee who is himself fit for worship through deeds and is the object of contemplation even to the Yogins (52)

Thou be that Supreme Spirit the final beatitude, the ultimate goal, the Master who has taken birth in the line of the Vrsnis for removing the burden (of the earth)' (53)

To him did Krsna the long armed one, chiefest among the knowers of Brahma reply smilingly, in tones, audible to his sons (54)

The lord said Undoubtedly every thing has been said by thee in truth, yet I worship the ancient eternal lord Īśāna (55)

O Brahmana I have no duty to perform, nor any thing to attain, yet knowing as I do the Supreme Lord Siva I do worship Him (56)

'People, infatuated by (mundane) delusion do not perceive Him therefore do I worship Him to enlighten all that He is the origin of mine (57)

There is no other destroyer of calamities in the world than the worship of the linga (idol of Śiva), therefore should Śiva be worshipped in His linga for the benefit of the people (58)

Since those versed in the Vedic lore denominate me as His linga (idol), therefore do I adore my Īśana in myself (59)

I am his ultimate form, am engrossed in Him there is no doubt in that The Vedas proclaim that we two have no difference between us (60)

This great god Mahadeva is to be contemplated upon adored, known and always worshipped in the (linga) by people *afraid of (the afflictions of) the* world' (61)

Mārkandeya said What be that *linga* O paramount of the god who is

ब्रूहि कृष्ण विशालाक्ष गहनं ह्येतदुत्तमम् ॥६२
श्रीभगवानुवाच ।
अव्यक्तं लिङ्गमित्याहुरानन्दं ज्योतिरक्षरम् ।
वेदा महेश्वरं देवमाहुर्लिङ्गिनमव्ययम् ॥६३
पुरा चैकार्णवे घोरे नष्टे स्थावरजङ्गमे ।
प्रबोधार्थं ब्रह्मणो मे प्रादुर्भूतः स्वयं शिवः ॥६४
तस्मात् कालात् समारभ्य ब्रह्मा चाहं सदैव हि ।
पूजयावो महादेवं लोकानां हितकाम्यया ॥६५
मार्कण्डेय उवाच ।
कथं लिङ्गमभूत् पूर्वमैश्वरं परमं पदम् ।
प्रबोधार्थं स्वयं कृष्ण वक्तुमर्हसि सांप्रतम् ॥६६
श्रीभगवानुवाच ।
आसीदेकार्णवं घोरमविभागं तमोमयम् ।
मध्ये चैकार्णवे तस्मिन् शङ्खचक्रगदाधरः ॥६७
सहस्रशीर्षा भूत्वाऽहं सहस्राक्षः सहस्रपात् ।
सहस्रबाहुर्युक्तात्मा शयितोऽहं सनातनः ॥६८
एतस्मिन्नन्तरे दूरात् पश्यामि ह्यमितप्रभम् ।
कोटिसूर्यप्रतीकाशं भ्राजमानं श्रियावृतम् ॥६९
चतुर्वक्त्रं महायोगं पुरुषं काञ्चनप्रभम् ।
कृष्णाजिनधरं देवमृग्यजुःसामभिः स्तुतम् ॥७०
निमेषमात्रेण स मां प्राप्तो योगविदां वरः ।
व्याजहार स्वयं ब्रह्मा स्मयमानो महाद्युतिः ॥७१
कस्त्वं कुतो वा किं चेह तिष्ठसे वद मे प्रभो ।
अहं कर्ता हि लोकानां स्वयंभूः प्रपितामहः ॥७२
एवमुक्तस्तदा तेन ब्रह्मणाऽहमुवाच ह ।
अहं कर्ताऽस्मि लोकानां संहर्ता च पुनः पुनः ॥७३

worshipped in that linga O Kṛṣṇa, the wide-eyed one, do tell me, the mystery of it in full.' (62)

The lord said : 'The 'linga' is called to be the unmanifest, undecaying Light, the Blissful one; the Vedas have declared Lord Maheśvara as the Imperishable possessor of the 'Linga' (63)

'In the past, at the time of the great deluge, when all the stationary as well as the mobile objects had perished, Maheśvara, appeared for the purpose of rousing Brahmā and myself. (64)

'From that time onwards, Brahmā and I do always worship Mahādeva for the benefit worlds' (65)

Mārkaṇḍeya said: 'O Kṛṣṇa, how in the past did the linga', the highest seat of the lord, came into existence for rousing you, do please enlighten us about it now' (66)

The lord said: There was once a great and fearful deluge, undivided and full of gloom, I the eternal one lay in the middle of *that great flood, wielding the conch,* discus and club, composed of own self (yuktātmā) with a thousand heads, a thousand eyes, a thousand feet and a thousand arms (67,68)

While lying thus, I saw at a distance the four-faced lord, the great meditator, shining like gold possessed of immeasurable lustre, resplendent as ten millions of suns together, shining radiantly, wearing the skin, of a black deer and eulogised by Ṛk, Yajus, and Sāman (69,70)

In a moment, Brahmā himself, the chiefest of those proficient in Yoga, possessed of great splendour, approached me and accosted me smilingly. (71)

O lord, do tell me, who thou be, wherefore, hast thy come hither and for what; I am the creator of the worlds, the self born, great grandsire (72)

Thus addressed by Brahmā, I replied, I am the creator *and the destroyer* of the worlds again and again (73)

एवं विवादे वितते मायया परमेष्ठिनः ।
प्रबोधार्थं परं लिङ्गं प्रादुर्भूतं शिवात्मकम् ॥७४

कालानलसमप्रख्यं ज्वालामालासमाकुलम् ।
क्षयवृद्धिविनिर्मुक्तमादिमध्यान्तवर्जितम् ॥७५

ततो मामाह भगवानधो गच्छ त्वमाशु वै ।
अन्तमस्य विजानीम ऊर्ध्वं गच्छेऽहमित्यजः ॥७६

तदाशु समयं कृत्वा गतावूर्ध्वमधश्च द्वौ ।
पितामहोऽप्यहं नान्तं ज्ञातवन्तौ समाः शतम् ॥७७

ततो विस्मयमापन्नौ भीतौ देवस्य शूलिनः ।
मायया मोहितौ तस्य ध्यायन्तौ विश्वमीश्वरम् ॥७८

प्रोच्चरन्तौ महानादमोङ्कारं परमं पदम् ।
प्रह्वाञ्जलिपुटोपेतौ शंभुं तुष्टुवतुः परम् ॥७९

ब्रह्मविष्णू ऊचतुः ।

अनादिमलसंसाररोगवैद्याय शंभवे ।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्त्तये ॥८०

प्रलयार्णवसंस्थाय प्रलयोद्भूतिहेतवे ।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्त्तये ॥८१

ज्वालामालावृताङ्गाय ज्वलनस्तम्भरूपिणे ।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्त्तये ॥८२

आदिमध्यान्तहीनाय स्वभावामलदीप्तये ।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्त्तये ॥८३

महादेवाय महते ज्योतिषेऽनन्ततेजसे ।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्त्तये ॥८४

The dispute having thus commenced by the illusion of the great god Paramesthin (Śiva), there appeared the supreme linga, composed of the soul of Śiva for our enlightenment (74)

It was as resplendent as the fire of the time of dissolution flaming with fiery wreaths, free from diminution or growth, and devoid of beginning, middle or end (75)

Then the unborn One, Brahmā said to me, 'Do thou quickly go to the bottom while I go to the top, we must know its limit' (76)

Vowing thus, both of us, the grandsire and myself, went upwards and downward the linga but could not find its limit even after hundred years (77)

Thereupon, amazed and afraid, we two, deluded as we were by the illusion created by the trident bearing lord contemplated on the cosmos and its master, and heard, the great sound Omkāra, the highest object Then with folded hands we eulogised Śambhu, the supreme one (78,79)

Brahmā and Viṣṇu said 'Obeisance to Śiva, who is the physician for the originless malady of mundane existence, the self-subdued, to Brahmā the Supreme Spirit in the form of a 'linga' (80)

Obeisance to Śiva the tranquil one to Brahman (the Supreme Spirit) in the form of a 'linga', situated on the flood of dissolution, the cause of dissolution and of creation (81)

Obeisance to Śiva, the tranquil one, the Brahman (Supreme spirit) formed as a 'linga' with limbs surrounded by glazing flames and formed as a flaming column (82)

Obeisance to Śiva, the subdued one, to Brahman formed as a 'Linga', devoid of beginning, middle or end, and possessed of stainless splendour by nature (83)

'Obeisance to Śiva, the Calm one, to Brahman formed as a 'linga', the great

प्रधानपुरुषेशाय व्योमरूपाय वेधसे ।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥८५
निर्विकाराय सत्याय नित्यायामलतेजसे ।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥८६
वेदान्तसाररूपाय कालरूपाय धीमते ।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥८७
एवं संस्तूयमानस्तु व्यक्तो भूत्वा महेश्वरः ।
भाति देवो महायोगी सूर्यकोटिसमप्रभः ॥८८
वक्त्रकोटिसहस्रेण ग्रसमान इवाम्बरम् ।
सहस्रहस्तचरणः सूर्यसोमाग्निलोचनः ॥८९
पिनाकपाणिर्भगवान् कृत्तिवासास्त्रिशूलभृत् ।
व्यालयज्ञोपवीतश्च मेघदुन्दुभिनिःस्वनः ॥९०
अथोवाच महादेवः प्रीतोऽहं सुरसत्तमौ ।
पश्येतं मां महादेवं भयं सर्वं प्रमुच्यताम् ॥९१
युवां प्रसूतौ गात्रेभ्यो मम पूर्वं सनातनौ ।
अयं मे दक्षिणे पार्श्वे ब्रह्मा लोकपितामहः ।
वामपार्श्वे च मे विष्णुः पालको हृदये हरः ॥९२
प्रीतोऽहं युवयोः सम्यक् वरं दद्मि यथेप्सितम् ।
एवमुक्त्वाऽथ मां देवो महादेवः स्वयं शिवः ।
आलिङ्ग्य देवं ब्रह्माणं प्रसादाभिमुखोऽभवत् ॥९३
ततः प्रहृष्टमनसौ प्रणिपत्य महेश्वरम् ।
ऊचतुः प्रेक्ष्य तद्वक्त्रं नारायणपितामहौ ॥९४

Mahādeva, the luminous one, possessed of infinite energy (84)

'Obeisance to Śiva, the calm one, Brahman, in the form of a 'linga', the overlord of Pradhāna (Prakṛti) and Puruṣa the Ethereal one, to Vedhas (85)

'Obeisance to Śiva, the calm one, Brahman in the form of a linga' the Immutable, the Truth, the Eternal one, possessed of immeasurable strength, (86)

'Obeisance to Śiva, *the Tranquil one, to the Linga' formed one, to Brahman, the quintessence of Vedānta, the embodiment of Death, the wise one'* (87)

Being thus eulogised, Maheśvara, manifested himself and the great Yogin shone in effulgent splendour equal to that of ten millions of suns together (88)

Devouring the sky as it were with one thousand crores of mouths, and possessed of a thousand hands and feet, and having the sun, the moon and the fire as his eyes, the trident bearing lord appeared, holding the Pināka in the hand and attired in a *tiger-skin, with a snake as his sacred thread and uttering sounds as deep as the rumbling of the clouds* (89, 90)

Then the great lord said, 'O Excellent gods, I am pleased with both of you, behold me as Mahādeva and get rid of all fear' (91)

You two eternal lords were created out of my limbs in the past This Brahmā, the grandsire of the world, dwells in this right side of my body, whereas Viṣṇu, the maintainer of the worlds, rests in the left *and Hara dwelling in my heart* (92)

I am perfectly pleased with you both and I am bestowing boons on you according to your desire Addressing thus, the great god Śiva himself hugged me as well as lord Brahmā and became propitious (93)

Thereafter, Nārāyaṇa and Pitāmaha, pleased in their mind made obeisance to Maheśvara and said while looking at his face (94)

यदि प्रीतिः समुत्पन्ना यदि देयो वरश्च नौ ।
भक्तिर्भवतु नौ नित्यं त्वयि देव महेश्वरे ॥९५
ततः स भगवानीशः प्रहसन् परमेश्वरः ।
उवाच मां महादेवः प्रीतः प्रीतेन चेतसा ॥९६
देव उवाच ।
प्रलयस्थितिसर्गाणां कर्ता त्वं धरणीपते ।
वत्स वत्स हरे विश्वं पालयैतच्चराचरम् ॥९७
त्रिधा भिन्नोऽस्म्यहं विष्णो ब्रह्मविष्णुहराख्यया ।
सर्गरक्षालयगुणैर्निर्गुणोऽपि निरञ्जनः ॥९८
संमोहं त्यज भो विष्णो पालयैनं पितामहम् ।
भविष्यत्येष भगवांस्तव पुत्रः सनातनः ॥९९
अहं च भवतो वक्त्रात् कल्पादौ घोररूपधृक् ।
शूलपाणिर्भविष्यामि क्रोधजस्तव पुत्रकः ॥१००
एवमुक्त्वा महादेवो ब्रह्माणं मुनिसत्तम ।
अनुगृह्य च मां देवस्तत्रैवान्तरधीयत ॥१०१
ततः प्रभृति लोकेषु लिङ्गार्चा सुप्रतिष्ठिता ।
लिङ्गं तल्लयनाद् ब्रह्मन् ब्रह्मणः परमं वपुः ॥१०२
एतल्लिङ्गस्य माहात्म्यं भाषितं ते मयाऽनघ ।
एतद् बुध्यन्ति योगज्ञा न देवा न च दानवाः॥१०३
एतद्धि परमं ज्ञानमव्यक्तं शिवसंज्ञितम् ।
येन सूक्ष्ममचिन्त्यं तत् पश्यन्ति ज्ञानचक्षुषः ॥१०४
तस्मै भगवते नित्यं नमस्कारं प्रकुर्महे ।
महादेवाय रुद्राय देवदेवाय लिङ्गिने ॥१०५

'If thou art pleased with us, and if any boon is to be bestowed on us two, may it be that we might have eternal devotion to thee, lord Maheśvara' (95)

Pleased thereupon, the great lord, the Master, the Supreme God, smilingly said to me affectionately (96)

The god said 'O my darling Hari, the lord of the earth, the author of creation, preservation and dissolution, do thou maintain this world composed of the mobile and the stationary (97)

'Though I am devoid of stain and attributes yet for the purpose of creation preservation and dissolution I am, O Viṣṇu, divided into three, named, as Brahmā, Viṣṇu and Hara (98)

'Do thou cast away thy delusion O Viṣṇu, and protect this Brahmā, this eternal lord shall indeed become thy son. (99)

'And myself also, the wielder of Trident, shall also be thy son, born of thy wrath, in a terrible form at the beginning of the Age (Kalpa)' (100)

'Thus saying, O excellent sage, lord Mahādeva bestowed his favour on Brahmā and me, and disappeared then and there. (101)

'Thence onwards, the worship of the 'linga' has been in vogue in the worlds. O Brahman; the 'linga' is the supremest form of Brahman, and is named as such on account of its adherence to it (102)

'The glory of the linga O sinless one, has been imparted to thee by me Only those proficient in Yoga, and neither deities nor demons, can comprehend it. (103)

'This is the highest Knowledge, unrevealed and termed as 'Śiva' through which the wise can perceive that subtle and incomprehensible reality (104)

'We constantly adore that lord Mahādeva, lord of the gods, Rudra, the

नमो वेदरहस्याय नीलकण्ठाय वै नमः ।
विभीषणाय शान्ताय स्थाणवे हेतवे नमः ॥१०६
ब्रह्मणे वामदेवाय त्रिनेत्राय महीयसे ।
शङ्कराय महेशाय गिरीशाय शिवाय च ॥१०७
नमः कुरुष्व सततं ध्यायस्व मनसा हरम् ।
संसारसागरादस्मादचिरादुत्तरिष्यसि ॥१०८
एवं स वासुदेवेन व्याहृतो मुनिपुङ्गवः ।
जगाम मनसा देवमीशानं विश्वतोमुखम् ॥१०९

प्रणम्य शिरसा कृष्णमनुज्ञातो महामुनिः ।
जगाम चेप्सितं देशं देवदेवस्य शूलिनः ॥११०
य इमं श्रावयेन्नित्यं लिङ्गाध्यायमनुत्तमम् ।
शृणुयाद् वा पठेद् वापि सर्वपापैः प्रमुच्यते ॥१११
श्रुत्वा सकृदपि ह्येतत् तपश्चरणमुत्तमम् ।
वासुदेवस्य विप्रेन्द्राः पापं मुञ्चति मानवः ॥११२
जपेद् वाहरहर्नित्यं ब्रह्मलोके महीयते ।
एवमाह महायोगी कृष्णद्वैपायनः प्रभुः ॥११३

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे पञ्चविंशोऽध्यायः ॥२५॥

the possessor of the linga' (105)

'Obeisance to Him, the mystery of the Vedas to Nilakantha (the blue throated one), to Vibhisana to the Calm Sthānu (immobile) to the Cause (106)

'(Obeisance) to Brahman, Vāmadeva, the triple eyed one the Exalted lord, Śaṅkara Maheśa, Giriśa, and to Śiva (107)

Do thou always adore and contemplate Maheśvara, so that from this sea of mundane existence thou shalt be delivered in no time (108)

Thus addressed by Vāsudeva the preeminent sage directed his mind to Īśāna, the omnipresent lord (109)

Bowing with his head down to Kṛṣṇa, and consented by him the distinguished ascetic proceeded towards the spot dear to the trident bearing lord of gods (110)

He who makes this excellent chapter on linga' heard to listeners, or himself listens to or recites it is delivered from all sins. (111)

By hearing once only to (the recitation of) this excellent penance of Vāsudeva, O pre-eminent Brāhmaṇas man is freed from sins (112)

By repeating this daily, one attains importance in region of Brahman thus said the great Yogin lord Kṛṣṇadvaipāyana (Vyāsa) (113)

Thus ends Twenty fifth Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—25

२६

सूत उवाच ।

ततो लब्धवरः कृष्णो जाम्बवत्यां महेश्वरात् ।
अजीजनन्महात्मानं साम्बमात्मजमुत्तमम् ॥१
प्रद्युम्नस्याप्यभूत् पुत्रो ह्यनिरुद्धो महाबलः ।
तावुभौ गुणसंपन्नौ कृष्णस्यैवापरे तनू ॥२
हत्वा च कंसं नरकमन्यांश्च शतशोऽसुरान् ।
विजित्य लीलया शक्रं जित्वा बाणं महासुरम् ॥३
स्थापयित्वा जगत् कृत्स्नं लोके धर्मांश्च शाश्वतान् ।
चक्रे नारायणो गन्तुं स्वस्थानं बुद्धिमुत्तमाम् ॥४
एतस्मिन्नन्तरे विप्रा भृग्वाद्याः कृष्णमीश्वरम् ।
आजग्मुर्द्वारकां द्रष्टुं कृतकार्यं सनातनम् ॥५
स तानुवाच विश्वात्मा प्रणिपत्याभिपूज्य च ।
आसनेषूपविष्टान् वै सह रामेण धीमता ॥६
गमिष्ये तत् परं स्थानं स्वकीयं विष्णुसंज्ञितम् ।
कृतानि सर्वकार्याणि प्रसीदध्वं मुनीश्वराः ॥७
इदं कलियुगं घोरं संप्राप्तमधुनाऽशुभम् ।
भविष्यन्ति जनाः सर्वे ह्यस्मिन् पापानुवर्त्तिनः ॥८
प्रवर्तयध्वं मज्ज्ञानं ब्राह्मणानां हितावहम् ।
येनेमे कलिजैः पापैर्मुच्यन्ते हि द्विजोत्तमाः ॥९
ये मां जनाः संस्मरन्ति कलौ सकृदपि प्रभुम् ।
तेषां नश्यतु तत् पापं भक्तानां पुरुषोत्तमे ॥१०

26

Sūta said Having obtained the boon from Maheśvara, Kṛṣṇa begot in Jambavatī, an excellent and high-souled son Sāmba (1)

Pradyumna had a mighty son Aniruddha These two were endowed with qualities and were as if other two bodies of Kṛṣṇa himself (2)

Killing Kamsa, Naraka and hundreds *of other demons*, vanquishing *Indra* at ease and the great demon Bāṇa and establishing the entire *world* and regulating the eternal laws in the world, Nārāyaṇa decided to retire to his own abode. (3,4)

In the meantime, O Brahmanas, (sages) led by Bhṛgu came to Dvārakā to pay a visit to the Eternal Lord Kṛṣṇa who had this time completed his mission. (5)

Bowing and paying homage to them, seated in company with the wise (Bala) Rāma, the universe-souled Nārāyaṇa said (6)

O you pre eminent sages I shall now retire to my own residence named as the region of Viṣṇu, as *I have fulfilled* all my mission, be ye favourable to me (7)

Terrible Kaliyuga, has started now, beset with all evils and during this era all people will be followers of sinful paths (8)

Therefore, O *excellent Brāhmaṇas, do* you diffuse that true *knowledge* of mine beneficial *to the Brahmanas*, through which they would be liberated from the sins of the Kali Age (9)

Those men devoted to Puruṣottama who remember me, the Lord even for

येऽर्चयिष्यन्ति मां भक्त्या नित्यं कलियुगे द्विजाः ।
विधिना वेददृष्टेन ते गमिष्यन्ति तत् पदम् ॥११
ये ब्राह्मणा वंशजाता युष्माकं वै सहस्रशः ।
तेषां नारायणे भक्तिर्भविष्यति कलौ युगे ॥१२
परात् परतरं यान्ति नारायणपरायणाः ।
न ते तत्र गमिष्यन्ति ये द्विषन्ति महेश्वरम् ॥१३
ध्यानं होमं तपस्तप्तं ज्ञानं यज्ञादिको विधिः ।
तेषां विनश्यति क्षिप्रं ये निन्दन्ति पिनाकिनम् ॥१४
यो मां समाश्रयेन्नित्यमेकान्तं भावमाश्रितः ।
विनिन्द्य देवमीशानं स याति नरकायुतम् ॥१५
तस्मात् सा परिहर्त्तव्या निन्दा पशुपतौ द्विजाः ।
कर्मणा मनसा वाचा तद्भक्तेष्वपि यत्नतः ॥१६
ये तु दक्षाध्वरे शप्ता दधीचेन द्विजोत्तमाः ।
भविष्यन्ति कलौ भक्तैः परिहार्याः प्रयत्नतः ॥१७
द्विषन्तो देवमीशानं युष्माकं वंशसंभवाः ।
शप्ताश्च गौतमेनोर्व्यां न संभाष्या द्विजोत्तमैः ॥१८
इत्येवमुक्ताः कृष्णेन सर्वे एव महर्षयः ।
ओमित्युक्त्वा ययुस्तूर्णं स्वानि स्थानानि सत्तमाः ॥१९
ततो नारायणः कृष्णो लीलयैव जगन्मयः ।
संहृत्य स्वकुलं सर्वं ययौ तत् परमं पदम् ॥२०
इत्येष वः समासेन राज्ञां वंशोऽनुकीर्त्तितः ।
न शक्यो विस्तराद् वक्तुं किं भूयः श्रोतुमिच्छथ ॥२१
यः पठेच्छृणुयाद् वापि वंशानां कथनं शुभम् ।
सर्वपापविनिर्मुक्तः स्वर्गलोके महीयते ॥२२

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे षड्विंशोऽध्यायः ॥२६॥

once in this Kali Age are freed from sins, and those who worship me constantly with devotion in the Kali Era in accordance with Vedic rites, O Brāhmanas, attain that (exalted) position (10 11)

The thousands of Brāhmanas who would be *born in your families in the Kali* Age, shall have devotion to Nārāyana (12)

People devout to Nārāyana attain the *supermost position but those who are hostile* to Maheśvara can never attain it (13)

The (results of) meditation, oblations penance, knowledge, sacrifices and such others of those who speak ill of Maheśvara perish quickly (14)

He who devoutly depends on me with single devotion while speaking ill of lord Īśāna, goes down to the ten thousand hells. (15)

Therefore, O Brāhmanas, it is imperative to shun the censuring of the lord Paśupati and even of his devotees by all means through deeds, mind and speach (16)

And those who were cursed by Dadhīca, O excellent Brāhmanas, in the sacrifice of Dakṣa and would be born in the Kali Age, should be shunned carefully by my devotees (17)

Those in your progeny on earth who would speak ill of lord Īśāna, and cursed by Gautama, are not to be spoken to by eminent Brāhmanas (18)

Thus addressed by Kṛṣṇa, O wise ones, all the great sages uttered 'Om' (implying respectful assent) and quickly repaired to their respective places. (19)

Thereafter, Nārāyana Kṛṣṇa the world-*pervading lord, sportingly dissolved his* entire clan and attainedto that supreme station (20)

Thus I have briefly narrated to you the dynasty of the kings, and it is not possible to describe it in greater detail, what else do you like to hear ? (21)

He who reads or hears the virtuous description of genealogies is liberated from all sins and prospers in the region of heaven (22)

Thus ends Twenty Sixth Chapter in the first part of the Kūrma Purāṇa Samhitā, consisting of six thousand verses—26.

२७

ऋषय ऊचुः ।
कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम् ।
एषां स्वभावं सूताद्य कथयस्व समासतः ॥१
सूत उवाच ।
गते नारायणे कृष्णे स्वमेव परमं पदम् ।
पार्थः परमधर्मात्मा पाण्डवः शत्रुतापनः ॥२
कृत्वा चैवोत्तरविधिं शोकेन महतावृतः ।
अपश्यत् पथि गच्छन्तं कृष्णद्वैपायनं मुनिम् ॥३
शिष्यैः प्रशिष्यैरभितः संवृतं ब्रह्मवादिनम् ।
पपात दण्डवद् भूमौ त्यक्त्वा शोकं तदार्जुनः ॥४
उवाच परमप्रीतः कस्माद् देशान्महामुने ।
इदानीं गच्छसि क्षिप्रं कं वा देशं प्रति प्रभो ॥५
संदर्शनाद् वै भवतः शोको मे विपुलो गतः ।
इदानीं मम यत् कार्यं ब्रूहि पद्मदलेक्षण ॥६
तमुवाच महायोगी कृष्णद्वैपायनः स्वयम् ।
उपविश्य नदीतीरे शिष्यैः परिवृतो मुनिः ॥७
व्यास उवाच ।
इदं कलियुगं घोरं संप्राप्तं पाण्डुनन्दन ।
ततो गच्छामि देवस्य वाराणसीं महापुरीम् ॥८
अस्मिन् कलियुगे घोरे लोकाः पापानुवर्त्तिनः ।
भविष्यन्ति महापापा वर्णाश्रमविवर्जिताः ॥९
नान्यत् पश्यामि जन्तूना मुक्त्वा वाराणसीं पुरीम् ।
सर्वपापप्रशमनं प्रायश्चित्तं कलौ युगे ॥१०

27

The sages said: Sūta, do tell us now in brief the nature of the four Ages, Kṛta, Tretā, Dvāpara and Kali (1)

Sūta Said: Nārāyaṇa, Kṛṣṇa, having gone back to his own exalted station, the supremely virtuous Pārtha, son of Pāṇḍu, chastiser of the enemies performed his obsequial rites, though engulfed in deep grief, (once thereafter) he saw the sage Kṛṣṇadvaipāyana, versed in the Vedas going along the path together with pupils and disciples surrounding him Seeing him, Arjuna cast off his grief and laid himself prostrate before the sage (2-4)

With great pleasure did he then ask the sage, O supreme sage wherefrom hast thou sojourning hither and where to art thou proceeding O my lord (5)

At the very sight of thee, O lotus-eyed one my deep grief has left me, do thou advise me what should be done by me at present (6)

To him did the great meditator, Kṛṣṇadvaipāyana, seated on the bank of the river and surrounded by disciples, reply thus: (7)

Vyasa said: Horrible Kali age has made its advent O son of Pandu therefore I am proceeding to the great city of Vārāṇasī of the lord (8)

In this terrific Kali Age, people will adhere to the sinful paths, become great siners devoid of the regulations of Varṇas (castes) and āśramas (states of life) (9)

I do not see any other atonement that might expiate all the sins for the creatures in this Kali Era except resorting to the city of Vārāṇasī. (10)

कृतं त्रेता द्वापरं च सर्वेष्वेतेषु वै नराः ।
भविष्यन्ति महात्मानो धार्मिकाः सत्यवादिनः ॥११
त्वं हि लोकेषु विख्यातो धृतिमाञ् जनवत्सलः ।
पालयाद्य परं धर्मं स्वकीयं मुच्यसे भयात् ॥१२
एवमुक्तो भगवता पार्थः परपुरंजयः ।
पृष्टवान् प्रणिपत्यासौ युगधर्मान् द्विजोत्तमाः ॥१३
तस्मै प्रोवाच सकलं मुनिः सत्यवतीसुतः ।
प्रणम्य देवमीशानं युगधर्मान् सनातनान् ॥१४

व्यास उवाच ।

वक्ष्यामि ते समासेन युगधर्मान् नरेश्वर ।
न शक्यते मया पार्थ विस्तरेणाभिभाषितुम् ॥१५
आद्यं कृतयुगं प्रोक्तं ततस्त्रेतायुगं बुधैः ।
तृतीयं द्वापरं पार्थ चतुर्थं कलिरुच्यते ॥१६
ध्यानं परं कृतयुगे त्रेतायां ज्ञानमुच्यते ।
द्वापरे यज्ञमेवाहुर्दानमेव कलौ युगे ॥१७
ब्रह्मा कृतयुगे देवस्त्रेतायां भगवान् रविः ।
द्वापरे दैवतं विष्णुः कलौ रुद्रो महेश्वरः ॥१८
ब्रह्मा विष्णुस्तथा सूर्यः सर्व एव कलिष्वपि ।
पूज्यते भगवान् रुद्रश्चतुर्ष्वपि पिनाकधृक् ॥१९
आद्ये कृतयुगे धर्मश्चतुष्पादः सनातनः ।
त्रेतायुगे त्रिपादः स्याद् द्विपादो द्वापरे स्थितः ।
त्रिपादहीनस्तिष्ये तु सत्तामात्रेण तिष्ठति ॥२०
कृते तु मिथुनोत्पत्तिर्वृत्तिः साक्षाद् रसोल्लसा ।
प्रजास्तृप्ताः सदा सर्वाः सदानन्दाश्च भोगिनः ॥२१

The people would be virtuous, truthful and noble souled in the Ages of Kṛta, Tretā and Dvāpara (11)

Thou art reputed in the world as possessed of fortitude and art popular among the masses, do thou therefore observe thy own supreme duty in this Age, thereby would thou get rid of fear (12)

Thus addressed by lord (Vyāsa), O excellent Brahmanas, Partha the conqueror of the capitals of enemies, bowed to him and asked about the duties pertaining *to the different Ages* (13)

Making obeisance to the lord Īśana, the sage Vyasa, son of Satyavatī explained to him in detail all the eternal laws of the different Ages (14)

Vyāsa said I shall narrate to thee, in brief, O Prince, the laws pertaining to the Ages, it is not possible, O Pārtha, to *describe in full detail* (15)

The first Age is called Krta Age by the wisemen, thereafter ensues the Tretā Age, the third is Dvāpara, O Pārtha, while the fourth is termed as Kali (19)

Supreme meditation is prescribed for the Kṛta Age, knowledge in the Tretā, *sacrifice in the Dvāpara while charity in* the Kali era (17)

Brahmā is the (superintending) deity in the Kṛta Age, the Sungod in the Tretā, Viṣṇu in the Dvāpara while Maheśvara Rudra is the deity in the Kali Age (18)

Brahmā Viṣṇu as well as Sūrya—all these are also adorable in the Kali Era, while lord Rudra wielder of the Pināka is worshipped in all the four Ages (19)

In the Kṛta Age, eternal Dharma (piety) is said to be consisting of four feet, in the Tretā it is of three feet, in the Dvāpara *of two feet, while in the Kali it is bereft* of the three feet and rests only on bare existence (20)

In the Kṛta Age, people were born of (Legitimate) sexual intercourse, their

अधमोत्तमत्वं नास्त्यासां निर्विशेषाः पुरंजय ।
तुल्यमायुः सुखं रूपं तासां तस्मिन् कृते युगे ॥२२
विशोकाः सत्त्वबहुला एकान्तबहुलास्तथा ।
ध्याननिष्ठास्तपोनिष्ठा महादेवपरायणाः ॥२३
ता वै निष्कामचारिण्यो नित्यं मुदितमानसा. ।
पर्वतोदधिवासिन्यो ह्यनिकेता' परंतप ॥२४
रसोल्लासा कालयोगात् त्रेताख्ये नश्यते ततः ।
तस्यां सिद्धौ प्रणष्टायामन्या सिद्धिरवर्त्तत ॥२५
अपां सौक्ष्म्ये प्रतिहते तदा मेघात्मना तु वै ।
मेघेभ्यः स्तनयित्नुभ्य. प्रवृत्तं वृष्टिसर्जनम् ॥२६
सकृदेव तया वृष्ट्या संयुक्ते पृथिवीतले ।
प्रादुरासंस्तदा तासां वृक्षा वै गृहसञ्ज्ञिताः ॥२७
सर्वप्रत्युपयोगस्तु तासां तेभ्य' प्रजायते ।
वर्त्तयन्ति स्म तेभ्यस्तास्त्रेतायुगमुखे प्रजा. ॥२८
ततः कालेन महता तासामेव विपर्ययात् ।
रागलोभात्मको भावस्तदा ह्याकस्मिकोऽभवत् ॥२९
विपर्ययेण तासां तु तेन तत्कालभाविना ।
प्रणश्यन्ति ततः सर्वे वृक्षास्ते गृहसञ्ज्ञिताः ॥३०
ततस्तेषु प्रनष्टेषु विभ्रान्ता मैथुनोद्भवा. ।
अभिध्यायन्ति त सिद्धिं सत्याभिध्यायिनस्तदा ॥३१
प्रादुर्बभूवुस्तासां तु वृक्षास्ते गृहसञ्ज्ञिता ।
वस्त्राणि ते प्रसूयन्ते फलान्याभरणानि च ॥३२

occupation was full of juices (Rasa), all the subjects were always contented, they enjoyed perpetual bliss and enjoyments (21)

There was nothing like the highest and the lowest among them in the Kṛta Age They were all similar and bore no distinction among them, O Purañjaya and enjoyed equal spans of life, happiness and beauty (22)

They were *free from grief, full of* goodness and fond of solitude, were devoted to contemplation and to penance and were worshippers of Mahādeva (23)

They moved about, O chastiser of *enemies without any particular desire, all* perpetually contented, dwelling in mountains or seashores with no fixed abode anywhere (24)

In course of time, during the Tretā *Age, the spurting of juices came to an end,* and that bliss having thus perished, fulfil-*ment from another source came into being* (25)

The pleasure of (getting) running *water having been obstructed, showers of* rain began to be dropped on earth from rumbling clouds (26)

The rainwater having once come in contact with the earth, there appeared trees on earth meant for the abodes of the people (27)

All their needs were supplied by these, and the people in the beginning of Tretā virtually lived on these (trees) (28)

Then after a long time, due to their error feeling composed of passion and *avarice crept up suddenly among them* (29

Due to their lapses arisen due to time the trees existing at the time, known as their abodes were all destroyed (30)

These having been destroyed, all the progeny created by legitimate copulation got severely perplexed, and those people true in their thin-king began to ponder *over the happiness (of the bygone Satya* Age) (31)

Thereupon, all the t ees termed as abodes reappeared and began to yield robes, fruits as well as ornaments (32)

तेष्वेव जायते तासा गन्धवर्णरसान्वितम् ।
अमाक्षिक महावीर्यं पुटके पुटके मधु ॥३३
तेन ता वर्त्तयन्ति स्म त्रेतायुगमुखे प्रजा ।
हृष्टपुष्टास्तया सिद्धया सर्वा वै विगतज्वरा ॥३४
तत कालान्तरेणैव पुनर्लोभावृतास्तदा ।
वृक्षास्तान् पर्यगृह्णन्त मधु चामाक्षिक बलात् ॥३५
तासा तेनापचारेण पुनर्लोभकृतेन वै ।
प्रणष्टा मधुना सार्द्धं कल्पवृक्षा क्वचित् क्वचित ॥३६
शीतवर्षातपैस्तीव्रै स्ततस्ता दु खिता भृशम् ।
द्वन्द्वै सपीड्यमानास्तु चक्रुरावरणानि च ॥३७
कृत्वा द्वन्द्वप्रतीघातान् वार्त्तोपायमचिन्तयत् ।
नष्टेषु मधुना सार्द्धं कल्पवृक्षेषु वै तदा ॥३८

तत प्रादुर्बभौ तासा सिद्धिस्त्रेतायुगे पुन ।
वार्त्ताया साधिका ह्यन्या वृष्टिस्तासा निकामत ॥३९
तासा वृष्ट्युदकानीह यानि निम्नैर्गतानि तु ।
अवहन् वृष्टिसततया स्रोत स्थानानि निम्नगा ॥४०
ये पुनस्तदपा स्तोका आपन्ना पृथिवीतले ।
अपा भूमेश्च सयोगादोषध्यस्तास्तदाऽभवन् ॥४१
अफालकृष्टाश्चानुप्ता ग्राम्यारण्याश्चतुर्दश ।
ऋतुपुष्पफलैश्चैव वृक्षगुल्माश्च जज्ञिरे ॥४२
तत प्रादुरभूत् तासा रागो लोभश्च सर्वश ।
अवश्य भाविनाऽर्थेन त्रेतायुगवशेन वै ॥४३
ततस्ता पर्यगृह्णन्त नदीक्षेत्राणि पर्वतान् ।
वृक्षगुल्मौषधीश्चैव प्रसह्य तु यथाबलम् ॥४४

In each cavity of these again was produced for them extremely efficatious honey *not collected by bees filled with* sweet fragrance colour and taste (33)

In the beginning of the Treta Age the *people* lived on *this honey* and were hale and hearty contented (or free from ailments) due to that Siddhi (34)

Again after the lapse of years people grew avaricious and they forcibly grabbed the trees and the honey ungathered by bees (35)

On account of this misconduct of theirs, comitted through greed the wish yielding trees in some spots were destroyed together *with the honey therein* (36)

Stricken fiercely by cold, rains and heat they were intersely afflicted and tormented by opposite climates they improvised sheds for shelter (37)

The wish yielding trees together with their honey having been destroyed they built dwellings to guard against the assails of opposite climatic conditions and thereafter set to think of trade and commerce (38)

Then in the Treta Age Siddhi (success) came to the people once again, and rains the main factors for promoting trade fell to their heart's content (39)

The rainwaters which fell downwards grew into streams and became the rivers (40)

The raindrops which reached the surface of the earth gave birth to medicinal herbs due to contact of water with the earth (41)

Though untilled, unsown fourteen types of rural and sylvan trees and shrubs yielding seasonal flowers and fruits were grown (42)

Then again due to the inevitability of occurrences under the influence of the Treta Age, passion and greed arose among the entire people (43)

Therefore they forcibly occupied the rivers, lands, *hills, the trees, shrubs* and medicines all according to their might (44)

विपर्ययेण तासां ता ओषध्यो विविशुर्महीम् ।
पितामहनियोगेन दुदोह पृथिवीं पृथुः ॥४५
ततस्ता जगृहुः सर्वा अन्योन्य क्रोधमूर्च्छिताः ।
वसुदारधनाद्यास्तु बलात् कालबलेन तु ॥४६
मर्यादायाः प्रतिष्ठार्थं ज्ञात्वैतद् भगवानजः ।
ससर्ज क्षत्रियान् ब्रह्मा ब्राह्मणानां हिताय च ॥४७
वर्णाश्रमव्यवस्था च त्रेतायां कृतवान् प्रभुः ।
यज्ञप्रवर्त्तनं चैव पशुहिंसाविवर्जितम् ॥४८
द्वापरेष्वथ विद्यन्ते मतिभेदाः सदा नृणाम् ।
रागो लोभस्तथा युद्धं तत्त्वानामविनिश्चयः ॥४९
एको वेदश्चतुष्पादस्त्रेतास्विह विधीयते ।
वेदव्यासैश्चतुर्धा तु व्यस्यते द्वापरादिषु ॥५०
ऋषिपुत्रैः पुनर्भेदाद् भिद्यन्ते दृष्टिविभ्रमैः ।
मन्त्रब्राह्मणविन्यासैः स्वरवर्णविपर्ययैः ॥५१
संहिता ऋग्यजुः साम्नां संहन्यन्ते श्रुतर्षिभिः ।
सामान्याद् वैकृताच्चैव दृष्टिभेदैः क्वचित् क्वचित् ॥५२
ब्राह्मणं कल्पसूत्राणि मन्त्रप्रवचनानि च ।
इतिहासपुराणानि धर्मशास्त्राणि सुव्रत ॥५३
अवृष्टिर्मरणं चैव तथैव व्याध्युपद्रवाः ।
वाङ्मनःकायजैर्दुःखैर्निर्वेदो जायते नृणाम् ॥५४
निर्वेदाज्जायते तेषां दुःखमोक्षविचारणा ।
विचारणाच्च वैराग्यं वैराग्याद् दोषदर्शनम् ॥५५

Due to their fault, the medicines entered into the earth and under the instruction of Brahmā Pṛthu milked the earth. (45)

Then, under the influence of the time, *red with fury, they snatched the wealth* and wives of one another by force (46)

Coming to know of this lord Brahmā created the Ksatriyas for re establishing the rules of propriety as also for the benefit of *the Brāhmanas* (47)

The lord also instituted the system of Varṇa and Āśrama as also the performance of sacrifices devoid of animal-slaughter in the Tretā Age (48)

In the Dvāpara Age, due to difference of views among men, passion, greed, war as well as indecision about the realities came into existence (49)

In this Tretā Age, the one Veda consisted of the four parts while in Dvapara and others, Vedavyāsa divides it into four (50)

By the sons of sages, due to delusions of intellect, the Vedas have again been sub divided according to the collection of *'mantra'* and *'Brāhmana', and the position* of vowels and syllables (51)

Subsequently, as a result of differing interpretations due to general as well as changed outlook, Saṃhitās of Rk Yajus and Saman were compiled by scholarly sages (52)

O highly virtuous one, treatises were Brahmana, Kalpasūtra, Mantra Pravacana, Itihasa, Purāna, and Dharmaśāstras *(were also compiled)* (53)

By drought, death, illness and *misfortune, and by afflictions born of* speech, mind and body, men suffered from despondency (54)

From despondency they began to reflect upon the means of liberation from *the suffering, from reflection* was born renunciation *and from* renunciation came the probe into the faults (55)

दोषाणां दर्शनाच्चैव द्वापरे ज्ञानसंभवः ।
एषा रजस्तमोयुक्ता वृत्तिर्वै द्वापरे स्मृता ॥५६

आद्ये कृते तु धर्मोऽस्ति स त्रेतायां प्रवर्तते ।
द्वापरे व्याकुलीभूत्वा प्रणश्यति कलौ युगे ॥५७

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे सप्तविंशोऽध्यायः ॥२७॥

२८

व्यास उवाच ।
तिष्ये मायामसूयां च वधं चैव तपस्विनाम् ।
साधयन्ति नरा नित्यं तमसा व्याकुलीकृताः ॥१
कलौ प्रमारको रोगः सततं क्षुद् भयं तथा ।
अनावृष्टिभयं घोरं देशानां च विपर्ययः ॥२
अधार्मिका अनाचारा महाकोपाल्पचेतसः ।
अनृतं वदन्ति ते लुब्धास्तिष्ये जाताः सुदुःप्रजाः ॥३
दुरिष्टैर्दुरधीतैश्च दुराचारैर्दुरागमैः ।
विप्राणां कर्मदोषैश्च प्रजानां जायते भयम् ॥४
नाधीयते कलौ वेदान् न यजन्ति द्विजातयः ।
यजन्त्यन्यायतो वेदान् पठन्ते चाल्पबुद्धयः ॥५
शूद्राणां मन्त्रयोनैश्च सम्बन्धो ब्राह्मणैः सह ।
भविष्यति कलौ तस्मिञ् शयनासनभोजनैः ॥६
राजानः शूद्रभूयिष्ठा ब्राह्मणान् बाधयन्ति च ।

By probing into the faults arose right knowledge in the Dvāpara Age. This state of the Dvāpara age, O Brāhmaṇas, is invested with passion and ignorance. (56)

The righteousness that prevailed in the Kṛta Age abided in the Tretā and in the Dvāpara it grew agitated and ultimately perished in the Kali Age. (57)

Thus ends the Twenty Seventh Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—27

28

Vyāsa said: In the Kali Age men are bewildered by ignorance and they incessantly perpetrate deception, malice, and killing of ascetics. (1)

Fatal diseases, constant hunger as well as fear, fear of terrible drought, and revolutions in the lands occur in the Kali Age. (2)

Bad men born in the Kali Age would be impious, engaged in bad deeds, possessed of great fury but little knowledge, are liars, covetous. (3)

Through evil designs, evil studies and through faulty deeds and evil advices, and through the defects of the deeds done by Brāhmaṇas, people would get alarmed (in the Kali Age). (4)

In this Age, the Brāhmaṇas would not study the Vedas nor perform the sacrificial rites, whereas men of inferior intellect would unlawfully perform sacrifices and study the Vedas. (5)

The Śūdras shall have contact with the Brāhmaṇas, through sitting, sleeping and

भ्रूणहत्या वीरहत्या प्रजायेते नरेश्वर ।।७
स्नान होम जप दान देवताना तथार्चनम् ।
अन्यानि चैव कर्माणि न कुर्वन्ति द्विजातय ।।८
विनिन्दन्ति महादेव ब्राह्मणान् पुरुषोत्तमम् ।
आम्नायधर्मशास्त्राणि पुराणानि कलौ युगे ।।९
कुर्वन्त्यवेददृष्टानि कर्माणि विविधानि तु ।
स्वधर्मेऽभिरुचिर्नैव ब्राह्मणाना प्रजायते ।।१०
कुशीलचर्या पाषण्डैर्वृथारूपै समावृता ।
बहुयाचनको लोको भविष्यति परस्परम् ।।११
अट्टशूला जनपदा शिवशूलाश्चतुष्पथा ।
प्रमदा केशशूलिन्यो भविष्यन्ति कलौ युगे ।।१२
शुक्लदन्ता जिनाख्याश्च मुण्डा काषायवासस ।
शूद्रा धर्मं चरिष्यन्ति युगान्ते समुपस्थिते ।।१३
शस्यचौरा भविष्यन्ति तथा चैलाभिमर्षिण ।
चौराश्चौरस्य हर्त्तारो हर्त्तुर्हर्त्ता तथाऽपर ।।१४
दु खप्रचुरताल्पायुर्देहोत्साद सरोगता ।
अधर्माभिनिवेशित्यात् तमोवृत्त कलौ स्मृतम् ।।१५
काषायिणोऽथ निर्ग्रन्थास्तथा कापालिकाश्च ये ।
वेदविक्रयिणश्चान्ये तीर्थविक्रयिण परे ।।१६
आसनस्थान् द्विजान् दृष्ट्वा न चलन्त्यल्पबुद्धय ।
ताडयन्ति द्विजेन्द्राश्च शूद्रा राजोपजीविन ।।१७

feeding together as also through application of spells and marriages (6)

Most of the rulers shall be Śūdras O Prin e and they would oppress the Brāhmans Among them embryocide and slaying of the bold (persons) would be rampant (7)

Brahmanas would not perform ablu tions oblations to fire muttering of holy names practise charity, worship the deities, or other (religious) duties (8)

In the Kali Age people would speak ill of Mahādeva, Brāhmanas, Purusottama (Visnu), the sacred texts, codes of law and the Purānas (9)

They would indulge in various deeds contrary to the injunctions of the Vedas and the Brāhmanas, nor would develop any inclination toward their own duties (10)

They would indulge in immoral activities and would be surrounded by the unprofitable company of the impious, and repeatedly beg amongst themselves (11)

In the Kali Age, the foodgrains will be sold in countries, the Vedas will be sold on the road crossings and the ladies will sell their sexual organ (12)

At the close of the Age, Śūdras Jinas by name having white teeth, shaven headed and wearing red garments would perform the laws of piety (13)

People will rob the crops of others and would also be snatchers of garments, robbers would be robbed by the robbers and from them also some others will rob (14)

There will be profusion of miseries, brevity of the span of life physical weariness, suffering from ailments, devotion to sinful activities and action proceeding from ignorance in the Kali Age (15)

Some people would wear red robes others would be naked mendicant, (Nirgranthas) and some would be skull bearing ascetics (Kāpālikas) They would be dealers in Vedas as well as dealers in the sacred spots of pilgrimage (16)

Seeing Brāhmanas engaged in their duties people of inferior intellect would not leave their seats and Śūdra officers of

उच्चासनस्था शूद्रास्तु द्विजमध्ये परंतप ।
ज्ञात्वा न हिंसते राजा कलौ कालबलेन तु ॥१८
पुष्पैश्च हसितैश्चैव तथान्यैर्मङ्गलैर्द्विजाः ।
शूद्रानभ्यर्चयन्त्यल्पश्रुतभाग्यबलान्विता. ॥१९
न प्रेक्षन्तेऽर्चिताश्चापि शूद्रा द्विजवरान् नृप ।
सेवावसरमालोक्य द्वारि तिष्ठन्ति च द्विजा. ॥२०
वाहनस्थान् समावृत्य शूद्राञ् शूद्रोपजीविन. ।
सेवन्ते ब्राह्मणास्तत्र स्तुवन्ति स्तुतिभि कलौ ॥२१
अध्यापयन्ति वै वेदाञ् शूद्राञ् शूद्रोपजीविन. ।
पठन्ति वैदिकान् मन्त्रान् नास्तिक्यं घोरमाश्रिता. ॥२२
तपोयज्ञफलाना च विक्रेतारो द्विजोत्तमा ।
यतयश्च भविष्यन्ति शतशोऽथ सहस्रश. ॥२३
नाशयन्ति ह्यधीतानि नाधिगच्छन्ति चानघ ।
गायन्ति लौकिकैर्गानैर्दैवतानि नराधिप ॥२४
वामपाशुपताचारास्तथा वै पाञ्चरात्रिकाः ।
भविष्यन्ति कलौ तस्मिन् ब्राह्मणाः क्षत्रियास्तथा ॥२५
ज्ञानकर्मण्युपरते लोके निष्क्रियता गते ।
कीटमूषकसर्पाश्च धर्षयिष्यन्ति मानवान् ॥२६
कुर्वन्ति चावताराणि ब्राह्मणाना कुलेषु वै ।
दधीचशापनिर्दग्धा. पुरा दक्षाध्वरे द्विजाः ॥२७
निन्दन्ति च महादेव तमसाविष्टचेतसः ।
वृथा धर्मं चरिष्यन्ति कलौ तस्मिन् युगान्तिके ॥२८

the states would scold even the exalted Brāhmaṇas (17)

Under the influence of the time in the Kali Age, O chastiser of foes, Śūdras would occupy higher seats in an assembly of the Brāhmaṇas, and the ruler even knowing it would not punish them (18)

Brāhmaṇas with meagre knowledge, fortune and power would wait upon Śūdras with offerings of flowers jokes and other propitious articles (19)

The Śūdras will not look at even the decorated and the noble Brahmanas, and O prince, the Brahmanas would wait at *the door looking eagerly for some opportu* nity to serve (the Sūdras) (20)

In the Kali Age, Brāhmanas subsisting on service to the Śūdras, seated on vehicles surround them and carry their favour by eulogising them (21)

Some of the Brāhmaṇas depending for their subsistence on the Śūdras would (even stoop to) teach them the Vedas and (Śūdras), behaving in the most anti-Vedic manner will recite the Vedic Mantras (22)

Even the most excellent Brāhmanas would sell (the fruits of) their penance and sacrifice And there *will also be* Sannyā sins in hundreds and thousands (23)

They would destroy what they had *studied and would not comprehend them,* and O sinless one, they would sing the praise of divinities through mundane songs (24)

In the Kali Age Brāhmanas as well as Kṣatriyas would follow the rituals known as Vama Pāśupata and Pāñcarātrika (25)

Knowledge and *deeds having all been* destroyed and people getting inactive, *men would be subjected to humiliation* even at the hands of insects, mice and serpents (26)

The Brāhamanas, who were burnt *down by the curse* of Dadhīca in the sacrifice of Dakṣa in the past, would be born in the families of the Brāhmaṇas (27)

With their mind enveloped by darkness, they would speak ill of Mahādeva and perform futile religious exercise in the last Age, the Kali (28)

ये चान्ये शापनिर्दग्धा गौतमस्य महात्मन ।
सर्वे ते च भविष्यन्ति ब्राह्मणाद्या स्वजातिषु ॥२९
विनिन्दन्ति हृषीकेशं ब्राह्मणान् ब्रह्मवादिन ।
वेदबाह्यव्रताचारा दुराचारा वृथाश्रमा ॥३०
मोहयन्ति जनान् सर्वान् दर्शयित्वा फलानि च ।
तमसाविष्टमनसो वैडालवृत्तिकाधमा ॥३१
कलौ रुद्रो महादेवो लोकानामीश्वर पर ।
न देवता भवेन्नृणा देवताना च दैवतम् ॥३२
करिष्यत्यवताराणि शकरो नीललोहित ।
श्रौतस्मार्तप्रतिष्ठार्थं भक्ताना हितकाम्यया ॥३३
उपदेक्ष्यति तज्ज्ञान शिष्याणा ब्रह्मसञ्ज्ञितम् ।
सर्ववेदान्तसार हि धर्मान् वेदनिदर्शितान् ॥३४

ये त विप्रा निषेवन्ते येन केनोश्वारस्त ।
विजित्य कलिजान् दोषान् यान्ति ते परम पदम् ॥३५
अनायासेन सुमहत् पुण्यमाप्नोति मानव ।
अनेकदोषदुष्टस्य कलेरेष महान् गुण ॥३६
तस्मात् सर्वप्रयत्नेन प्राप्य माहेश्वर युगम् ।
विशेषाद् ब्राह्मणो रुद्रमीशान शरण व्रजेत् ॥३७
ये नमन्ति विरूपाक्षमीशान कृत्तिवाससम् ।
प्रसन्नचेतसो रुद्र ते यान्ति परम पदम् ॥३८
यथा रुद्रनमस्कार सर्वकर्मफलो ध्रुवम् ।
अन्यदेवनमस्कारान तत्फलमवाप्नुयात् ॥३९
एवविधे कलियुगे दोषाणामेकशोधनम् ।
महादेवनमस्कारो ध्यान दानमिति श्रुति ॥४०

Those others Brāhmaṇas who were burnt down by the curse of the high souled Gautama will take birth in their castes and would indulge in maligning Hṛṣīkeśa, Brahmanas and those versed in the Vedic lore and also indulge in practices opposed to the Vedic injunctions be wicked and busy in futile toil (29 30)

Men seized of ignorance and vile-pursuers of the cat's trickery would allure people by exhibiting the results of their evil deeds (31)

In the Kali Age, Rudra, Mahādeva is the presiding deity of the world no (other) god is (prescribed) for men and He alone the god of gods, should be worshipped (32)

Śaṁkara Nīlalohita would incarnate himself for establishing the laws of Śruti and Smṛti and for the benefit of the devout (33)

He would impart to his disciples that supreme knowledge termed as Brahma the essence of the entire system of Vedānta, as also the duties prescribed by the Vedas (34)

Those Brahmanas who propitiate Him devotedly with any articles of worship would overcome the sins of Kali and attain that supreme position (35)

Inspite of many ills of the Kali Age it is a great merit that man can acquire very great virtue with consummate ease (through the worship of Mahādeva) (36)

Therefore should one especially a Brahmana, seek shelter with Rudra Īśāna by all means in this Age pertaining to Maheśvara (37)

Those who bow to the three eyed skin-robed Isāna Rudra with their mind composed would attain the highest position (38)

Homage to Rudra brings about the fulfilment of all duties which are not obtainable through the worship of any other deity (39)

In such Kali Age, it is said that all sins are purified by the worship of Mahādeva by meditation and charity (40)

तस्मादनीश्वरानन्यान् त्यक्त्वा देवं महेश्वरम् ।
समाश्रयेद् विरूपाक्ष यदीच्छेत् परमं पदम् ॥४१
नार्चयन्तीह ये रुद्र शिवं त्रिदशवन्दितम् ।
तेषा दान तपो यज्ञो वृथा जीवितमेव च ॥४२
नमो रुद्राय महते देवदेवाय शूलिने ।
त्र्यम्बकाय त्रिनेत्राय योगिना गुरवे नमः ॥४३
नमोऽस्तु वामदेवाय महादेवाय वेधसे ।
शंभवे स्थाणवे नित्य शिवाय परमेष्ठिने ।
नमः सोमाय रुद्राय महाग्रासाय हेतवे ॥४४
प्रपद्येऽहं विरूपाक्षं शरण्यं ब्रह्मचारिणम् ।
महादेवं महायोगमीशान चाम्बिकापतिम् ॥४५
योगिना योगदातारं योगमायासमावृतम् ।
योगिना गुरुमाचार्यं योगिगम्यं पिनाकिनम् ॥४६
संसारतारणं रुद्रं ब्रह्माणं ब्रह्मणोऽधिपम् ।
शाश्वत सर्वगं शान्तं ब्रह्मण्यं ब्राह्मणप्रियम् ॥४७
कपर्दिनं कालमूर्त्तिममूर्त्ति परमेश्वरम् ।
एकमूर्त्ति महामूर्त्ति वेदवेद्य दिवस्पतिम् ॥४८
नीलकण्ठ विश्वमूर्त्ति व्यापिनं विश्वरेतसम् ।
कालाग्नि कालदहनं कामद कामनाशनम् ॥४९
नमस्ये गिरिशं देवं चन्द्रावयवभूषणम् ।
विलोहितं लेलिहानमादित्यं परमेष्ठिनम् ।
उग्र पशुपति भीमं भास्कर तमसः परम् ॥५०
इत्येतल्लक्षणं प्रोक्त युगाना वै समासतः ।
अतीतानागतानां वै यावन्मन्वन्तरक्षयः ॥५१

Therefore should one seek refuge with the lord Virūpaksa Mahesvara, to the exclusion of all others, who really are not masters, if one seeks the highest beatitude (41)

The charity, penance, sacrifice and even life of those who do not worship Siva Rudra adored by gods go in vain (42)

Salutation to the great Rudra, the god of the gods, the trident bearer, to Tryambaka the triple-eyed one to the master of the Yogins. (43)

Salutation constantly to Vāmadeva, Mahādeva Vedhas, Sambhu Sthāṇu Śiva, Paramesthin, salutation to Soma, Rudra, the wide devouring one, the cause (of the Universe) (44)

I seek shelter with the three eyed, refuge, the celibate one (I seek refuge with) Mahādeva, the great Meditator Īśāna, the espouse of Ambikā, the instructor of the Yogins one enveloped in meditative illusion The preceptor and teacher of the Yogins, one who can be comprehended only by meditators, wielder of the Pināka (43, 46)

(Obeisance be to) Rudra, the sailor of the world, Brahman, the overlord of Brahman The Eternal Omnipresent Tranquil, invested with the supreme Spirit, dear to the Brāhmanas (47)

To the wearer of matted hair, embodiment of death, formless, overlord (of the gods). *Of uniform appearance though multiform comprehensible only through the Vedas, the lord of heavens* (48)

To the blue *throated one, omnipresent,* all-pervading, *the seed of the cosmos,* the fire of the time *(of dissolution), consumer* of Death, bestower of all desires, *destoyer* of Cupid (49)

I bow to the lord Girisa, (I bow to) the lord who is adorned by a part of the moon, *is extremely, red Lelihāna, Āditya, Paramesthin, fierce, Paśupati, terrible,* radiant, the One beyond gloom (50)

Thus I have described in brief the characteristics of the Ages (Yugas) that have gone by and are yet to come till the

ये चान्ये शापनिर्दग्धा गौतमस्य महात्मनः ।
सर्वे ते च भविष्यन्ति ब्राह्मणाद्याः स्वजातिषु ॥२९
विनिन्दन्ति हृषीकेशं ब्राह्मणान् ब्रह्मवादिनः ।
वेदबाह्यव्रताचारा दुराचारा वृथाश्रमाः ॥३०
मोहयन्ति जनान् सर्वान् दर्शयित्वा फलानि च ।
तमसाविष्टमनसो बैडालवृत्तिकाधमा ॥३१
कलौ रुद्रो महादेवो लोकानामीश्वरः परः ।
न देवता भवेन्नृणां देवतानां च दैवतम् ॥३२
करिष्यत्यवतराणि शङ्करो नीललोहितः ।
श्रौतस्मार्तप्रतिष्ठार्थं भक्तानां हितकाम्यया ॥३३
उपदेक्ष्यति तज्ज्ञानं शिष्याणां ब्रह्मसंज्ञितम् ।
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ये तं विप्रा निषेवन्ते येन केनोपचारतः ।
विजित्य कलिजान् दोषान् यान्ति ते परमं पदम् ॥३५
अनायासेन सुमहत् पुण्यमाप्नोति मानवः ।
अनेकदोषदुष्टस्य कलेरेष महान् गुणः ॥३६
तस्मात् सर्वप्रयत्नेन प्राप्य माहेश्वरं युगम् ।
विशेषाद् ब्राह्मणो रुद्रमीशानं शरणं व्रजेत् ॥३७
ये नमन्ति विरूपाक्षमीशानं कृत्तिवाससम् ।
प्रसन्नचेतसो रुद्रं ते यान्ति परमं पदम् ॥३८
यथा रुद्रनमस्कारः सर्वकर्मफलो ध्रुवम् ।
अन्यदेवनमस्कारान्न तत्फलमवाप्नुयात् ॥३९
एवंविधे कलियुगे दोषाणामेकशोधनम् ।
महादेवनमस्कारो ध्यानं दानमिति श्रुतिः ॥४०

Those others Brāhmaṇas who were burnt down by the curse of the high-souled *Gautama will take birth in their castes* and would indulge in maligning Hṛṣīkeśa, Brahmaṇas and those versed in the Vedic lore and also indulge in practices opposed to the Vedic injunctions be wicked and busy in futile toil (29 30)

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समाश्रयेद् विरूपाक्षं यदीच्छेत् परमं पदम् ॥४१

नार्चयन्तीह ये रुद्रं शिवं त्रिदशवन्दितम् ।
तेषां दानं तपो यज्ञो वृथा जीवितमेव च ॥४२

नमो रुद्राय महते देवदेवाय शूलिने ।
त्र्यम्बकाय त्रिनेत्राय योगिनां गुरवे नमः ॥४३

नमोऽस्तु वामदेवाय महादेवाय वेधसे ।
शंभवे स्थाणवे नित्यं शिवाय परमेष्ठिने ।
नमः सोमाय रुद्राय महाग्रासाय हेतवे ॥४४

प्रपद्येऽहं विरूपाक्षं शरण्यं ब्रह्मचारिणम् ।
महादेवं महायोगमीशानं चाम्बिकापतिम् ॥४५

योगिना योगदातारं योगमायासमावृतम् ।
योगिनां गुरुमाचार्यं योगिगम्यं पिनाकिनम् ॥४६

संसारतारणं रुद्रं ब्रह्माणं ब्रह्मणोऽधिपम् ।
शाश्वतं सर्वगं शान्तं ब्रह्मण्यं ब्राह्मणप्रियम् ॥४७

कपर्दिनं कालमूर्त्तिममूर्त्तिं परमेश्वरम् ।
एकमूर्त्तिं महामूर्त्तिं वेदवेद्यं दिवस्पतिम् ॥४८

नीलकण्ठं विश्वमूर्त्तिं व्यापिनं विश्वरेतसम् ।
कालाग्निं कालदहनं कामदं कामनाशनम् ॥४९

नमस्ये गिरिशं देवं चन्द्रावयवभूषणम् ।
विलोहितं लेलिहानमादित्यं परमेष्ठिनम् ।
उग्रं पशुपतिं भीमं भास्करं तमसः परम् ॥५०

इत्येतल्लक्षणं प्रोक्तं युगानां वै समासतः ।
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To the wearer of matted hair, embodiment of death, formless, overlord (of the gods). Of uniform appearance though multiform, comprehensible only *through the Vedas, the lord of heavens* (48)

To the blue throated one, omnipresent, all-pervading, the seed of the cosmos, the fire of the time (of dissolution), consumer of Death, bestower of all desires, destoyer of Cupid (49)

I bow to the lord Giriśa, (I bow to) the lord who is adorned by a part of the moon, is extremely red Lelihāna, Āditya, Parameṣṭhin, fierce, Paśupati, terrible, radiant, the One beyond gloom. (50)

Thus I have described in brief the characteristics of the Ages (Yugas) that have gone by and are yet to come till the

मन्वन्तरेण चैकेन सर्वाण्येवान्तराणि वै ।
व्याख्यातानि न संदेहः कल्पः कल्पेन चैव हि ॥५२
मन्वन्तरेषु सर्वेषु अतीतानागतेषु वै ।
तुल्याभिमानिनः सर्वे नामरूपैर्भवन्त्युत ॥५३
एवमुक्तो भगवता किरीटी श्वेतवाहनः ।
बभार परमां भक्तिमीशानेऽव्यभिचारिणीम् ॥५४
नमश्चकार तमृषिं कृष्णद्वैपायनं प्रभुम् ।
सर्वज्ञं सर्वकर्त्तारं साक्षाद् विष्णुं व्यवस्थितम् ॥५५
तमुवाच पुनर्व्यासः पार्थं परपुरंजयम् ।
कराभ्यां सुशुभाभ्यां च संस्पृश्य प्रणतं मुनिः ॥५६
धन्योऽस्यनुगृहीतोऽसि त्वादृशोऽन्यो न विद्यते ।
त्रैलोक्ये शंकरे नूनं भक्तः परपुरंजय ॥५७
दृष्टवानसि तं देवं विश्वाक्षं विश्वतोमुखम् ।
प्रत्यक्षमेव सर्वेशं रुद्रं सर्वजगद्गुरुम् ॥५८
ज्ञानं तदैश्वरं दिव्यं यथावद् विदितं त्वया ।
स्वयमेव हृषीकेशः प्रीत्योवाच सनातनः ॥५९
गच्छ गच्छ स्वकं स्थानं न शोकं कर्त्तुमर्हसि ।
व्रजस्व परया भक्त्या शरण्यं शरणं शिवम् ॥६०
एवमुक्त्वा स भगवाननुगृह्यार्जुनं प्रभुः ।
जगाम शंकरपुरीं समाराधयितुं भवम् ॥६१
पाण्डवेयोऽपि तद् वाक्यात् संप्राप्य शरणं शिवम् ।
संत्यज्य सर्वकर्माणि तद्भक्तिपरमोऽभवत् ॥६२

end of the Manvantara (51)

By describing the features of one Manvantara, those of all the other Manvantras have been explained and by those of one Kalpa similarly, all the other Kalpas are embraced there is no doubt about it (52)

In the different Manvantaras of past and future, all would be similar in names and forms (53)

Thus addressed by lord Vyasa, Śvetavāhana, Kirīṭin (Arjuna) imbibed deep and unflinching devotion to lord Īśāna (54)

He then bowed down to the exalted sage Kṛṣnadvaipayana, the Omniscient, Omnipotent one abiding as lord Viṣṇu himself (55)

Sage Vyāsa then touched the stooping Pārtha, conqueror of the enemy capitals with both of his hands and said to him again (56)

O thou, capturer of the enemy capitals, thou art indeed blessed and favoured of the lord, there is none else like you in the three worlds who is devoutly attached to Śaṁkara (57)

Thou hast beheld that all perceiving, all embracing lord of every thing Asita, god Rudra physically (58)

Thou hast perfectly conceived that divine knowledge which the eternal Hṛṣīkeśa himself had revealed to you out of affection (59)

Do thou repair to thy own abode, it does not behove thee to grieve, seek shelter with Śiva the refuge of all refuges with the utmost devotion (60)

Thus expatiating and condescending to Arjuna the exalted sage (Vyāsa) wended his way towards the city of Śaṁkara to propitiate Bhava (61)

In the pursuance of his advice, (Arjuna) the son of Pāṇḍu also resorted to Śiva and abandoning all activities remained attached to him (62)

[ ]नेन समः शम्भोर्भक्त्या भूतो भविष्यति ।
वा सत्यवतीसूनुं कृष्णं वा देवकीसुतम् ॥६३
रे भगवते नित्य नमः सत्याय धीमते ।
शर्यापि मुनये व्यासायामिततेजसे ॥६४
पाद्वैपायनः साक्षाद् विष्णुरेव सनातनः ।
को ह्यन्यस्तत्त्वतो रुद्र वेत्ति त परमेश्वरम् ॥६५
नमः कुरुध्व तमृषि कृष्णं सत्यवतीसुतम् ।
पाराशर्यं महात्मानं योगिनं विष्णुमव्ययम् ॥६६
एवमुक्तास्तु मुनयः सर्वे एव समाहिताः ।
प्रणेमुस्तं महात्मानं व्यासं सत्यवतीसुतम् ॥६७

इति श्रीकूर्मपुराणे षट्साहस्रयां संहितायां पूर्वविभागे अष्टाविंशोऽध्याय ॥२८॥

२९

ऋषय ऊचुः ।
य वाराणसीं दिव्यां कृष्णद्वैपायनो मुनिः ।
नकार्षीन्महाबुद्धिः श्रोतु कौतूहलं हि नः ॥१
सूत उवाच ।
य वाराणसीं दिव्यामुपस्पृश्य महामुनिः ।
पूजयामास जाह्नव्या देवं विश्वेश्वरं शिवम् ॥२
तमागतं मुनिं दृष्ट्वा तत्र ये निवसन्ति वै ।
पूजयाञ्चक्रिरे व्यासं मुनयो मुनिपुंगवम् ॥३
प्रपच्छुः प्रणताः सर्वे कथाः पापविनाशनीः ।
महादेवाश्रयाः पुण्या मोक्षधर्मान् सनातनान् ॥४

Barring Kṛṣṇa (Vyāsa), the son of Satyavatī, and Kṛṣṇa, *the son of Devakī, there* has been none else nor will be one equal to him in his devotion to Śambhu (63)

Obeisance constantly to that noble sage Vyāsa the Truth the wise son of Parāśara, possessed of unlimited powers (64)

Kṛṣṇadvaipāyana is verily the Eternal Viṣṇu himself, who else can know Rudra, *the Supreme master, in reality* (65)

Do you bow to that sage Kṛṣṇa, son of Satyavatī, offspring of Parāśara, the noble-souled Yogin, Viṣṇu, the Undecaying one (66)

Thus addressed (by Sūta) all the hermits devotedy bowed down to the high-souled sage Vyāsa, son of Satyavatī (67)

Thus ends Chapter twenty eighth in the first Part of the Kūrma Purāṇa Saṃhitā consisting of six thousand verses—24

29

The sages said· What did the highly wise sage Kṛṣṇadvaipāyana do after reaching the excellent city of Vārāṇasī ? We are eager to hear it (1)

Sūta said · Reaching the sacred city of Vārāṇasī the great sage sipped water (to wash his mouth) and worshipped lord Viśveśvara Śiva with the water of the Ganges (2)

Seeing the eminent sage Vyāsa come thither, hermits who resided there paid homage to him (3)

Bowing to him, they begged of him to relate the sacred tales relating to Mahādeva, destroyer of sins, and the eternal laws for gaining Mokṣa (final beatitude) (4)

स चापि कथयामास सर्वज्ञो भगवानृषि ।
माहात्म्य देवदेवस्य धर्मान् वेदनिदर्शितान् ॥५
तेषा मध्ये मुनीन्द्राणा व्यासशिष्यो महामुनि ।
पृष्टवान् जैमिनिर्व्यास गूढमर्थं सनातनम् ॥६

जैमिनिरुवाच ।

भगवन् सशय त्वेक छेत्तुमर्हसि तत्त्वत ।
न विद्यते ह्यविदित भवता परमर्षिणा ॥७
केचिद् ध्यान प्रशसन्ति धर्ममेवापरे जना ।
अन्ये साख्य तथा योग तपस्त्वन्ये महर्षय ॥८
ब्रह्मचर्यमथो मौनमन्ये प्राहुर्महर्षय ।
अहिंसा सत्यमप्यन्ये सन्यासमपरे विदु ॥९
केचिद् दया प्रशसन्ति दानमध्ययन तथा ।
तीर्थयात्रा तथा केचिदन्ये चेन्द्रियनिग्रहम् ॥१०
किमेतेषा भवेज्ज्याय प्रब्रूहि मुनिपुगव ।
यदि वा विद्यतेऽप्यन्यद् गुह्य तद्वक्तुमर्हसि ॥११
श्रुत्वा स जैमिनेर्वाक्य कृष्णद्वैपायनो मुनि ।
प्राह गम्भीरया वाचा प्रणम्य वृषकेतनम् ॥१२

भगवानुवाच ।

साधु साधु महाभाग यत्पृष्ट भवता मुने ।
वक्ष्ये गुह्यतमाद् गुह्य शृण्वन्त्वन्ये महर्षय ॥१३
ईश्वरेण पुरा प्रोक्त ज्ञानमेतत् सनातनम् ।
गूढमप्राज्ञविद्विष्ट सेवित सूक्ष्मदर्शिभि ॥१४
नाश्रद्दधाने दातव्य नाभक्ते परमेष्ठिन ।
न वेदविद्विषे शुभ ज्ञानाना ज्ञानमुत्तमम् ॥१५

The Omniscient sage also described the glory of the lord of gods and the duties enjoined by the Vedas (5)

From among the eminent hermits Jaimini the great sage, disciple of Vyasa asked Vyasa about the deep and eternal meaning (i e significance of the religious injunctions) (6)

Jaimini said O lord it behoves thee to remove a doubt thoroughly, there is nothing unknown to thee the wisest of the sages (7)

Some people extol contemplation while others lay stress on piety Others give the highest place to Samkhya as well as Yoga while still other sages praise penance Some other sages speak highly of celibacy and silence, others give the place of pro minence to Ahimsā (Non violance) to Truth while others praise Renunciation (8 9)

Some extol the merits of compassion as also charity and learning others praise visits to holy-places while still others speak highly of the control of senses (10)

What among these is superior, O thou pre eminent sage be pleased to tell us or if there be anything else, unrevealed (or shrouded in mystery) be thou pleased to tell us that (11)

Hearing these words of Jaimini, the sage Kṛṣnadvaipayana bowed to the bull ensigned lord Mahadeva and spoke in a deep voice (12)

The Lord said It has nobly indeed been asked by thee, O exalted sage, I shall expound to thee the mysterious among the mysterious do you hearken O eminent sages (13)

It was by the Great Master that this eternal knowledge was expounded in the past, it is mysterious and spoken ill of by the unwise being and followed by people having acute discernment (14)

It should not be given unto the irreverend nor to one who is not devoted to Parameṣṭhin, nor should this excellent knowledge supermost of all knowledge be imparted to one opposed of the Vedas (15)

मेरुशृङ्गे पुरा देवमीशानं त्रिपुरद्विषम् ।
देवासनगता देवी महादेवमपृच्छत ॥१६

देव्युवाच ।

देवदेव महादेव भक्तानामार्त्तिनाशन ।
कथं त्वां पुरुषो देवमचिरादेव पश्यति ॥१७
सांख्ययोगस्तथा ध्यानं कर्मयोगोऽथ वैदिकः ।
आयासबहुला लोके यानि चान्यानि शंकर ॥१८
येन विभ्रान्तचित्तानां योगिनां कर्मिणामपि ।
दृश्यो हि भगवान् सूक्ष्मः सर्वेषामथ देहिनाम् ॥१९
एतद् गुह्यतमं ज्ञानं गूढं ब्रह्मादिसेवितम् ।
हिताय सर्वभक्तानां ब्रूहि कामाङ्गनाशन ॥२०

ईश्वर उवाच ।

अवाच्यमेतद् विज्ञानं ज्ञानमज्ञैर्बहिष्कृतम् ।
वक्ष्ये तव यथा तत्त्वं यदुक्तं परमर्षिभिः ॥२१
परं गुह्यतमं क्षेत्रं मम वाराणसी पुरी ।
सर्वेषामेव भूतानां संसारार्णवतारिणी ॥२२
तत्र भक्ता महादेवि मदीयं व्रतमास्थिताः ।
निवसन्ति महात्मानः परं नियममास्थिताः ॥२३
उत्तमं सर्वतीर्थानां स्थानानामुत्तमं च तत् ।
ज्ञानानामुत्तमं ज्ञानमविमुक्तं परं मम ॥२४
स्थानान्तरं पवित्राणि तीर्थान्यायतनानि च ।
श्मशानसंस्थितान्येव दिव्यभूमिगतानि च ॥२५
भूर्लोके नैव संलग्नमन्तरिक्षे ममालयम् ।
अयुक्तास्तन्न पश्यन्ति युक्ताः पश्यन्ति चेतसा ॥२६

Seated on an exalted seat on the peak of Meru in company with her lord, the goddess (Pārvatī) had once in the past asked the lord Īśāna, Mahādeva, the enemy of Tripura (16)

The Goddess said: O thou god of gods, Mahādeva, destroyer of the afflictions of the devout, how may a man perceive thee, the Lord in a short time ? (17)

O Śamkara, Sāmkhya, Yoga, meditation, the performance of Vedic rites and such others are all toilsome and difficult in the world (18)

(Pray impart to me that knowledge) through the acquisition of which the subtle lord my be perceptible to the wise, to the yogins and to all beings, whose minds are confused

beyond the comprehension of the ignorant, I shall impart to thee as accurately as it has been expounded by the celebrated sages (21)

The city of Vāranasi is *the most sacred region of mine, and is veritably the rescuer* of all beings from the ocean of mundane existence (22)

Noble-souled devotees of mine attached *to my vows, O goddess, dwell at that place, with steadfast determination* (23)

This Avimukta (undeserted) region of mine is the highest of all holy spots, the best among all places, and the most *excellent knowledge of all kinds of knowledges* (24)

श्मशानमेतद् विख्यातमविमुक्तमिति श्रुतम् ।
कालो भूत्वा जगदिद संहराम्यत्र सुन्दरि ॥२७
देवीदं सर्वगुह्यानां स्थानं प्रियतम मम ।
मद्भक्तास्तत्र गच्छन्ति मामेव प्रविशन्ति ते ॥२८
दत्त जप्तं हुतं चेष्ट तपस्तप्त कृतं च यत् ।
ध्यानमध्ययन ज्ञानं सर्वं तत्राक्षयं भवेत् ॥२९
जन्मान्तरसहस्रेषु यत्पाप पूर्वसचितम् ।
अविमुक्त प्रविष्टस्य तत्सर्वं व्रजति क्षयम् ॥३०
ब्राह्मणा क्षत्रिया वैश्याः शूद्रा ये वर्णसकराः ।
स्त्रियो म्लेच्छाश्च ये चान्ये सकीर्णा. पापयोनय. ॥३१
कीटाः पिपीलिकाश्चैव ये चान्ये मृगपक्षिणः ।
कालेन निधनं प्राप्ता अविमुक्ते वरानने ॥३२
चन्द्रार्द्धमौलयस्त्र्यक्षा महावृषभवाहनाः ।
शिवे मम पुरे देवि जायन्ते तत्र मानवाः ॥३३
नाविमुक्ते मृतः कश्चिन्नरक याति किल्बिषी ।
ईश्वरानुगृहीता हि सर्वे यान्ति परा गतिम् ॥३४
मोक्ष सुदुर्लभ मत्वा ससार चातिभीषणम् ।
अश्मना चरणौ हत्वा वाराणस्या वसेन्नर. ॥३५
दुर्लभा तपसा चापि पूतस्य परमेश्वरि ।
यत्र तत्र विपन्नस्य गतिः ससारमोक्षणी ॥३६
प्रसादाज्जायते ह्येतन्मम शैलेन्द्रनन्दिनि ।
अप्रबुद्धा न पश्यन्ति मम मायाविमोहिताः ॥३७
अविमुक्त न सेवन्ति मूढा ये तमसावृताः ।
विण्मूत्ररेतसा मध्ये ते वसन्ति पुनः पुनः ॥३८

This city is reputed as a crematorium and spoken of as avimukta', never deserted by me, O lovely one, I destroy the world, by assuming the form of death at this place (27)

Of all hidden places, O goddess, this one is dearest to me, resorting to which, my devotees virtually enter into myself (28)

All deeds like charity, repeating of names, sacrificial offerings, deeds, penance, meditation, studies done in this place become imperishable. (29)

Sins accumulated by one through thousands of births instantly perish when he enter the 'Avimukta' city of Vārānasi (30)

Brāhmanas, Ksatriyas, Vaiśyas, Śūdras and low castes created by mixed marriages, women, Mlecchas, and various others born of mean stocks, insects, ants, deer and birds, and all others after their death in the 'Avimukta' city, O pretty one do all dwell in my holy city as men, triple eyed, having the crescent moon over their heads, and riding on the great bull (31-33)

No sinner has to go to hell if he dies at Avimukta (Vārānasi) all such people are recipients of the master's grace and attain the highest goal (34)

Knowing the realisation of the final beatitude to be extremely difficult, and also the frightful nature of mundane existence, a man should break down his feet with a piece of stone and dwell at Vārānasi (35)

Even for him who is sanctified by the performance of penance, attainment of the goal of liberation from mundane existence is not easy if he dies at a place other than Vārānasi (36)

By my grace, O daughter of the lord of mountains, it is attained The unwise fail to perceive it under the spell, as they happen to be, of my illusion. (37)

Foolish people, sunk in ignorance, do not pay a visit to Vārāṇasi and enter again and again into the mundane existence in the midst of excrement, urine and semen (38)

हन्यमानोऽपि यो विद्वान् वसेद् विघ्नशतैरपि ।
स याति परमं स्थानं यत्र गत्वा न शोचति ॥३९
जन्ममृत्युजरामुक्तं परं याति शिवालयम् ।
अपुनर्मरणानां हि सा गतिर्मोक्षकाङ्क्षिणाम् ।
या प्राप्य कृतकृत्यः स्यादिति मन्यन्ति पण्डिताः ॥४०
न दानैर्न तपोभिश्च न यज्ञैर्नापि विद्यया ।
प्राप्यते गतिरुत्कृष्टा याऽविमुक्ते तु लभ्यते ॥४१
नानावर्णा विवर्णाश्च चण्डालाद्या जुगुप्सिताः ।
किल्बिषैः पूर्णदेहा ये विशिष्टैः पातकैस्तथा ।
भेषजं परमं तेषामविमुक्तं विदुर्बुधाः ॥४२
अविमुक्तं परं ज्ञानमविमुक्तं परं पदम् ।
अविमुक्तं परं तत्त्वमविमुक्तं परं शिवम् ॥४३
कृत्वा वै नैष्ठिकीं दीक्षामविमुक्ते वसन्ति ये ।
तेषां तत्परमं ज्ञानं ददाम्यन्ते परं पदम् ॥४४
प्रयागं नैमिषं पुण्यं श्रीशैलोऽथ महालयः ।
केदारं भद्रकर्णं च गया पुष्करमेव च ॥४५
कुरुक्षेत्रं रुद्रकोटिर्नर्मदाम्रातकेश्वरम् ।
शालिग्रामं च कुब्जाम्रं कोकामुखमनुत्तमम् ।
प्रभासं विजयेशानं गोकर्णं भद्रकर्णकम् ॥४६
एतानि पुण्यस्थानानि त्रैलोक्ये विश्रुतानि ह ।
न यास्यन्ति परं मोक्षं वाराणस्यां यथा मृताः ॥४७
वाराणस्यां विशेषेण गङ्गा त्रिपथगामिनी ।
प्रविष्टा नाशयेत् पापं जन्मान्तरशतैः कृतम् ॥४८

If a learned man can reside in my city even though assailed by hundreds of difficulties, he attains that highest goal reaching which one is freed from all sorrows (39)

He attains that region of Śiva, immune from birth, death and old age, that holy city is the goal of those desirous of the final beatitude, free from death any more. Attaining which, one accomplishes his aim in life—thus think wise people (40)

The excellent accomplishment which is acquired by residence in Vārāṇasī can be obtained neither through charity nor penances, nor the performance of sacrifice nor even through the acquisition of knowledge. For people of various castes, casteless ones, the detested Cāṇḍālas and others, those whose bodies, are full of sins and intense sins, the most efficacious panacea is Avimukta, so declare the wise (41, 42)

Avimukta is the supreme knowledge, Avimukta is the highest goal, Avimukta is the highest reality, Avimukta is the Supremest weal (43)

To those who dwell in Avimukta after taking a resolute vow (never to leave it), I confer that highest knowledge, and after their demise the highest position (44)

Those who breathe their last in the famous holy places renowned all over the three worlds, namely Prayāga, the sacred Naimiṣa, the Śrī mountain Mahālaya, Kedāra, Bhadrakarṇa, Gayā, as well as Puṣkara, Kurukṣetra, Rudrakoṭi, Narmadā Āmrātakeśvara, Śāligrāma, Kubjāmra, the excellent Kokāmukha, Prabhāsa, Vijayeśāna, Gokarṇa, Bhadrakarṇaka, do not attain that final beatitude as do they who die at Vārāṇasī (45-47)

Particularly the river Gaṅgā gliding through the three regions, flows through Vārāṇasī and destroys the sins committed during hundreds of births (48)

अन्यत्र सुलभा गङ्गा श्राद्ध दानं तपो जपः ।
व्रतानि सर्वमेवैतद् वाराणस्यां सुदुर्लभम् ॥४९
यजेत जुहुयान्नित्यं ददात्यर्चयतेऽमरान् ।
वायुभक्षश्च सततं वाराणस्यां स्थितो नरः ॥५०
यदि पापो यदि शठो यदि वाऽधार्मिको नरः ।
वाराणसीं समासाद्य पुनाति सकलं नरः ॥५१
वाराणस्यां महादेवं येऽर्चयन्ति स्तुवन्ति वै ।
सर्वपापविनिर्मुक्तास्ते विज्ञेया गणेश्वराः ॥५२
अन्यत्र योगज्ञानाभ्यां संन्यासादथवाऽन्यतः ।
प्राप्यते तत् परं स्थानं सहस्रेणैव जन्मना ॥५३
ये भक्ता देवदेवेशे वाराणस्यां वसन्ति वै ।
ते विन्दन्ति परं मोक्षमेकेनैव तु जन्मना ॥५४
यत्र योगस्तथा ज्ञानं मुक्तिरेकेन जन्मना ।
अविमुक्तं समासाद्य नान्यद् गच्छेत् तपोवनम् ॥५५
यतो मया न मुक्तं तदविमुक्तं ततः स्मृतम् ।
तदेव गुह्यं गुह्यानामेतद् विज्ञाय मुच्यते ॥५६
ज्ञानाज्ञानाभिनिष्ठानां परमानन्दमिच्छताम् ।
या गतिर्विहिता सुभ्रु साविमुक्ते मृतस्य तु ॥५७
यानि चैवाविमुक्तस्य देहे तूक्तानि कृत्स्नशः ।
पुरी वाराणसी तेभ्यः स्थानेभ्यो ह्यधिका शुभा ॥५८
यत्र साक्षान्महादेवो देहान्ते स्वयमीश्वरः ।
व्याचष्टे तारकं ब्रह्म तत्रैव ह्यविमुक्तकम् ॥५९

In other places bathing in Ganga, performance of Śraddha (obsequial rites) charity, penance, repeating of holy names and observance of vows can be easily accomplished, but it does not come easy for one to have these at Vārānasi (49)

A man dwelling in Vārānasi should perform sacrifices and offer oblations everyday should make gifts and pay homage to gods living entirely on air (50)

The very arrival of a man to Vārānasi purifies him entirely even though he be a sinner a rogue or an impious man (51)

Those who recite the praises of Mahādeva or propitiate him in Vārānasi are liberated from all sins and are celebrated as the chiefs of the ganas (52)

The highest station, the Mokṣa which is attained elsewhere through the merits of meditation knowledge renunciation or through any other virtue pursued during a thousand births is easily reached by the devotees of the sovereign of the gods, residing in Vārānasi in a single birth (53 54)

One should not repair to any other hermitage after coming to Avimukta where one can gain meditation knowledge and even final emancipation all in a single birth (55)

Since it is never left by me, it is celebrated as Avimukta this is the mystery of mysteries and he who comprehends it is liberated from the boundage (56)

The asylum ordained for those intent upon the acquisition of knowledge and of ignorance eager to gain the highest bliss are also ordained O pretty eyed one for one who dies at Vārānasi (57)

Among the various holy spots frequently spoken of as situated in the entire area of the Avimukta the city of Vārānasi is the best and most auspicious (58)

The place where the lord Mahādeva himself communicates the Tāraka Brahma name to the residents at the time of death is 'Avimukta' spot (59)

यत् तत् परतर तत्त्वमविमुक्तमिति श्रुतम् ।
एकेन जन्मना देवि वाराणस्यां तदाप्नुयात् ॥६०
भ्रूमध्ये नाभिमध्ये च हृदये चैव मूर्द्धनि ।
यथाऽविमुक्तमादित्ये वाराणस्या व्यवस्थितम् ॥६१
वरणायास्तथा चास्या मध्ये वाराणसी पुरी ।
तत्रैव सस्थित तत्त्व नित्यमेवाविमुक्तकम् ॥६२
वाराणस्या पर स्थान न भूत न भविष्यति ।
यत्र नारायणो देवो महादेवो दिवेश्वर ॥६३
तत्र देवा सगन्धर्वा सयक्षोरगराक्षसा ।
उपासते मा सतत देवदेव पितामहम् ॥६४
महापातकिनो ये च ये तेभ्य पापकृत्तमा ।
वाराणसीं समासाद्य ते यान्ति परमा गतिम् ॥६५

तस्मान्मुमुक्षुर्नियतो वसेद् वै मरणान्तिकम् ।
वाराणस्या महादेवाज्ज्ञान लब्ध्वा विमुच्यते ॥६६
किन्तु विघ्ना भविष्यन्ति पापोपहृतचेतस ।
ततो नैव चरेत पाप कायेन मनसा गिरा ॥६७
एतद् रहस्य वेदाना पुराणाना च सुव्रता ।
अविमुक्ताश्रय ज्ञान न कश्चिद् वेत्ति तत्त्वत ॥६८
देवतानामृषीणा च शृण्वता परमेष्ठिनाम् ।
देव्यै देवेन कथित सर्वपापविनाशनम् ॥६९
यथा नारायण श्रेष्ठो देवाना पुरुषोत्तम ।
यथेश्वराणा गिरिश स्थानाना चैतदुत्तमम् ॥७०
यै समाराधितो रुद्र पूर्वस्मिन्नेव जन्मनि ।
ते विन्दन्ति पर क्षेत्रमविमुक्त शिवालयम् ॥७१

The Supreme realisation which is known as 'Avimukta', is obtainable in Vārānasī O goddess in a single birth (60)

The Avimukta which resides in the middle of the eyebrows, in the middle of the navel inside the heart in the head and in the orbit of the sun resides similarly in Varānasī (61)

Varanasī is situated between the two rivers Varanā and Asi, and the principle of *Avimukta constantly abides there* (62)

There has never been in the past nor shall be in the future any place superior to Vārānasī where reside Lord Nārāyana and Maheśvara, the lord of the heaven (63)

There (in Vārānasī) do the deities together with the Gandharvas Yaksas, serpents and Rākṣasas, always worship me, the god of the gods the grandsire (64)

The great sinners and others who are worse sinners than they attain the high goal on coming to Vārāṇasī (65)

Therefore should one, desirous of salvation reside until death in Varānasī and by acquiring knowledge from Mahādeva they would be liberated (from rebirth etc) (66)

Obstacles, however, would come in the way to him whose mind is vitiated by sins therefore one should not commit any sin either by body or by mind or speech (67)

This is that mysterious knowledge relating to Avimukta expounded in the Vedas and the Purānas, O *(Brahmanas)* of excellent vows which no one knows correctly (68)

It has been narrated by the lord to the goddess (Pārvatī) before the deities, sages and Paramesthins, and is the destroyer of all sins (69)

Just as Nārāyana, Purusottama, is *the supremest of all the divinities* and Girīsa of all the lord so is this Vārānasī best of all (holy) places (70)

They by whom Rudra has been worshipped in their previous birth,

कलिकल्मषसम्भूता येषामुपहता मति ।
न तेषा वेदितु शक्य स्थान तत् परमेष्ठिन ॥७२
ये स्मरन्ति सदा काल विन्दन्ति च पुरीमिमाम् ।
तेषा विनश्यति क्षिप्रमिहामुत्र च पातकम् ॥७३
यानि चेह प्रकुर्वन्ति पातकानि कृतालया ।
नाशयेत् तानि सर्वाणि देव कालतनु शिव ॥७४
आगच्छतामिद स्थान सेवितु मोक्षकाङक्षिणाम् ।
मृताना च पुनर्जन्म न भूयो भवसागरे ॥७५
तस्मात् सर्वप्रयत्नेन वाराणस्या वसेन्नर ।
योगी वाप्यथवाऽयोगी पापी वा पुण्यकृत्तम ॥७६
न वेदवचनात् पित्रोर्न चैव गुरुवादत ।
मतिरुत्क्रमणीया स्यादविमुक्तगति प्रति ॥७७

सूत उवाच ।

इत्येवमुक्त्वा भगवान् व्यासो वेदविदा वर ।
सहैव शिष्यप्रवरैर्वाराणस्या चचार ह ॥७८

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायां पूर्वविभागे एकोनत्रिंशोऽध्याय ॥२९॥

attain the excellent Avimukta region of Siva (71)

They, whose minds have been vitiated as a result of the sins of the Kali Age are not able to realise that place of (Śiva) Paramesthin (72)

Those who dwell in this holy city and constantly remember Kāla (death), are purged of all their sins of this world and other world (73)

Śiva, embodied as Kala, destroys all the sins of those who commit them (through ignorance) after taking up an abode in this city (74)

Those, desirous of the final beatitude who betake themselves to this city to worship (or reside in) it and d e (here) are not reborn in this ocean of this earthly existence (75)

Therefore, should a man, whether he be given to meditation or not sinner or the best of the virtuous dwell at Varanasi by all means (76)

Resolve to go to Avimukta should never be abandoned either by the advice of Vedas or of the parents or even of the preceptor (77)

Suta said Thus saying, lord Vyasa the chiefest of those proficient in the Vedas, moved about in Vārānasī in company with his chief disciples (78)

Thus ends Twentyninth Chapter in the First Part of the Kurma Purana Samhita consisting of Six thousand verses 29

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सूत उवाच ।

स शिष्यैः संवृतो धीमान् गुरुर्द्वैपायनो मुनिः ।
जगाम विपुलं लिङ्गमोंकारं मुक्तिदायकम् ॥१
तत्राभ्यर्च्य महादेवं शिष्यैः सह महामुनिः ।
प्रोवाच तस्य माहात्म्यं मुनीनां भावितात्मनाम् ॥२
इदं तद् विमलं लिङ्गमोंकारं नाम शोभनम् ।
अस्य स्मरणमात्रेण मुच्यते सर्वपातकैः ॥३
एतत् परतरं ज्ञानं पञ्चायतनमुत्तमम् ।
सेवितं सूरिभिर्नित्यं वाराणस्यां विमोक्षदम् ॥४
अत्र साक्षान्महादेवः पञ्चायतनविग्रहः ।
रमते भगवान् रुद्रो जन्तूनामपवर्गदः ॥५
यत् तत् पाशुपतं ज्ञानं पञ्चार्थमिति शब्द्यते ।
तदेतद् विमलं लिङ्गमोंकारे समवस्थितम् ॥६
शान्त्यतीता तथा शान्तिर्विद्या चैव परा कला ।
प्रतिष्ठा च निवृत्तिश्च पञ्चार्थं लिङ्गमैश्वरम् ॥७
पञ्चानामपि देवानां ब्रह्मादीनां सदाश्रयम् ।
ओंकारबोधकं लिङ्गं पंचायतनमुच्यते ॥८
संस्मरेदैश्वरं लिङ्गं पंचायतनमव्ययम् ।
देहान्ते तत्परं ज्योतिरानन्दं विशते बुधः ॥९
अत्र देवर्षयः पूर्वं सिद्धा ब्रह्मर्षयस्तथा ।
उपास्य देवमीशानं प्राप्तवन्तः परं पदम् ॥१०

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Sūta said: The wise sage and preceptor Dvaipāyana, surrounded by disciples, visited the huge idol (linga) of the name of *Oṁkāra, bestower of the final liberation.* (1)

Worshipping Mahādeva there together with the disciples, the great sage imparted to the ascetics sanctified by meditation, the glory and virtue of the idol. (2)

This is that stainless and splendid 'linga' known as Oṁkāra on the recollection of which one is liberated from all sins. (3)

This is that five-faced idol, the supreme reality, bestower of the final emancipation, worshipped daily by the learned people in Vārāṇasī. (4)

Here it is that lord Rudra, Mahādeva himself, giver of the final beatitude, sports, assuming the Pañcāyatana form. (5)

That stainless knowledge relating to Paśupati, said to have five imports is lodged in this Oṁkāra linga. (6)

The linga' of the lord is invested with five imports, namely ultra-calmness, learning, excellent art, stability and cessation. (7)

Since this linga, named as Oṁkāra is the refuge of five gods headed by *Brahmā, so it has been called* Pañcāyatana. (8)

The wise man who recalls to mind this Imperishable Pañcāyatana linga of the lord enters into the supremely luminous and blissful spirit after death. (9)

It is here that in the past the divine *sages, Siddhas,* as well as Brahmanical sages propitiated lord Īśāna and thereby attained to the exalted position. (10)

मत्स्योदर्यास्तटे पुण्यं स्थानं गुह्यतमं शुभम् ।
गोचर्ममात्रं विप्रेन्द्रा ओङ्कारेश्वरमुत्तमम् ॥११
कृत्तिवासेश्वरं लिङ्गं मध्यमेश्वरमुत्तमम् ।
विश्वेश्वरं तथोकारं कपर्दीश्वरमेव च ॥१२
एतानि गुह्यलिङ्गानि वाराणस्यां द्विजोत्तमाः ।
न कश्चिदिह जानाति विना शम्भोरनुग्रहात् ॥१३
एवमुक्त्वा ययौ कृष्णः पाराशर्यो महामुनिः ।
कृत्तिवासेश्वरं लिङ्गं द्रष्टुं देवस्य शूलिनः ॥१४
समभ्यर्च्य तथा शिष्यैर्माहात्म्यं कृत्तिवाससः ।
कथयामास शिष्येभ्यो भगवान् ब्रह्मवित्तमः ॥१५
अस्मिन् स्थाने पुरा दैत्यो हस्ती भूत्वा भवान्तिकम् ।
ब्राह्मणान् हन्तुमायातो येऽत्र नित्यमुपासते ॥१६
तेषां लिङ्गान्महादेवः प्रादुरासीत् त्रिलोचनः ।
रक्षणार्थं द्विजश्रेष्ठा भक्तानां भक्तवत्सलः ॥१७
हत्वा गजाकृतिं दैत्यं शूलेनावज्ञया हरः ।
वासस्तस्याकरोत् कृत्तिं कृत्तिवासेश्वरस्ततः ॥१८
अत्र सिद्धिं परां प्राप्ता मुनयो मुनिपुङ्गवाः ।
तेनैव च शरीरेण प्राप्तास्तत् परमं पदम् ॥१९
विद्या विद्येश्वरा रुद्राः शिवाये च प्रकीर्तिताः ।
कृत्तिवासेश्वरं लिङ्गं नित्यमावृत्य संस्थिताः ॥२०
ज्ञात्वा कलियुगं घोरमधर्मबहुलं जनाः ।
कृत्तिवासं न मुञ्चन्ति कृतार्थास्ते न संशयः ॥२१
जन्मान्तरसहस्रेण मोक्षोऽन्यत्राप्यते न वा ।
एकेन जन्मना मोक्षः कृत्तिवासे तु लभ्यते ॥२२

The excellent and sacred Omkāreśvara, O illustrious Brāhmanas, situated on the bank of Matsyodari, and made of cow-hide only is the most mysterious and pious idol (11)

The lingas of Krttivāsa, Madhyameśvara Viśveśvara, Omkāra, and the excellent Kapardiśvara are, O best of Brāhmanas, the mysterious idols in Vārānasi, and none can know of their secrets without the grace of Śambhu (12, 13)

So saying, the great sage Krsnadvaipāyana, son of Parāśara, proceeded to visit the Krttivāseśvara linga of the trident bearing lord. (14)

Worshipping the linga in company with his disciples, the illustrious sage, best of those versed in the Vedas, expounded *the glory and majesty of* Krttivāsa before the disciples (15)

It was in this place that a demon assumed the form of an elephant and came to Śiva in order to slay the Brāhmanas who daily worshipped him here (16)

In order to protect those devotees, the triple-eyed lord Mahādeva, beloved of the devout, arose, O excellent Brāhmanas, *out of the linga* (17)

By killing the elephant-shaped demon with contempt by trident, Hara made his skin as his garment, hence is He called Krttivāsa, (18)

O illustrious sages, it is here that the ascetics acquired the highest fulfilment and with their physical bodies they reached that highest goal (19)

Those who are celebrated as Vidyās, Vidyeśvaras, Rudras and Śivas, abide here daily surrounding the Krttivāseśvara linga (20)

Those who fully realise the terrible Kaliyuga as full of impiety and therefore do not leave the Krttivāseśvara, are ultimately blessed with all fulfilment, there is no doubt about it (21)

Final beautitude, which may or may not be attained elsewhere after a thou-

आलयं सर्वसिद्धानामेतत् स्थानं वदन्ति हि ।
गोपितं देवदेवेन महादेवेन शम्भुना ॥२३
युगे युगे ह्यत्र दान्ता ब्राह्मणा वेदपारगाः ।
उपासते महादेवं जपन्ति शतरुद्रियम् ॥२४
स्तुवन्ति सततं देवं त्र्यम्बकं कृत्तिवाससम् ।
ध्यायन्ति हृदये देवं स्थाणुं सर्वान्तरं शिवम् ॥२५
गायन्ति सिद्धाः किल गीतकानि
ये वाराणस्यां निवसन्ति विप्राः ।
तेषामथैकेन भवेन मुक्तिर्
ये कृत्तिवासं शरणं प्रपन्नाः ॥२६
सम्प्राप्य लोके जगतामभीष्टं
सुदुर्लभं विप्रकुलेषु जन्म ।
ध्याने समाधाय जपन्ति रुद्रं
ध्यायन्ति चित्ते यतयो महेशम् ॥२७
आराधयन्ति प्रभुमीशितारं
वाराणसीमध्यगता मुनीन्द्राः ।
यजन्ति यज्ञैरभिसन्धिहीनाः
स्तुवन्ति रुद्रं प्रणमन्ति शम्भुम् ॥२८
नमो भवायामलयोगधाम्ने
स्थाणुं प्रपद्ये गिरिशं पुराणम् ।
स्मरामि रुद्रं हृदये निविष्टं
जाने महादेवमनेकरूपम् ॥२९

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे त्रिंशोऽध्यायः ॥३०॥

sand births, is attainable in a single birth through (the worship of) Krttivasa (22)

This spot is said to be the abode of all the *Siddhas* and has been kept concealed by Mahadeva, Śambhu the overlord of the deities (23)

In all ages do the Brahmanas, self restrained and proficient in the Vedas worship Mahadeva and repeat the Śatarudriya hymn at this shrine (24)

They constantly sing the praise of lord Mahadeva, Tryambaka and Krttivasa contemplate perennially on *Sthanu, the heart of all Śiva* in their hearts (25)

The Siddhas sing in this strain, O Brāhmanas, that those who dwell in Varanasi and *seek shelter with Krttivasa* attain salvation in a single birth (26)

Securing their birth in the rarely *found and highly desirable families of* Brahmanas the ascetics concentrate their minds and contemplate on Mahadeva while repeating the names of Rudra (27)

Illustrious sages dwelling in Varanasi free from deceit worship the lord, master propitiate him with the performance of sacrifices recite praises *of Rudra, and bow down to Śambhu* (28)

I bow down to Bhava of the Yoga of stainless splendour seek resort with Sthanu, the eternal Girisa recall Rudra, fixed in the heart and realise that Mahadeva is multiform in nature (29)

Thus ends Thirtieth Chapter in the First Part of the Kurma Purana Samhita consisting of Six Thousand Verses—30

३१

सूत उवाच ।

समाभाष्य मुनीन् धीमान् देवदेवस्य शूलिन. ।
जगाम लिङ्गं तद् द्रष्टु कपर्दीश्वरमव्ययम् ॥१

स्नात्वा तत्र विधानेन तर्पयित्वा पितन् द्विजाः ।
पिशाचमोचने तोर्थे पूजयामास शूलिनम् ॥२

तत्राश्चर्यमपश्यंस्ते मुनयो गुरुणा सह ।
मेनिरे क्षेत्रमाहात्म्य प्रणेमुर्गिरिश हरम् ॥३

कश्चिदस्याजगामेद शार्दूलो घोररूपधृक् ।
मृगोमेका भक्षयितु कपर्दीश्वरमुत्तमम् ॥४

तत्र सा भीतहृदया कृत्वा कृत्वा प्रदक्षिणम् ।
धावमाना सुसभ्रान्ता व्याघ्रस्य वशमागता ॥५

ता विदार्य नखैस्तीक्ष्णै. शार्दूलः सुमहाबलः ।
जगाम चान्य विजन देश दृष्ट्वा मुनीश्वरान् ॥६

मृतमात्रा च सा बाला कपर्दीशाग्रतो मृगी ।
अदृश्यत महाज्वाला व्योम्नि सूर्यसमप्रभा ॥७

त्रिनेत्रा नीलकण्ठा च शशाङ्काङ्कितमूर्धजा ।
वृषाधिरूढा पुरुषैस्तादृशैरेव संवृता ॥८

पुष्पवृष्टि विमुञ्चन्ति खेचरास्तस्य मूर्धनि ।
गणेश्वरः स्वय भूत्वा न दृष्टस्तत्क्षणात् तत. ॥९

दृष्ट्वैतदाश्चर्यवर जैमिनिप्रमुखा द्विजा. ।
कपर्दीश्वरमाहात्म्य पप्रच्छुर्गुरुमच्युतम् ॥१०

31

Sūta Said Expatiating thus to the sages the wise, Vyāsa, proceeded to visit the undecaying Kapardīsvara linga of the tridentbearing overlord of the gods (1)

Bathing there in the holy pond of Pisacamocana, according to the pres cribed rites, and offering oblations to the manes, O Brāhmanas, he worshipped the trident-bearing lord there (2)

There the hermits together with their preceptor saw a miracle and believing it to be the peculiar glory of the spot they bowed down to Girisa, Hara (3)

There appeared before the exalted Kapardisvara a tiger of a terrible form in order to devour a doe (4)

Alarmed at heart, the doe ran round and round the shrine of the idol in great flurry but was ultimately caught in the grasp of the tiger (5)

Tearing her up by his sharp claws the mighty tiger moved to a solitary spot, after casting a glance at the great ascetics (6)

Just when the young doe died before Kapardisa there appeared in the sky a blazing fire as resplendent as the sun (7)

It was a female figure with three eyes blue throat moon crested, riding a bull and surrounded by similar male figures (8)

The celestial beings showered flowers over her head, and being transformed into a chief of the Ganas, she vanished away Beholding this miracle, the ascetics led by Jaimini, asked their preceptor Acyuta (Vyāsa) about the glory of Kapardisvara. (9,10)

तेषां प्रोवाच भगवान् देवाग्रे चोपविश्य सः ।
कपर्दीशस्य माहात्म्यं प्रणम्य वृषभध्वजम् ॥११
इदं देवस्य तल्लिङ्गं कपर्दीश्वरमुत्तमम् ।
स्मृत्वैवाशेषपापौघं क्षिप्रमस्य विमुञ्चति ॥१२
कामक्रोधादयो दोषा वाराणसीनिवासिनाम् ।
विघ्नाः सर्वे विनश्यन्ति कपर्दीश्वरपूजनात् ॥१३
तस्मात् सदैव द्रष्टव्यं कपर्दीश्वरमुत्तमम् ।
पूजितव्यं प्रयत्नेन स्तोतव्यं वैदिकैः स्तवैः ॥१४
ध्यायतामत्र नियतं योगिनां शान्तचेतसाम् ।
जायते योगसंसिद्धिः सा षण्मासे न संशयः ॥१५
ब्रह्महत्यादयः पापा विनश्यन्त्यस्य पूजनात् ।
पिशाचमोचने कुण्डे स्नातस्यात्र समीपतः ॥१६

अस्मिन् क्षेत्रे पुरा विप्रास्तपस्वी शंसितव्रतः ।
शङ्कुकर्ण इति ख्यातः पूजयामास शंकरम् ।
जजाप रुद्रमनिशं प्रणवं ब्रह्मरूपिणम् ॥१७
पुष्पधूपादिभिः स्तोत्रैर्नमस्कारैः प्रदक्षिणैः ।
उवास तत्र योगात्मा कृत्वा दीक्षां तु नैष्ठिकीम् ॥१८
कदाचिदागतं प्रेतं पश्यति स्म क्षुधान्वितम् ।
अस्थिचर्मपिनद्धाङ्गं निःश्वसन्तं मुहुर्मुहुः ॥१९
तं दृष्ट्वा स मुनिश्रेष्ठः कृपया परया युतः ।
प्रोवाच को भवान् कस्माद् देशाद् देशमिमं श्रितः ॥२०
तस्मै पिशाचः क्षुधया पीड्यमानोऽब्रवीद् वचः ।
पूर्वजन्मन्यहं विप्रो धनधान्यसमन्वितः ।
पुत्रपौत्रादिभिर्युक्तः कुटुम्बभरणोत्सुकः ॥२१

Taking his seat in front of the idol, the exalted sage Vyāsa began to explain the glory of Kapardīśa, after bowing down to the bull-bannered lord (11)

This is that excellent Kapardīśvara Linga of the god at the very recollection of which the sins perish in their entirety (12)

By the worship of Kapardīśvara, the sins of the residents of Vārāṇasī resulting out of desire, anger and such others, and hurdles do all perish (13)

Therefore, the excellent Kapardīśvara has to be visited constantly, worshipped with care and praised by the recital of Vedic hymns (14)

To those calm minded Yogins who engage themselves in regular contemplation here, *fulfilment in the acquisition of* Yoga comes in six months, there is no doubt about that (15)

Sins resulting from Brahmanicide and such others are destroyed by the worship of this linga and bathing in the Piśācamocana tank nearby (16)

In this region in the past, O Brāhmaṇas, an ascetic named Śaṅkukarṇa of laudable resolve used to worship Śaṅkara. He used to repeat the name of Rudra, the mystic syllable Praṇava, in the embodiment of Brahma day and night (17)

Worshipping him with flowers, perfume, prayers, obeisances and going round the deity and taking perpetual vow *did the ascetic, adept in Yoga dwell* there (18)

Once he saw a ghoul, hungry and reduced to skin and bone, breathing deeply, coming that way. *Beholding him* the ascetic was filled with pity and asked him who is he and whence he came thither (19, 20)

To him *did the ghost, famished with* hunger reply: I had been a Brāhmaṇa in my previous birth, blessed with riches and progeny, always eager to maintain my family. (21)

न पूजिता मया देवा गावोऽप्यतिथयस्तथा ।
न कदाचित् कृतं पुण्यमल्पं वा स्वल्पमेव वा ॥२२
एकदा भगवान् देवो गोवृषेश्वरवाहनः ।
विश्वेश्वरो वाराणस्यां दृष्टः स्पृष्टो नमस्कृतः ॥२३
तदाऽचिरेण कालेन पञ्चत्वमहमागतः ।
न दृष्टं तन्मया घोरं यमस्य वदनं मुने ॥२४
ईदृशीं योनिमापन्नः पैशाचीं क्षुधयाऽन्वितः ।
पिपासयाऽधुनाक्रान्तो न जानामि हिताहितम् ॥२५
यदि कश्चित् समुद्धर्तुमुपायं पश्यसि प्रभो ।
कुरुष्व तं नमस्तुभ्यं त्वामहं शरणं गतः ॥२६
इत्युक्तः शङ्कुकर्णोऽथ पिशाचमिदमब्रवीत् ।
त्वादृशो न हि लोकेऽस्मिन् विद्यते पुण्यकृत्तमः ॥२७
यत् त्वया भगवान् पूर्वं दृष्टो विश्वेश्वरः शिवः ।
संस्पृष्टो वन्दितो भूयः कोऽन्यस्त्वत्सदृशो भुवि ॥२८
तेन कर्मविपाकेन देशमेतं समागतः ।
स्नानं कुरुष्व शीघ्रं त्वमस्मिन् कुण्डे समाहितः ।
येनेमां कुत्सितां योनिं क्षिप्रमेव प्रहास्यसि ॥२९
स एवमुक्तो मुनिना पिशाचो
दयालुना देववरं त्रिनेत्रम् ।
स्मृत्वा कपर्दीश्वरमीशितारं
चक्रे समाधाय मनोऽवगाहम् ॥३०
तदाऽवगाढो मुनिसंनिधाने
ममार दिव्याभरणोपपन्नः ।
अदृश्यतार्कप्रतिमे विमाने
शशाङ्कचिह्नाङ्कितचारुमौलिः ॥३१
विभाति रुद्रैरभितो दिविस्थैः
समावृतो योगिभिरप्रमेयैः ।
स बालखिल्यादिभिरेष देवो
यथोदये भानुरशेषदेवः ॥३२

Neither the gods, nor the cows nor even any guests were ever served by me nor did I perform any virtuous deed great or small (22)

Once in Varanasi Rudra, the bull riding lord Visvesvara was seen touched and saluted by me (23)

After a short time since then I breathed my last but O sage I had not to encounter the terrible face of Yama (24)

Having been doomed to this stock of ghouls, afflicted by hunger and parched by thirst, now I am at a loss to know what is good or evil for me (25)

If thou canst find out any means of redemption be pleased O lord to do it, I bow to thee I seek shelter unto thee (26)

Thus addressed Śamkukarna replied to the ghost there is none in this world who is as virtuous as thou (27)

Who else is there on earth who is as fortunate as thee by whom the lord Visvesvara, Śiva was seen, touched and even saluted ? By the result of that action of thine hast thou come to this (holy) spot Do thou quickly bathe in this tank with devotion so that thou shalt shake off this ugly form in no time (28 29)

Thus advised by the compassionate ascetic the ghoul recalled in mind the triple eyed lord best among the gods Kapardiśvara, and concentrating his mind plunged into the water of the tank (30)

Immediately after dipping thus in the tank the ghoul died before the ascetic, and was seen in an aerial car resembling the sun with his crest adorned with the moon and wrapped with divine ornaments (31)

Just as the sun the Absolute god shines resplendently at the time of dawn being surrounded by the Balakhilya sages and others, similarly did he shine

स्तुवन्ति सिद्धा दिवि देवसङ्घा
नृत्यन्ति दिव्याप्सरसोऽभिरामा ।
मुञ्चन्ति वृष्टिं कुसुमाम्बुमिश्रां
गन्धर्वविद्याधरकिंनराद्याः ॥३३

संस्तूयमानोऽथ मुनीन्द्रसङ्घै-
रवाप्य बोधं भगवत्प्रसादात् ।
समाविशन्मण्डलमेतदग्र्यं
त्रयीमयं यत्र विभाति रुद्रः ॥३४

दृष्ट्वा विमुक्तं स पिशाचभूतं
मुनिं प्रहृष्टो मनसा महेशम् ।
विचिन्त्य रुद्रं कविमेकमग्निं
प्रणम्य तुष्टाव कपर्दिनं तम् ॥३५

शङ्कुकर्ण उवाच ।

कपर्दिनं त्वां परतः परस्ताद्
गोप्तारमेकं पुरुषं पुराणम् ।
व्रजामि योगेश्वरमीशितार-
मादित्यमग्निं कपिलाधिरूढम् ॥३६

त्वां ब्रह्मपारं हृदि संनिविष्टं
हिरण्मयं योगिनमादिमन्तम् ।
व्रजामि रुद्रं शरणं दिविस्थं
महामुनिं ब्रह्ममयं पवित्रम् ॥३७

सहस्रपादाक्षिशिरोऽभियुक्तं
सहस्रबाहुं तमसः परस्तात् ।
त्वां ब्रह्मपारं प्रणमामि शंभुं
हिरण्यगर्भाधिपतिं त्रिनेत्रम् ॥३८

यतः प्रसूतिर्जगतो विनाशो
येनावृतं सर्वमिदं शिवेन ।
तं ब्रह्मपारं भगवन्तमीशं
प्रणम्य नित्यं शरणं प्रपद्ये ॥३९

surrounded by Rudras and the heaven dwelling Yogins of immeasurable lustre (32)

The Siddhas and the assemblages of deities in the sky sang his eulogies lovely celestial damsels danced about and Gandharvas Vidyādharas and Kinnaras showered water mixed with flowers on him (33)

Eulogised by the assemblies of the illustrious sages, and acquiring knowledge by the grace of the lord he entered the foremost disc (of the sun) composed of the Trayī (the three Vedas), the seat of Rudra (34)

Finding the ghoul liberated, the ascetic was highly pleased at heart, and contemplating upon Maheśa Rudra, Kavi the Sole, Fire propitiated the lord Kapardin by making obeisance (35)

Śaṁkukarṇa said I seek shelter with that *ancient Puruṣa, the Supremest of the* Supreme the sole Protector the lord master of Yoga the Sun the Agni, surmounting Kapila (36)

I seek shelter with thee seated in the heaven who is beyond the supreme spirit, fixed in heart composed of gold the Yogin, the First one the last one, great sage pure and full of Brahma (37)

I bow to thee Śambhu possessed of a thousand feet, eyes, heads and arms, the one beyond all gloom beyond Brahma overlord of Hiraṇyagarbha (Brahmā) *the triple eyed one* (38)

I bow down constantly and seek resort with *the lord Īśa* by whom is this world created and destroyed, by whom the auspicious one is all this world *surrounded, to the* lord beyond Brahman (Brahmapāra) (39)

अलिङ्गमालोकविहीनरूपं
स्वयंप्रभं चित्पतिमेकरुद्रम् ।
तं ब्रह्मपारं परमेश्वरं त्वां
नमस्करिष्ये न यतोऽन्यदस्ति ॥४०॥

यं योगिनस्त्यक्तसबीजयोगा
लब्ध्वा समाधिं परमार्थभूताः ।
पश्यन्ति देवं प्रणतोऽस्मि नित्यं
तं ब्रह्मपारं भवतः स्वरूपम् ॥४१॥

न यत्र नामादिविशेषक्लृप्ति-
र्न संदृशे तिष्ठति यत्स्वरूपम् ।
तं ब्रह्मपारं प्रणतोऽस्मि नित्यं
स्वयंभुवं त्वां शरणं प्रपद्ये ॥४२॥

यद् वेदवादाभिरता विदेहं
सब्रह्मविज्ञानमभेदमेकम् ।
पश्यन्त्यनेकं भवतः स्वरूपं
सब्रह्मपारं प्रणतोऽस्मि नित्यम् ॥४३॥

यतः प्रधानं पुरुषः पुराणो
विवर्तते यं प्रणमन्ति देवाः ।
नमामि तं ज्योतिषि संनिविष्टं
कालं बृहन्तं भवतः स्वरूपम् ॥४४॥

व्रजामि नित्यं शरणं गुहेशं
स्थाणुं प्रपद्ये गिरिशं पुरारिम् ।
शिवं प्रपद्ये हरमिन्दुमौलिं
पिनाकिनं त्वा शरणं व्रजामि ॥४५॥

स्तुत्वैवं शङ्कुकर्णोऽसौ भगवन्तं कपर्दिनम् ।
पपात दण्डवद् भूमौ प्रोच्चरन् प्रणवं परम् ॥४६॥

तत्क्षणात् परमं लिङ्गं प्रादुर्भूतं शिवात्मकम् ।
ज्ञानमानन्दमद्वैतं कोटिकालाग्निसंनिभम् ॥४७॥

I bow to thee, the Absolute Master devoid of all symbols, of unmanifest appearance self illumined, lord of the conciousness, *the Sole Rudra* to the supreme master further than Brahma, beyond there is nothing else (40)

I bow constantly to thy real form, *further than Brahma* (Brahmapāra), whom the Yogins only perceive in their spiritual trance when they are in com*munion with the supreme spirit* after abandoning their meditation with the mystic principle (41)

I seek shelter unto thee, the self born one, and bow constantly to that spirit which is farther than Brahma, of whom there is *no name*, and *no particular* gratification, and whose any particular form is not visible. (42)

I bow constantly to thee, who is Frahmapāra (beyond Brahma), whom those devoted to the Vedas consider as formless as associated with the supreme knowledge of Brahma, as the sole undivided one, and also perceives thee in diverse forms (43)

I bow to that form of thine, from whom have the Pradhāna (Prakṛti) and Purāṇa Puruṣa originated whom the gods adore, who is fixed in light, the Kāla, the Vast one (44)

I seek shelter constantly with *Guheśa* Sthāṇu, Giriśa, Purāri, Śiva, the moon-crested Hara; unto thee, the Pinākin, do I seek refuge (45)

Praying thus to lord Kapardin Saṁkukarṇa, fell prostrate on the ground like a staff uttering the supreme Praṇava (hymn) (46)

Instantly there appeared an excellent 'linga' of the nature of Śiva, full of knowledge, blissful, unique and resplendent as a million fires of destruction (47)

शङ्कुकर्णोऽथ मुक्तात्मा तदात्मा सर्वगोऽमलः ।
निलिल्ये विमले लिङ्गे तदद्भुतमिवाभवत् ॥४८
एतद् रहस्यमाख्यातं माहात्म्यं वः कपर्दिनः ।
न कश्चिद् वेत्ति तमसा विद्वानप्यत्र मुह्यति ॥४९
य इमां शृणुयान्नित्यं कथां पापप्रणाशिनीम् ।
भक्तः पापविशुद्धात्मा रुद्रसामीप्यमाप्नुयात् ॥५०
पठेच्च सततं शुद्धो ब्रह्मपारं महास्तवम् ।
प्रातर्मध्याह्नसमये स योगं प्राप्नुयात् परम् ॥५१
इहैव नित्यं वत्स्यामो देवदेवं कपर्दिनम् ।
द्रक्ष्यामः सततं देवं पूजयामोऽथ शूलिनम् ॥५२
इत्युक्त्वा भगवान् व्यासः शिष्यैः सह महामुनिः ।
उवास तत्र युक्तात्मा पूजयन् वै कपर्दिनम् ॥५३

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे एकत्रिंशोऽध्यायः ॥३१॥

३२

सूत उवाच ।
उषित्वा तत्र भगवान् कपर्दीशान्तिके पुनः ।
द्रष्टुं ययौ मध्यमेशं बहुवर्षगणान् प्रभुः ॥१
तत्र मन्दाकिनीं पुण्यामृषिसङ्घनिषेविताम् ।
नदीं विमलपानीयां दृष्ट्वा हृष्टोऽभवन्मुनिः ॥२
स तामन्वीक्ष्य मुनिभिः सह द्वैपायनः प्रभुः ।
चकार भावपूतात्मा स्नानं स्नानविधानवित् ॥३

The pious Śaṃkukarna now stainless and omnipresent, became liberated and merged into that pure 'linga,' and it appeared all to be a miracle (48)

The mystery as well as glory of Kapardin are thus explained to you people It cannot be comprehended by a man invested with ignorance, and even the learned is bewildered at it (49)

He who everyday *listens* to this account the destroyer of sins, with devotion, is freed from all sins and attains the nearness of Rudra (50)

He who reads this noble 'Brahmapāra' eulogium, with pure heart regularly in the morning and noon, acquires Supreme Yoga (51)

Here will I dwell perpetually, visit Kapardin, the lord of gods and pay homage to the trident bearing lord constantly' thus saying, the great sage Lord Vyāsa began to dwell there devotedly with his disciples and worshipping Kapardin (52 53)

Thus ends Thirty first Chapter in the First Part of the Kūrma Purāna
Samhitā consisting of six thousand verses—31

32

Sūta Said After residing near Kapardīśvara many years, the reverend lord proceeded forth to visit Madhyamesa (1)

Seeing there the sacred river Mandākinī, *of limpid water, the resort of* multitudes of ascetics, the sage became glad at heart (2)

Gazing at the river intently, the reverend Dvaipayana, with soul purified by devotion, proficient in the rites of

संतर्प्य विधिवद् देवानृषीन् पितृगणांस्तथा ।
पूजयामास लोकादिं पुष्पैर्नानाविधैर्भवम् ॥४
प्रविश्य शिष्यप्रवरैः सार्द्धं सत्यवतीसुतः ।
मध्यमेश्वरमीशानमर्चयामास शूलिनम् ॥५
ततः पाशुपताः शान्ता भस्मोद्धूलितविग्रहाः ।
द्रष्टुं समागता रुद्रं मध्यमेश्वरमीश्वरम् ॥६
ओंकारासक्तमनसो वेदाध्ययनतत्पराः ।
जटिला मुण्डिताश्चापि शुक्लयज्ञोपवीतिनः ॥७
कौपीनवसनाः केचिदपरे चाप्यवाससः ।
ब्रह्मचर्यरताः शान्ता वेदान्तज्ञानतत्पराः ॥८
दृष्ट्वा द्वैपायनं विप्राः शिष्यैः परिवृतं मुनिम् ।
पूजयित्वा यथान्यायमिदं वचनमब्रुवन् ॥९
को भवान् कुत आयातः सह शिष्यैर्महामुने ।
प्रोचुः पैलादयः शिष्यास्तानृषीन् ब्रह्मभावितान् ॥१०
अयं सत्यवतीसूनुः कृष्णद्वैपायनो मुनिः ।
व्यासः स्वयं हृषीकेशो येन वेदाः पृथक् कृताः ॥११
यस्य देवो महादेवः साक्षादेव पिनाकधृक् ।
अंशांशेनाभवत् पुत्रो नाम्ना शुक इति प्रभुः ॥१२
यः स साक्षान्महादेवं सर्वभावेन शंकरम् ।
प्रपन्नः परया भक्त्या यस्य तज्ज्ञानमैश्वरम् ॥१३
ततः पाशुपताः सर्वे हृष्टसर्वतनूरुहाः ।
नेमुरव्यग्रमनसः प्रोचुः सत्यवतीसुतम् ॥१४

bath, bathed there in company of sages (3)

Offering libations of water, in accordance with the prescribed rites, to the gods, sages and the manes, he worshipped Bhava the origin of the worlds with various flowers (4)

Entering the shrine of Madhyameśvara together with his foremost disciples, the son of Satyavatī paid homage to the trident bearing lord (Śiva) (5)

Then came the calm devotees of Paśupati (Pāśupatas), with bodies besmeared with ashes, to visit lord Rudra, Madhyameśvara (6)

(They were) devoted to Oṁkāra, engaged in studying the Vedas, possessed of tangled hair, were shavenheaded, and wearing white sacred thread (7)

Some of them were wearing only a small strip of cloth around their waist, some others completely naked, but all were practisers of celibacy, calm, self-restrained and devoted to (the acquisition of) knowledge of Vedānta (8)

Seeing the sage Dvaipāyana surrounded by his disciples, O Brāhmaṇas they paid homage to him according to propriety, and addressed him thus (9)

O revered sage, who be thou and whence hast thou come hither together with thy disciples ? Then the disciples headed by Paila replied to the hermits sanctified by Brahman (10)

He is the reverend Vyāsa, son of Satyavatī, Kṛṣṇadvaipāyana, Hṛṣīkeśa (Viṣṇu) himself, who divided the Vedas. (11)

To whom was born, Lord Mahādeva himself, the Pināka-bearer in a portion of a portion of himself, as a son named Śuka (12)

It is he, who has sought refuge in Mahādeva Śaṁkara himself, with the utmost devotion, (and has acquired) the (rare) divine knowledge (13)

Then all the Pāśupata ascetics, with horripilation grown and possessed of unagitated hearts, bowed down and addressed Vyāsa, the son of Satyavatī (14)

भगवन् भवता ज्ञातं विज्ञानं परमेष्ठिनः ।
प्रसादाद् देवदेवस्य यत् तन्माहेश्वरं परम् ॥१५
तद्वदास्माकमव्यक्तं रहस्यं गुह्यमुत्तमम् ।
क्षिप्रं पश्येम तं देवं श्रुत्वा भगवतो मुखात् ॥१६
विसर्जयित्वा ताञ्छिष्यान् सुमन्तुप्रमुखास्ततः ।
प्रोवाच तत्परं ज्ञानं योगिभ्यो योगवित्तमः ॥१७
तत्क्षणादेव विमलं संभूत ज्योतिरुत्तमम् ।
लीनास्तत्रैव ते विप्राः क्षणादन्तरधीयत ॥१८
ततः शिष्यान् समाहूय भगवान् ब्रह्मवित्तमः ।
प्रोवाच मध्यमेशस्य माहात्म्यं पैलपूर्वकान् ॥१९
अस्मिन् स्थाने स्वयं देवो देव्या सह महेश्वरः ।
रमते भगवान् नित्यं रुद्रैश्च परिवारितः ॥२०
अत्र पूर्वं हृषीकेशो विश्वात्मा देवकीसुतः ।
उवास वत्सरं कृष्णः सदा पाशुपतैर्वृतः ॥२१
भस्मोद्धूलितसर्वाङ्गो रुद्राध्ययनतत्परः ।
आराधयन् हरिः शम्भुं कृत्वा पाशुपत व्रतम् ॥२२
तस्य ते बहवः शिष्या ब्रह्मचर्यपरायणाः ।
लब्ध्वा तद्वचनाज्ज्ञानं दृष्टवन्तो महेश्वरम् ॥२३
तस्य देवो महादेवः प्रत्यक्षं नीललोहितः ।
ददौ कृष्णस्य भगवान् वरदो वरमुत्तमम् ॥२४
येऽर्चयिष्यन्ति गोविन्दं मद्भक्ता विधिपूर्वकम् ।
तेषां तदैश्वरं ज्ञानमुत्पत्स्यति जगन्मय ॥२५
नमस्योऽर्चयितव्यश्च ध्यातव्यो मत्परैर्जनैः ।
भविष्यसि न सदेहो मत्प्रसादाद् द्विजातिभिः ॥२६

O lord, the supreme knowledge relating to Mahesvara, which thou hast acquired by the grace of Paramesthin, the god of gods, do thou impart to us that mysterious knowledge so that hearing from thy lips may we quickly be able to see the lord (15 16)

Sending his disciples headed by Sumantu away, the sage *Vyāsa*, best among those adept in Yoga, imparted that supreme Knowledge to the Yogins (17)

Immediately then an excellent light appeared there, and those Brāhmanas got merged in it and vanished in a moment (18)

Then the reverend sage (Vyāsa), foremost among those versed in Brahma, called back his disciples headed by Paila and expounded to them the glory of Madhyamesa. (19)

In this spot does the lord Mahesvara *himself together with his consort (Devi)* sport perpetually in company with the Rudras (20)

Here did Hrsikesa, Krsna, the son of Devaki, of universal soul, dwell for a full year in the past, regularly surrounded by the Pāsupata ascetics (21)

Hari besmeared his entire body with ashes and intent on propitiating Rudra, took up the Pāśupata vow and worshipped Sambhu (22)

Gaining knowledge through his instructions, many a disciples of his, followers of the rules of celibacy, could *perceive* Maheśvara (23)

It is here that Lord Nilalohita, Mahādeva, the bestower of boons, appeared personally before Krsna and conferred this excellent boon to him (24)

O thou world-pervading, to those devotees of mine who would worship Govinda in accordance with prescribed *regulations, that divine knowledge would* be revealed (25)

By my grace, thou would undoubtedly be worshipped and contemplated upon by Brāhmanas and men attached to me (26)

येऽत्र द्रक्ष्यन्ति देवेशं स्नात्वा रुद्रं पिनाकिनम् ।
ब्रह्महत्यादिकं पापं तेषामाशु विनश्यति ॥२७
प्राणांस्त्यजन्ति ये मर्त्याः पापकर्मरता अपि ।
ते यान्ति तत् परं स्थानं नात्र कार्या विचारणा ॥२८
धन्यास्तु खलु ते विप्रा मन्दाकिन्यां कृतोदकाः ।
अर्चयन्ति महादेवं मध्यमेश्वरमीश्वरम् ॥२९
स्नानं दानं तपः श्राद्धं पिण्डनिर्वपणं त्विह ।
एकैकशः कृतं विप्राः पुनात्यासप्तमं कुलम् ॥३०
संनिहत्यामुपस्पृश्य राहुग्रस्ते दिवाकरे ।
यत् फलं लभते मर्त्यस्तस्माद् दशगुणं त्विह ॥३१
एवमुक्त्वा महायोगी मध्यमेशान्तिके प्रभुः ।
उवास सुचिरं कालं पूजयन् वै महेश्वरम् ॥३२

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे द्वात्रिंशोऽध्यायः ॥३२॥

३३

सूत उवाच ।
ततः सर्वाणि गुह्यानि तीर्थान्यायतनानि च ।
जगाम भगवान् व्यासो जैमिनिप्रमुखैर्वृतः ॥१
प्रयागं परमं तीर्थं प्रयागादधिकं शुभम् ।
विश्वरूपं तथा तीर्थं तालतीर्थमनुत्तमम् ॥२
आकाशाख्यं महातीर्थं तीर्थं चैवार्षभं परम् ।
स्वर्लोलं च महातीर्थं गौरीतीर्थमनुत्तमम् ॥३

Of those who pay a visit (here), to Rudra the Sovereign of gods, wielder of the Pināka, after taking a bath, sins (accrued out) of Brāhmanicide and such others perish quickly (27)

Those sinful men who die at this place, ascend the highest position, there is no doubt about that. (28)

O Brāhmaṇas, they indeed are blessed who take a bath in Mandākinī and worship the excellent Madhyameśvara. (29)

Any one, among ablution, charity, penance, Śrāddha (funeral ceremony) and offerings to the manes performed singlely at this spot O Brahmaṇas, purifies, a man's progeny up to seven generations (30)

Ten times of the merit which mortal man acquires by ablution in Saṁnihatī* during a solar eclipse are acquired by bathing here (in Mandākinī) (31)

Thus expatiating, the celebrated sage, great Yogin (Vyāsa) continued to reside near Madhyameśa for a long time, worshipping Maheśvara all the while (32)

Thus ends Thirty Second Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—32.

33

Sūta Said. Thereafter, the revered Vyāsa, in company with Jaimini and others, travelled through all the secret holy places and sanctuaries. (1)

He sojourned, O best of Brāhmaṇas, through the celebrated holy place Prayāga, Viśvarūpa-tīrtha, superior even to Prayāga, the excellent Tālatīrtha.

* Kurukṣetra Tīrtha

प्राजापत्य तथा तीर्थं स्वर्गद्वार तथैव च ।
जम्बुकेश्वरमित्युक्त धर्माख्य तीर्थमुत्तमम् ॥४
गयातीर्थं महातीर्थं तीर्थं चैव महानदी ।
नारायण पर तीर्थं वायुतीर्थमनुत्तमम् ॥५
ज्ञानतीर्थं पर गुह्य वाराह तीर्थमुत्तमम् ।
यमतीर्थं महापुण्य तीर्थं सवर्तक शुभम् ॥६
अग्नितीर्थं द्विजश्रेष्ठा कलशेश्वरमुत्तमम् ।
नागतीर्थं सोमतीर्थं सूर्यतीर्थं तथैव च ॥७
पर्वताख्य महागुह्य मणिकर्णमनुत्तमम् ।
घटोत्कच तीर्थवर श्रीतीर्थं च पितामहम् ॥८
गङ्गातीर्थं तु देवेश ययातेस्तीर्थमुत्तमम् ।
कापिल चैव सोमेश ब्रह्मतीर्थमनुत्तमम ॥९
अत्र लिङ्ग पुरानीय ब्रह्मा स्नातु यदा गत ।
तदानीं स्थापयामास विष्णुस्तल्लिङ्गमैश्वरम् ॥१०
तत स्नात्वा समागत्य ब्रह्मा प्रोवाच त हरिम् ।
मयानीतमिद लिङ्ग कस्मात् स्थापितवानसि ॥११
तमाह विष्णुस्त्वत्तोऽपि रुद्रे भक्तिदृढा मम ।
तस्मात् प्रतिष्ठित लिङ्ग नाम्ना तव भविष्यति ॥१२
भूतेश्वर तथा तीर्थं तीर्थं धर्मसमुद्भवम् ।
गन्धर्वतीर्थं परम वाह्नेय तीर्थमुत्तमम् ॥१३
दौर्वासिक व्योमतीर्थं चन्द्रतीर्थं द्विजोत्तमा ।
चित्राङ्गदेश्वर पुण्य पुण्य विद्याधरेश्वरम् ॥१४
केदारतीर्थमुग्राख्य कालञ्जरमनुत्तमम् ।
सारस्वत प्रभास च भद्रकर्णं ह्रद शुभम् ॥१५
लौकिकाख्य महातीर्थं तीर्थं चैव महालयम् ।
हिरण्यगर्भं गोप्रेक्ष्य तीर्थं चैव वृषध्वजम् ॥१६

the noble place of pilgrimage named Akasa as well as the holy place Rsabha the great tirtha Svarnila, the excellent Gauritirtha Prājapatyatirtha *as well* Svargadvara Jambukesvara the excellent tirtha named Dharma Gayatirtha Maha tirtha, Mahanaditirtha, the noble Narayanatirtha, the excellent Vayu *tirtha the hidden* Jñānatirtha the excellent Varahatirtha the sacred Yamatirtha the auspicious Samvartaka tirtha, Agnitirtha the sublime Kalase svaratirtha Nāgatirtha, Somatirtha *Suryatirtha the highly secret Parvata* tirtha, the excellent Manikarnatirtha the noble Ghaṭotkacatirtha, Śritirtha Pitamahatirtha Gangātirtha, Devesa tirtha the excellent Yayatatirtha, Kapila *tirtha* Someśatirtha *and the excellent* Brahmatirtha (2 9)

It was here (in this Brahmatirtha) where Brahmā brought a 'linga' of Śiva, and while he went for a ceremonial bath, Visnu *installed that 'linga of the* lord (10)

Then after returning after the bath *Brahma said to Hari this linga has* been brought by me why hast thou installed it ? (11)

To this Visnu replied since my devotion to Rudra is greater than thine therefore has the linga been *installed* by me nevertheless it would bear thy name (12)

Thereafter, O best of the Brahmaṇas, he visited the Bhutesvaratirtha, Dharmasa mudbhavatirtha the excellent Gandharva tirtha, the good Vahneyatirtha Daur vasikatirtha, Vyomatirtha, Candratirtha, *the sacred* Citrāngadesvaratirtha, the holy Vidyadharesvaratirtha Kedāratirtha, Ugratirtha the excellent Kalañjaratirtha Sarasvatatirtha Prabhāsatirtha the holy Bhadrakarnahradatirtha the great tirtha named Laukika, as also Mahālayatirtha Hiranyagarbhatirtha Gopreksyatirtha

उपशान्तं शिवं चैव व्याघ्रेश्वरमनुत्तमम् ।
त्रिलोचनं महातीर्थं लोलार्कं चोत्तराह्वयम् ॥१७
कपालमोचनं तीर्थं ब्रह्महत्याविनाशनम् ।
शुक्रेश्वरं महापुण्यमानन्दपुरमुत्तमम् ॥१८
एवमादीनि तीर्थानि प्राधान्यात् कथितानि तु ।
न शक्यं विस्तराद् वक्तुं तीर्थसंख्या द्विजोत्तमाः ॥१९
तेषु सर्वेषु तीर्थेषु स्नात्वाऽभ्यर्च्य पिनाकिनम् ।
उपोष्य तत्र तत्रासौ पाराशर्यो महामुनिः ॥२०
तर्पयित्वा पितॄन् देवान् कृत्वा पिण्डप्रदानकम् ।
जगाम पुनरेवापि यत्र विश्वेश्वरः शिवः ॥२१
स्नात्वाऽभ्यर्च्य परं लिङ्गं शिष्यैः सह महामुनिः ।
उवाच शिष्यान् धर्मात्मा स्वान् देशान् गन्तुमर्हथ ॥२२
ते प्रणम्य महात्मानं जग्मुः पैलादयो द्विजाः ।
वासं च तत्र नियतो वाराणस्यां चकार सः ॥२३
शान्तो दान्तस्त्रिषवणं स्नात्वाऽभ्यर्च्य पिनाकिनम् ।
भैक्षाहारो विशुद्धात्मा ब्रह्मचर्यपरायणः ॥२४
कदाचिद् वसता तत्र व्यासेनामिततेजसा ।
भ्रममाणेन भिक्षा तु नैव लब्धा द्विजोत्तमाः ॥२५
ततः क्रोधावृततनुर्नराणामिह वासिनाम् ।
विघ्नं सृजामि सर्वेषां येन सिद्धिर्विहीयते ॥२६
तत्क्षणे सा महादेवी शंकरार्द्धशरीरिणी ।
प्रादुरासीत् स्वयं प्रीत्या वेषं कृत्वा तु मानुषम् ॥२७

as also Vṛsadhvajatīrtha, Upaśānta Śivatīrtha, the excellent Vyāghreśvaratīrtha, *the great Trilocanatīrtha*, *Lolārkatīrtha*, Uttarāhvayatīrtha, the Kapālamocanatīrtha, destroyer of the sin accrued from Brāhmanicide, the supremely holy Śukreśvaratīrtha, the good Ānandapuratīrtha and *such other holy places*. O excellent Brāhmanas, I have only given the names of the principal holy place as it is not possible for me to enumerate in detail the entire list of the *holy spots* (13-19)

Taking ceremonial bath, observing fasts and worshiping the lord Pinākin (Śiva) in each of the holy places, offering oblations of water to the gods and the manes and 'pinda's to the ancestors, the great sage (Vyāsa), son *of Parāśara, repaired again to the city* of Viśveśvara, Śiva (20,21)

After taking bath and worshipping the great 'linga' (of Viśveśvara), together with his disciples the pious and illustrious sage asked his disciples to return to their respective homes (22)

Making obeisance to the noble souled Vyāsa, *the disciple Brāhmanas headed* by Paila departed while the sage took up his permanent abode in Vārānasī (23)

Calm and restrained, he made ablutions thrice in the day the pure-hearted sage lived on alms and prac*tising celibacy* (24)

Once during his stay there, *it so* happened, O excellent Brāhmanas, that moving about for alms, Vyāsa, possessed of unlimited energy, could receive none (25)

Filled therefore with rage, (he cried out) : I shall create difficulties for all men dwelling here so that they may not achieve Siddhi (fulfilment of their *aims*). (26)

Immediately then great goddess, possessor of half the body of Śaṁkara, appeared there in human form (and said affectionately). (27)

भो भो व्यास महाबुद्धे शप्तव्या भवता न हि ।
गृहाण भिक्षां मत्तस्त्वमुक्त्वैवं प्रददौ शिवा ॥२८
उवाच च महादेवी क्रोधनस्त्वं भवान् यत. ।
इह क्षेत्रे न वस्तव्यं कृतघ्नोऽसि त्वया सदा ॥२९
एवमुक्तः स भगवान् ध्यानाज्ज्ञात्वा परां शिवाम् ।
उवाच प्रणतो भूत्वा स्तुत्वा च प्रवरैः स्तवैः ॥३०
चतुर्दश्यामथाष्टम्यां प्रवेशं देहि शाङ्करि ।
एवमस्त्वित्यनुज्ञाय देवी चान्तरधीयत ॥३१
एवं स भगवान् व्यासो महायोगी पुरातनः ।
ज्ञात्वा क्षेत्रगुणान् सर्वान् स्थितस्तस्याथ पार्श्वतः ॥३२
एवं व्यासं स्थितं ज्ञात्वा क्षेत्रं सेवन्ति पण्डिताः ।
तस्मात् सर्वप्रयत्नेन वाराणस्यां वसेन्नरः ॥३३

सूत उवाच ।

यः पठेदविमुक्तस्य माहात्म्यं शृणुयादपि ।
श्रावयेद् वा द्विजान् शान्तान् सोऽपि याति परां गतिम् ॥३४
श्राद्धे वा दैविके कार्ये रात्रावहनि वा द्विजाः ।
नदीनां चैव तीरेषु देवतायतनेषु च ॥३५
स्नात्वा समाहितमना दम्भमात्सर्यवर्जितः ।
जपेदीशं नमस्कृत्य स याति परमां गतिम् ॥३६

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे त्रयस्त्रिंशोऽध्यायः ॥३३॥

O Vyāsa, possessed of superior intellect as thou be it does not behove thee to curse the city Do thou receive alms from me Saying so the goddess offered him alms. (28)

The great goddess further said : As thou appear to be an irascible sage, thou shalt not dwell in this region, since thou art perpetually ungrateful (29)

Addressed thus the reverend sage recognised the supreme goddess through meditation and lying prostrate before her, he propitiated her with the most excellent prayers. (30)

Be thou so pleased as to permit me O Sāmkari, to enter the city on Caturdaśi and Aṣṭami Saying 'be that as thou prayest,' the goddess disappeared (31)

Thence did the exalted sage Vyāsa, the ancient and eternal Yogin, began to reside by the side of the city, fully knowing the merits of the region (32)

Knowing Vyāsa to be stationed thus, the wise resort to this area (of Vārāṇasi) therefore a man should dwell in Vārāṇasi by all means (33)

Sūta said He who recites or even hears the recital of the glory of Avimukta, or even reads it out to the self-restrained Brāhmaṇas, attains the supreme position (34)

One who recites thus during a funeral ceremony or the worship of any deity, during the day or night, on the banks of rivers or in shrines, after taking ceremonial bath, with steadfast mind free from pride or passion after bowing to Īśa attains the highest goal (35 36)

Thus ends Thirty third Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of Six Thousand Verses—33

३४

ऋषय ऊचु ।

माहात्म्यमविमुक्तस्य यथावत् तदुदीरितम् ।
इदानीं तु प्रयागस्य माहात्म्य ब्रूहि सुव्रत ॥१
यानि तीर्थानि तत्रैव विश्रुतानि महान्ति वै ।
इदानीं कथयास्माक सूत सर्वार्थविद् भवान् ॥२

सूत उवाच ।

शृणुध्वमृषय सर्वे विस्तरेण ब्रवीमि व ।
प्रयागस्य च माहात्म्य यत्र देव पितामह ॥३
मार्कण्डेयेन कथित कौन्तेयाय महात्मने ।
यथा युधिष्ठिरायैतत् तद्वक्ष्ये भवतामहम् ॥४
निहत्य कौरवान् सर्वान् भ्रातृभि सह पार्थिव ।
शोकेन महताविष्टो मुमोह स युधिष्ठिर ॥५
अचिरेणाथ कालेन मार्कण्डेयो महातपा ।
सम्प्राप्तो हास्तिनपुर राजद्वारे स तिष्ठति ॥६
द्वारपालोऽपि त दृष्ट्वा राज्ञ कथितवान् द्रुतम् ।
मार्कण्डेयो द्रष्टुमिच्छस्त्वामास्ते द्वार्यसौ मुनि ॥७
त्वरितो धर्मपुत्रस्तु द्वारमेत्याह तत्परम् ।
स्वागत ते महाप्राज्ञ स्वागत ते महामुने ॥८
अद्य मे सफल जन्म अद्य मे तारित कुलम् ।
अद्य मे पितरस्तुष्टास्त्वयि तुष्टे महामुने ॥९
सिंहासनमुपस्थाप्य पादशौचार्चनादिभि ।
युधिष्ठिरो महात्मेति पूजयामास त मुनिम् ॥१०

34

The sages said The glory of Avimukta has been accurately described Do thou strictly virtuous one relate to us the glory of Prayāga (1)

Be pleased to tell us, O Sūta, as thou art conversant with all matters the holy places which are famous and eminent there (2)

Suta said Do you, O sages, all *listen I shall narrate to you in detail* the glory of Prayāga where dwells the lord Pitāmaha (3)

I shall narrate to you exactly as it was related to the high souled son of Kunti, Yudhisthira by Mārkandeya (4)

Having killed all the Kauravas together with their brothers King Yudhisthira was seized with great grief and *grew bewildered in mind* (5)

Soon afterwards the great ascetic Mārkandeya appeared in Hāstinapura, and *stood* at the entrance of the King's palace (6)

Seeing him standing at the gate, the gate-keeper *reported* to the *king that* the ascetic Markandeya desiring to have an audience with him was present at the doorway (7)

Quickly did Yudhisthira, son of Dharma, advance to the door and wel*come (the illustrious sage), saying 'Hail to* thee, the most intelligent one, the great sage' (8)

My life indeed is fructified to day, O illustrious sage, my family has been liberated today, my ancestors have been pleased today that thou hast been pleased with me (9)

Seating the hermit on his throne, washing his feet and paying homage to him, the noble-souled Yudhisthira propitiated him (10)

मार्कण्डेयस्ततस्तुष्टः प्रोवाच स युधिष्ठिरम् ।
किमर्थं मुह्यसे विद्वन् सर्वं ज्ञात्वाऽहमागतः ॥११

ततो युधिष्ठिरो राजा प्रणम्याह महामुनिम् ।
कथय त्वं समासेन येन मुच्येत किल्बिषैः ॥१२

निहता बहवो युद्धे पुंसो निरपराधिनः ।
अस्माभिः कौरवैः सार्द्धं प्रसङ्गान्मुनिपुङ्गव ॥१३

येन हिंसासमुद्भूताज्जन्मान्तरकृतादपि ।
मुच्यते पातकादस्मात् तद् भवान् वक्तुमर्हति ॥१४

मार्कण्डेय उवाच ।

शृणु राजन् महाभाग यन्मां पृच्छसि भारत ।
प्रयागगमनं श्रेष्ठं नराणां पापनाशनम् ॥१५

तत्र देवो महादेवो रुद्रो विश्वामरेश्वरः ।
समास्ते भगवान् ब्रह्मा स्वयम्भूरपि दैवतैः ॥१६

युधिष्ठिर उवाच ।

भगवञ्छ्रोतुमिच्छामि प्रयागगमने फलम् ।
मृतानां का गतिस्तत्र स्नातानामपि किं फलम् ॥१७

ये वसन्ति प्रयागे तु ब्रूहि तेषां तु किं फलम् ।
भवता विदितं ह्येतत् तन्मे ब्रूहि नमोऽस्तु ते ॥१८

मार्कण्डेय उवाच ।

कथयिष्यामि ते वत्स या चेष्टा यच्च तत्फलम् ।
पुरा महर्षिभिः सम्यक् कथ्यमानं मया श्रुतम् ॥१९

एतत् प्रजापतिक्षेत्रं त्रिषु लोकेषु विश्रुतम् ।
अत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः ॥२०

तत्र ब्रह्मादयो देवा रक्षां कुर्वन्ति सङ्गताः ।
बहून्यन्यानि तीर्थानि सर्वपापापहानि तु ॥२१

Thereafter pleased, Markandeya said to Yudhisthira, Why do thou grieve, O prince ? *I have come after knowing every* thing (11)

Then King Yudhisthira bowed down to the celebrated sage and said do thou advise me in brief whereby I *may be freed* from the sin (12)

Many innocent men have been killed O foremost among hermits in the encounter between us and the Kauravas (13)

If behoves thee to advise us how we may be liberated from the sins born of *killing* and also *brought forward from* previous births (14)

Mārkandeya said Hear thou, O noble prince Bhārata about your qurey A visit to *Prayāga is the best destroyer of the sins* of men (15)

Lord Mahādeva, Rudra the universal overlord of all gods, as also Brahmā the Self born one resides there together with other divinities (16)

Yudhisthira said O reverend sage, I am eager to know the result that accrues from one's going to Prayāga, what is attained by people dying there and what is the benefit of taking bath there ? (17)

Do thou explain to me what is the benefit to those who dwell in Prayāga Since it is known to thee be pleased to enlighten me, I bow to thee (18)

Markandeya replied I shall tell you my boy the merits of act (ablution at Prayāga) It was heard by me in detail *from the lips of the illustrious sages in the* past (19)

This region is renowned in the three worlds as the region of Prajāpati Bathing at this place people proceed to the heaven, and those who breathe their last here are *not born again* (20)

Brahmā and other deities unitedly protect (the devotees) here There are

कथितुं नेह शक्नोमि बहुवर्षशतैरपि ।
संक्षेपेण प्रवक्ष्यामि प्रयागस्येह कीर्तनम् ॥२२
षष्टिर्धनु.सहस्राणि यानि रक्षन्ति जाह्नवीम् ।
यमुना रक्षति सदा सविता सप्तवाहनः ॥२३
प्रयागे तु विशेषेण स्वय वसति वासवः ।
मण्डल रक्षति हरि. सर्वदेवैश्च सम्मितम् ॥२४
न्यग्रोध रक्षते नित्य शूलपाणिर्महेश्वर. ।
स्थानं रक्षन्ति वै देवाः सर्वपापहर शुभम् ॥२५
स्वकर्मणावृतो लोको नैव गच्छति तत्पदम् ।
स्वल्प स्वल्पतर पाप यदा तस्य नराधिप ।
प्रयाग स्मरमाणस्य सर्वमायाति संक्षयम् ॥२६
दर्शनात् तस्य तीर्थस्य नाम संकीर्तनादपि ।
मृत्तिकालम्भनाद् वापि नर. पापात् प्रमुच्यते ॥२७

पञ्च कुण्डानि राजेन्द्र येषा मध्ये तु जाह्नवी ।
प्रयाग विशत. पुसः पापं नश्यति तत्क्षणात् ॥२८
योजनाना सहस्रेषु गङ्गा यः स्मरते नरः ।
अपि दुष्कृतकर्मासौ लभते परमा गतिम् ॥२९
कीर्तनान्मुच्यते पापाद् दृष्ट्वा भद्राणि पश्यति ।
तथोपस्पृश्य राजेन्द्र स्वर्गलोके महीयते ॥३०
व्याधितो यदि वा दीनः क्रुद्धो वापि भवेन्नरः ।
गङ्गायमुनमासाद्य त्यजेत् प्राणान् प्रयत्नतः ॥३१
दीप्तकाञ्चनवर्णाभैर्विमानैर्भानुवर्णिभिः ।
ईप्सितॉंल्लभते कामान् वदन्ति मुनिपुगवा ॥३२
सर्वरत्नमयैर्दिव्यैर्नानाध्वजसमाकुलैः ।
वराङ्गनासमाकीर्णैर्मोदते शुभलक्षणः ॥३३

many other holy places which destroy all sins, I am unable to describe about them even in many hundreds of years, I shall only relate the glory of Prayaga in brief (21, 22)

The area of Prayāga measures sixty thousand Dhanus (a measure of four hasta's of about 18 inches each) It *sustains Ganga, Savita borne by seven* horses, always protects Yamunā there (23)

Indra personally resides in Prayāga, and the region respected by all the deities is protected by Hari (24)

Maheśvara, the trident-bearer, constantly protects the Nyagrodha (banyan) tree there while the a sacred spot, remover of all sins, is protected by the gods (25)

People engrossed in their own activities can not reach that place, The slightest sin even O prince, of a man who recalls Prayāga (to mind) does all perish (26)

By a visit to that holy place or reciting its name or even by smearing its earth on the body a man is freed from the sin (27)

There are five tanks there, O paramount of kings in the middle of which Jāhnavī is situated All sins of a man entering Prayaga do instantaneously perish (28)

A man who remembers Gangā even though removed by thousands of leagues (yojanas), attains the highest goal although he be a sinner (29)

By reciting its name he is liberated from sins, and by visiting secures happiness By bathing (in Gangā at Prayāga) O foremost of kings, one is worshipped in heaven (30)

The chiefest of the sages declare that if a man be he ailing afflicted or enraged breathes his last at the confluence of Gangā and *Yamunā* he obtains his desired objects Such a man bearing auspicious signs, enjoys happiness in wonderful aerial cars shining as glittering gold resplendent as the sun, thronged with pretty damsels and flying various banners He is awakened

कपिलां पाटलावर्णां यस्तु धेनुं प्रयच्छति ।
स्वर्णशृङ्गीं रौप्यखुरां चैलकंठां पयस्विनीम् ॥४५
यावद् रोमाणि तस्या वै सन्ति गात्रेषु सत्तम ।
तावद् वर्षसहस्राणि रुद्रलोके महीयते ॥४६

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे चतुस्त्रिंशोऽध्यायः ॥३४॥

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मार्कण्डेय उवाच ।

कथयिष्यामि ते वत्स तीर्थयात्राविधिक्रमम् ।
आर्षेण तु विधानेन यथा दृष्टं यथा श्रुतम् ॥१
प्रयागतीर्थयात्रार्थी यः प्रयाति नरः क्वचित् ।
बलीवर्दं समारूढः शृणु तस्यापि यत्फलम् ॥२
नरके वसते घोरे समाः कल्पशतायुतम् ।
ततो निवर्त्तते घोरो गवां क्रोधो हि दारुणः ।
सलिलं च न गृह्णन्ति पितरस्तस्य देहिनः ॥३
यस्तु पुत्रांस्तथा बालान् स्नापयेत् पाययेत् तथा ।
यथात्मना तथा सर्वान् दानं विप्रेषु दापयेत् ॥४
ऐश्वर्याल्लोभमोहाद् वा गच्छेद् यानेन यो नरः ।
निष्फलं तस्य तत् तीर्थं तस्माद् यानं विवर्जयेत् ॥५
गङ्गायमुनयोर्मध्ये यस्तु कन्यां प्रयच्छति ।
आर्षेण तु विवाहेन यथा विभवविस्तरम् ॥६
न स पश्यति तं घोरं नरकं तेन कर्मणा ।
उत्तरान् स कुरून् गत्वा मोदते कालमक्षयम् ॥७

He who gives away a milch cow, tawny reddish or of the complexion, resembling a rose flower with its horns adorned with gold, hooves with silver, with its neck covered by silkencloth, dwells in the region of Rudra for as many thousand years, O foremost of the virtuous, as the cow has hairs on its body. (45, 46)

Thus ends Thirty fourth Chapter in the First Part of the Kūrma Purāna Saṁhitā consisting of Six Thousand Verses—35

35

Mārkaṇḍeya said I shall narrate to thee, my boy, the rites of a pilgrimage in accordance with the prescription of the sages, exactly as I have seen and heard. (1)

Listen to the result of a man who comes to Prayāga on a pilgrimage by riding on a bull (2)

He has to dwell in terrible hell for a period of ten million Kalpas, when returning he incurs the terrible wrath of the kine, and even his ancestors do not accept the water he offers to the manes (3)

(Hear also merit accrued to) The man who gets his sons or children bathed here or drink water hereof, or causes all others like himself to make gifts to the Brāhmaṇas (4)

The man who goes to a place of pilgrimage by some vehicle, either through the vanity born of riches, or through greed or perplexity, is deprived of all merits of his pilgrimage, hence should one shun any conveyance whatsoever. (5)

He who gives away his daughter in marriage within the area between

वटमूलं समाश्रित्य यस्तु प्राणान् परित्यजेत् ।
सर्वलोकानतिक्रम्य रुद्रलोकं स गच्छति ॥८
तत्र ब्रह्मादयो देवा दिशश्च सदिगीश्वराः ।
लोकपालाश्च सिद्धाश्च पितरो लोकसमताः ॥९
सनत्कुमारप्रमुखास्तथा ब्रह्मर्षयोऽपरे ।
नागाः सुपर्णाः सिद्धाश्च तथा नित्यं समासते ।
हरिश्च भगवानास्ते प्रजापतिपुरस्कृतः ॥१०
गङ्गायमुनयोर्मध्यं पृथिव्या जघनं स्मृतम् ।
प्रयागं राजशार्दूल त्रिषु लोकेषु विश्रुतम् ॥११
तत्राभिषेकं यः कुर्यात् संगमे संशितव्रतः ।
तुल्यं फलमवाप्नोति राजसूयाश्वमेधयोः ॥१२
न मातृवचनात् तात न लोकवचनादपि ।
मतिरुत्क्रमणीया ते प्रयागगमनं प्रति ॥१३
दश तीर्थसहस्राणि षष्टिकोट्यस्तथापरे ।
तेषां सान्निध्यमत्रैव तीर्थानां कुरुनन्दन ॥१४
या गतिर्योगयुक्तस्य सत्त्वस्थस्य मनीषिणः ।
सा गतिस्त्यजतः प्राणान् गङ्गायमुनसंगमे ॥१५
न ते जीवन्ति लोकेऽस्मिन् यत्र तत्र युधिष्ठिर ।
ये प्रयागं न संप्राप्तास्त्रिषु लोकेषु विश्रुतम् ॥१६
एवं दृष्ट्वा तु तत् तीर्थं प्रयागं परमं पदम् ।
मुच्यते सर्वपापेभ्यः शशाङ्क इव राहुणा ॥१७

Ganga and Yamuna in accordance with the rites prescribed by the sages does not have to visit the frightful hell on account of that deed of his Rather, he is imported to the Uttara Kuru region and thrives there per petually (6,7)

He who breathes his last taking shelter at the bare of the banyan tree (of Prayaga) reaches the region of Rudra beyond all the regions (8)

This (Prayaga) is the place where the gods headed by Brahmā the quarters to gether with their masters, the regents of the regions the Siddhas all the ances tors celebrated in the world the sages headed by the Sanatkumara and other eminent sages, the Nagas, Suparnas, and Siddhas and the lord Hari accompanied by Prajāpati dwell perpetually (9,10)

Prayaga situated between the Ganga and Yamunā O *foremost of princes* is famous in the three worlds as the loins of the earth (11)

A man of laudable vow who takes ablution in the confluence (of Ganga and Yamuna) acquires the merits equal to that obtainable from the performance of Rājasuya and Asvamedha (12)

Neither on the advice of mother, nor of the people, O my boy should thou change thy intention of paying a *visit to Prayaga,* (13)

O scion of the Kuru family ten thousand *holy* places, and another sixty crores of holy seats are all to be found here (at Prayaga) (14)

The destination ordained for a man who dies at the confluence of Ganga and Yamuna is the same as of the wise renouncer of the world, devoted to spiritual meditation Men dwelling here and there in this world O Yudhisthira do not actually live Those who do not attain Prayaga are indeed wholly deprived (15 16)

By paying a visit to that exalted holy spot Prayaga one is liberated from all sins in the same way as the moon is freed from Rahu (17)

कम्बलाश्वतरौ नागौ यमुनादक्षिणे तटे ।
तत्र स्नात्वा च पीत्वा च मुच्यते सर्वपातकैः ॥१८
तत्र गत्वा नरः स्थानं महादेवस्य धीमतः ।
आत्मानं तारयेत् पूर्वं दशातीतान् दशापरान् ॥१९
कृत्वाऽभिषेकं तु नरः सोऽश्वमेधफलं लभेत् ।
स्वर्गलोकमवाप्नोति यावदाहूतसंप्लवम् ॥२०
पूर्वपार्श्वे तु गङ्गायास्त्रैलोक्यख्यातिमान् नृप ।
अवटः सर्वसामुद्रः प्रतिष्ठानं च विश्रुतम् ॥२१
ब्रह्मचारी जितक्रोधस्त्रिरात्रं यदि तिष्ठति ।
सर्वपापविशुद्धात्मा सोऽश्वमेधफलं लभेत् ॥२२
उत्तरेण प्रतिष्ठानं भागीरथ्यास्तु सव्यतः ।
हंसप्रपतनं नाम तीर्थं त्रैलोक्यविश्रुतम् ॥२३
अश्वमेधफलं तत्र स्मृतमात्रात् तु जायते ।
यावच्चन्द्रश्च सूर्यश्च तावत् स्वर्गे महीयते ॥२४
उर्वशीपुलिने रम्ये विपुले हंसपाण्डुरे ।
परित्यजति यः प्राणान् शृणु तस्यापि यत् फलम् ॥२५
षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च ।
आस्ते स पितृभिः सार्द्धं स्वर्गलोके नराधिप ॥२६
अथ सन्ध्यावटे रम्ये ब्रह्मचारी जितेन्द्रियः ।
नरः शुचिरुपासीत ब्रह्मलोकमवाप्नुयात् ॥२७
कोटितीर्थं समाश्रित्य यस्तु प्राणान् परित्यजेत् ।
कोटिवर्षसहस्राणि स्वर्गलोके महीयते ॥२८
यत्र गङ्गा महाभागा बहुतीर्थतपोवना ।
सिद्धक्षेत्रं हि तज्ज्ञेयं नात्र कार्या विचारणा ॥२९

On the southern bank of Yamunā (here) there are two Nāgas named as Kambala and Aśvatara. Bathing and drinking there one is liberated from all sins. (18)

Paying a visit to that seat of Mahādeva the wise one purifies all the ten past and ten future generations along with himself. (19)

Taking a bath there a man earns the merit of an Aśvamedha sacrifice and enjoys the bliss of heaven till the time of dissolution. (20)

To the east of Gaṅgā, O prince, there is a cavity named Sarvasāmudra, renowned in the three worlds, and also the famous (city of) Pratiṣṭhāna. (21)

If a man, celibate and of curbed passion, dwells there for three nights, his soul is purified of all sins and he earns the merit of an Aśvamedha. (22)

To the north of Pratiṣṭhāna and to the left of Bhāgīrathī stands the holy place named Haṁsaprapatana famous in the three worlds. (23)

By the very remembrance of that sanctuary, the merit of (the performance of) Aśvamedha is acquired, and one is honoured in heaven as long as the sun and moon abide. (24)

Listen also to the merit aquired by him who dies on the vast and beautiful stretch of land whitened with flocks of swans, celebrated as Urvaśī beach. (25)

For sixty thousand and sixty hundred years, O prince, does he stay in Paradise in company with his ancestors. (26)

If a man pure, celibate and devout, engages himself in worship in the cavity known as 'Sandhyā' he attains the region of Brahmā. (27)

He who breathes his last on arrival at the holy place known as 'Koṭi', is honoured in the heavenly region for ten millions of years. (28)

The region through which the most sacred Gaṅgā flows having many holy places and places of hermitages on her

क्षितौ तारयते मर्त्यान् नागास्तारयतेऽप्यध ।
दिवि तारयते देवास्तेन त्रिपथगा स्मृता ॥३०
यावदस्थीनि गङ्गायां तिष्ठन्ति पुरुषस्य तु ।
तावद् वर्षसहस्राणि स्वर्गलोके महीयते ॥३१
तीर्थाना परम तीर्थं नदीना परमा नदी ।
मोक्षदा सर्वभूताना महापातकिनामपि ॥३२
सर्वत्र सुलभा गङ्गा त्रिषु स्थानेषु दुर्लभा ।
गङ्गाद्वारे प्रयागे च गङ्गासागरसगमे ॥३३
सर्वेषामेव भूताना पापोपहतचेतसाम् ।
गतिमन्वेषमाणाना नास्ति गङ्गासमा गति. ॥३४
पवित्राणा पवित्र च मङ्गलाना च मङ्गलम् ।
महेश्वरात् परिभ्रष्टा सर्वपापहरा शुभा ॥३५
कृते युगे तु तीर्थानि त्रेतायां पुष्कर परम् ।
द्वापरे तु कुरुक्षेत्र कलौ गङ्गा विशिष्यते ॥३६
गङ्गामेव निषेवेत प्रयागे तु विशेषत ।
नान्यत कलियुगोद्भूत मल हन्तु सुदुष्कृतम् ॥३७
अकामो वा सकामो वा गङ्गायां यो विपद्यते ।
स मृतो जायते स्वर्गे नरक च न पश्यति ॥३८

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे पञ्चत्रिंशोऽध्याय ॥३५॥

banks, is to be known as a Siddhi spot there should be no misgivings about that (29)

Ganga is called Tripathaga (saviour of the three worlds) since she rescues the human beings on the earth, the serpents (Nagas) in the nether region and gods in heaven (30)

As long as the bones of a man remain *in Ganga for so many thousands of years* does he enjoy respects in heaven (31)

Among the holy places Ganga is the holiest, among the rivers, she is the most sublime and is the yielder of liberation (Moksa) to all beings, even to the greatest sinners (32)

It is easier for men to get at (the sacred river) Ganga every where but it is very difficult of reach at three places, the entrance of Ganga (Haridvara), Prayāga and the confluence of Ganga and the sea (33)

There is no better means (to attain salvation) than resorting to Ganga for all *beings including the sinners seeking after* some coarse (for deliverance) (34)

She, the auspicious one is the purest of the pure, the holiest of the holy dropped from Mahesvara as she is the remover of all sins (35)

There were many holy places in the Krta Age, Puskara *is* holiest in the Treta Kuruksetra in the Dvapara while Ganga is the most eminent holy place in the Kali (Age) (36)

People should betake themselves to Ganga only particularly in Prayaga There is no other panacea (as efficacious as Ganga) to remove the great sins produced due to Kali age (37)

A man who dies in Ganga, whether willingly or unwillingly, ascends the heaven straight and does not (have to) visit the hell (38)

Thus ends Thirty fifth Chapter in the First Part of the Kūrma Purana Samhita consisting of Six thousand verses—35

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मार्कण्डेय उवाच ।

षष्टिस्तीर्थसहस्राणि षष्टिस्तीर्थशतानि च ।
माघमासे गमिष्यन्ति गङ्गायमुनसगमम् ॥१

गवा शतसहस्रस्य सम्यग् दत्तस्य यत् फलम् ।
प्रयागे माघमासे तु त्र्यह स्नातस्य तत् फलम ॥२

गङ्गायमुनयोर्मध्ये कार्षाग्नि यस्तु साधयेत ।
अहीनाङ्गोऽप्यरोगश्च पञ्चेन्द्रियसमन्वित ॥३

यावन्ति रोमकूपाणि तस्य गात्रेषु मानद ।
तावद वर्षसहस्राणि स्वर्गलोके महीयते ॥४

तत स्वर्गात् परिभ्रष्टो जम्बूद्वीपपतिर्भवेत् ।
स भुक्त्वा विपुलान् भोगास्तत तीर्थं भजते पुन ॥५

जलप्रवेश य कुर्यात् सगमे लोकविश्रुते ।
राहुग्रस्तो यथा सोमो विमक्त सर्वपातकै ॥६

सोमलोकमवाप्नोति सोमेन सह मोदते ।
षष्टि वर्षसहस्राणि षष्टि वर्षशतानि च ॥७

स्वर्गत शक्रलोकेऽसौ मुनिगन्धर्वसेवित ।
ततो भ्रष्टस्तु राजेन्द्र समृद्धे जायते कुले ॥८

अध शिरास्त्वयोधारामूर्ध्वपाद पिबेन्नर ।
शत वर्षसहस्राणि स्वर्गलोके महीयते ॥९

तस्माद् भ्रष्टस्तु राजेन्द्र अग्निहोत्री भवेन्नर ।

36

Markandeya said Sixty thousand and sixty hundred holy spots assemble in the confluence of Ganga and Yamuna during the month of Magha (1)

The merit which accrues of the gift of a crore cows rightly offered, is acquired by a man who bathes for three days at Prayaga (at the confluence) in the month of Magha (2)

One who ignites a fire with dried cow dung at the confluence of Ganga and Yamunā (in the month of Magha) with unimpaired limbs, immunity from diseases and the five senses agile as many pores of the skin as he possesses as many thousands of years does he enjoy the bliss in heaven (3 4)

Thereafter, fallen from heaven he becomes the king of Jambudvipa, and after enjoying immense pleasures, he reaches that holy spot again (5)

He who plunges into water in the world famous confluence is liberated from all sins as is the moon devoured by Rahu (at the end of the eclipse) (6)

He attains the region of the moon god and enjoys the company of the moon for a period of sixty thousand and sixty hundred years (7)

From heaven he comes to the region of Indra, attended upon by ascetics and Gandharvas fallen thence O foremost of princes he is born in a rich family (8)

He who drinks of the stream of iron with his head downwards and legs upwards is glorified in the heavenly region for a hundred thousand years (9)

Fallen from there O prince that man becomes an Agnihotri (one who consecrates and maintains the sacred fire), and after

भुक्त्वा तु विपुलान् भोगांस्तत् तीर्थं भजते पुनः ॥१०
यः स्वदेहं विकर्त्तद् वा शकुनिभ्यः प्रयच्छति ।
विहगैरुपभुक्तस्य शृणु तस्यापि यत्फलम् ॥११
शतं वर्षसहस्राणि सोमलोके महीयते ।
ततस्तस्मात् परिभ्रष्टो राजा भवति धार्मिकः ॥१२
गुणवान् रूपसम्पन्नो विद्वान् सुप्रियवाक्यवान् ।
भुक्त्वा तु विपुलान् भोगांस्तत् तीर्थं भजते पुनः ॥१३
उत्तरे यमुनातीरे प्रयागस्य तु दक्षिणे ।
ऋणप्रमोचनं नाम तीर्थं तु परमं स्मृतम् ॥१४
एकरात्रोषितः स्नात्वा ऋणैस्तत्र प्रमुच्यते ।
सूर्यलोकमवाप्नोति अनृणश्च सदा भवेत् ॥१५

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायां पूर्वविभागे षट्त्रिंशोऽध्याय ॥३६॥

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मार्कण्डेय उवाच ।
तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता ।
समागता महाभागा यमुना यत्र निम्नगा ॥१
येनैव निःसृता गङ्गा तेनैव यमुना गता ।
योजनानां सहस्रेषु कीर्तनात् पापनाशनी ॥२
तत्र स्नात्वा च पीत्वा च यमुनायां युधिष्ठिर ।
सर्वपापविनिर्मुक्तः पुनात्यासप्तमं कुलम् ।
प्राणांस्त्यजति यस्तत्र स याति परमां गतिम् ॥३

enjoying immense pleasures, he comes to that holy place again (10)

Hear also the merit that accrues to a man who tears up his body, offers it to the birds, and is thus made feast for the birds (at this holy place) (11)

He enjoys heavenly bliss in the region of the moon for a hundred thousand years, and fallen from that paradise thereafter, becomes a virtuous king (12)

Accomplished, handsome, learned and of polite address he enjoys immense pleasures and comes back to that holy place again (13)

To the north of Yamuna and the south of Prayāga, there is an excellent holy place named Rnapramocana (14)

Dwelling there for one night and taking bath thereafter one is liberated from the (three) debts, attains the region of Sun god and becomes immense from debt for ever (15)

Thus ends Thirty sixth Chapter in the First Part of the Kūrma Purāṇa Samhita consisting of six thousand verses—36

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Mārkandeya said Here flows the goddess Yamunā, the daughter of the sun god, the illustrious stream famed the three worlds over (1)

The course in which Gangā flows past Prayāga, is the same course followed by Yamuna, the recitation of the name of which even from thousands of leagues away destroys all sins (2)

By bathing and drinking at Yamunā, O Yudhisthira, a man becomes freed from all sins and purifies his family up

अग्नितीर्थमिति ख्यातं यमुनादक्षिणे तटे।
पश्चिमे धर्मराजस्य तीर्थं त्वनरकं स्मृतम्।
तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः ।।४
कृष्णपक्षे चतुर्दश्यां स्नात्वा संतर्पयेच्छुचिः।
धर्मराजं महापापैर्मुच्यते नात्र संशयः ।।५
दश तीर्थसहस्राणि त्रिंशत्कोट्यस्तथापराः।
प्रयागे संस्थितानि स्युरेवमाहुर्मनीषिणः ।।६
तिस्रः कोट्योऽर्धकोटी च तीर्थानां वायुरब्रवीत्।
दिवि भूम्यन्तरिक्षे च तत्सर्वं जाह्नवी स्मृता ।।७
यत्र गङ्गा महाभागा स देशस्तत् तपोवनम्।
सिद्धिक्षेत्रं तु तज्ज्ञेयं गङ्गातीरसमाश्रितम् ।।८
यत्र देवो महादेवो देव्या सह महेश्वरः।
आस्ते वटेश्वरो नित्यं तत् तीर्थं तत् तपोवनम् ।।९
इदं सत्यं द्विजातीनां साधूनामात्मजस्य च।
सुहृदां च जपेत् कर्णे शिष्यस्यानुगतस्य तु ।।१०
इदं धन्यमिदं स्वर्ग्यमिदं मेध्यमिदं सुखम्।
इदं पुण्यमिदं रम्यं पावनं धर्म्यमुत्तमम् ।।११
महर्षीणामिदं गुह्यं सर्वपापप्रमोचनम्।
अत्राधीत्य द्विजोऽध्यायं निर्मलत्वमवाप्नुयात् ।।१२
यश्चेदं शृणुयान्नित्यं तीर्थं पुण्यं सदा शुचिः।
जातिस्मरत्वं लभते नाकपृष्ठे च मोदते ।।१३

to seven generations He who dies there reaches the highest goal (3)

Situated on the southern bank of Yamunā is a spot famous by the name of Agnitīrtha and to the western side, is *located the holy place of Dharmarāja* named Anaraka *Bathing there people go* to heaven, and those who die there, are never born again (4)

If a man virtuously bathes and propitiates Dharmaraja here on *the fourteenth* day *of the* dark fortnight, he is liberated from the gravest of sins, there is no doubt about that (5)

The wise men declare that ten thousand *holy places and another thirty crores* of them are stationed in Prayāga (6)

Three crores and a half of holy spots are scattered over the *heaven*, ether and the earth, while all of them in their aggregate are to be found in Jāhnavī (Gangā), thus declared Vayu (7)

Wherever there is Gangā the tract is a populace, it is indeed a *hermitage and the land along the bank of Gangā* is to be known as a sanctuary (8)

The holy place where lord Mahādeva, Mahesvara, the great Master, Vateśvara, the lord of the Banyan tree, stays permanently in company with the goddess (Pārvatī) is indeed a *sacred place of* hermitage (9)

One should constantly repeat this real truth (about Gangā) into the ears of Brāhmanas, virtuous men son, friends as well as of devoted disciples (10)

This matter *(relating to Gangā)* is blissful, is conducive to ascent to heaven is pure, is auspicious, it is pious, it is pleasant, it is salutary, it is purifying and the most excellent virtue (11)

This is most concealed for the great *sages, and is the liberator from all sins* Studying the Vedas here, a Brahmana would acquire purity (12)

He who daily listens to this pious account of this holy tirtha with purity acquires the *power of remembering (the incidents of)*

प्राप्यन्ते तानि तीर्थानि सद्भि शिष्टानुदर्शिभि ।
स्नाहि तीर्थेषु कौरव्य न च वक्रमतिर्भव ॥१४
एवमुक्त्वा स भगवान् मार्कण्डेयो महामुनि ।
तीर्थानि कथयामास पृथिव्या यानि कानिचित् ॥१५
भूसमुद्रादिसंस्थान प्रमाण ज्योतिषा स्थितम् ।
पृष्ट प्रोवाच सकलमुक्त्वाऽथ प्रययौ मुनि ॥१६
य इद कल्यमुत्थाय पठतेऽथ शृणोति वा ।
मुच्यते सर्वपापेभ्यो रुद्रलोक स गच्छति ॥१७

इति श्रीकूर्मपुराणे षट्साहस्त्या सहितायां पूर्वविभागे सप्तत्रिंशोऽध्याय ॥३७॥

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श्रीकूर्म उवाच ।

एवमुक्तास्तु मुनयो नैमिषीया महामतिम ।
पप्रच्छुरुत्तर सूत पृथिव्यादिविनिर्णयम ॥१
ऋषय ऊचु ।
कथितो भवता सूत सर्ग स्वायम्भुव शुभ ।
इदानीं श्रोतुमिच्छामस्त्रिलोकस्यास्य मण्डलम ॥२
यावन्त सागरा द्वीपास्तथा वर्षाणि पर्वता ।
वनानि सरित सूर्यग्रहाणा स्थितिरेव च ॥३
यदाधारमिद कृत्स्न येषा पृथ्वी पुरा त्वियम ।
नृपाणा तत्समासेन सूत वक्तुमिहार्हसि ॥४

his past lives and also enjoys bliss in heaven (13)

The holy places (tirthas) are reached only by good men who guide the disciplined folk O scion of the Kaurava line do thou perform ablution in the holy places (tirthas) and do not be crooked minded (14)

Thus saying the illustrious sage Mārkandeya gave an account of the various tirthas (holy places) that exist on the earth (15)

Being asked by the king sage described the structure and shape of the lands and oceans the position of the planets and luminaries and then departed (16

He who listens to or reads it after rising from bed in the morning is liberated from all sins and ascends the *region of Rudra* (17)

Thus ends Thirty seventh Chapter in the First Part of the Kūrma Purāna Samhitā consisting of Six thousand verses-37

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Sri Kūrma said Thus addressed the sages dwelling in Naimisa asked the illustrious ascetic Sūta about the established theories regarding the earth and other planetary bodies (1)

The sages said By thee O Sūta has been related the auspicious creation of Svāyambhuva We now desire to hear from thee a description about the region of the triple world (2)

How many are its oceans and islands, its continents (varsas) and mountains its forests and rivers we desire also to *know about the sun and the position* also of the planets (3)

We want also to be enlightened about the support of all about those kings to whom this earth belonged in the past Be pleased O Sūta, to narrate to us all this in brief (4)

सूत उवाच ।

वक्ष्ये देवादिदेवाय विष्णवे प्रभविष्णवे ।
नमस्कृत्याऽप्रमेयाय यदुक्तं तेन धीमता ॥५
स्वायभुवस्य तु मनोः प्रागुक्तो यः प्रियव्रतः ।
पुत्रस्तस्याभवन् पुत्राः प्रजापतिसमा दश ॥६
अग्नीध्रश्चाग्निबाहुश्च वपुष्मान् द्युतिमांस्तथा ।
मेधा मेधातिथिर्हव्यः सवनः पुत्र एव च ॥७
ज्योतिष्मान् दशमस्तेषां महाबलपराक्रमः ।
धार्मिको दाननिरतः सर्वभूतानुकम्पकः ॥८
मेधाग्निबाहुपुत्रास्तु त्रयो योगपरायणाः ।
जातिस्मरा महाभागा न राज्ये दधिरे मतिम् ॥९
प्रियव्रतोऽभ्यषिञ्चद् वै सप्तद्वीपेषु सप्त तान् ।
जम्बूद्वीपेश्वरं पुत्रमग्नीध्रमकरोन्नृपः ॥१०
प्लक्षद्वीपेश्वरश्चैव तेन मेधातिथिः कृतः ।
शाल्मलेशं वपुष्मन्तं नरेन्द्रमभिषिक्तवान् ॥११
ज्योतिष्मन्तं कुशद्वीपे राजानं कृतवान् प्रभुः ।
द्युतिमन्तं च राजानं क्रौञ्चद्वीपे समादिशत् ॥१२
शाकद्वीपेश्वरं चापि हव्यं चक्रे प्रियव्रतः ।
पुष्कराधिपतिं चक्रे सवनं च प्रजापतिः ॥१३
पुष्करे सवनस्यापि महावीतः सुतोऽभवत् ।
धातकिश्चैव द्वावेतौ पुत्रौ पुत्रवतां वरौ ॥१४
महावीत स्मृतं वर्षं तस्य नाम्ना महात्मनः ।
नाम्ना तु धातकेश्चापि धातकीखण्डमुच्यते ॥१५
शाकद्वीपेश्वरस्याथ हव्यस्याप्यभवन् सुताः ।
जलदश्च कुमारश्च सुकुमारो मणीचकः ।
कुसुमोत्तरोऽथ मोदाकिः सप्तमः स्यान्महाद्रुमः ॥१६

Sūta said : I shall relate to you making obeisance to Viṣṇu, the overlord of gods, *the master, the Immeasurable* Lord, exactly as has been told by that wise one. (5)

The previously mentioned Priyavrata, son of Svāyambhuva Manu, had ten sons equal *(in prowess) to* Prajāpati, named as Agnīdhra, Agnibāhu, Vapuṣmat, Dyutimat, Medha, Medhātithi, Havya, Savana, Putra, and Jyotiṣmat, the tenth among them was endowed with great might and power, pious, benevolent and compassionate to all beings (6-8)

Of these, the excellent three, namely, Medhā, Agnibāhu and Putra adopted a Yogic life, remembered the occurrences of a prior existence, and did not covet dominion. (9)

King Priyavrata installed the seven others as kings of the seven continents He made *his son* Agnīdhra the ruler of Jambudvīpa (10)

Medhātithi was made by him the lord of Plakṣadvīpa, while he installed Vapuṣmat in the sovereignty over the dvīpa of Śālmali (11)

The King Priyavrata made Jyotiṣmat king of Kuśadvīpa, appointed Dyutimat to rule over Krauñcadvīpa, and nominated Havya as the ruler of Śākadvīpa and Savana to be monarch of the dvīpa of Puṣkara (12-13)

In the Puṣkara from Savana were born two sons, Mahāvīta and Dhātaki, both foremost among patriarchs (14)

The country (Varṣa) belonging to Mahāvīta was termed as Mahāvīta Varṣa, while that belonging to Dhātaki was termed as Dhātakīkhaṇḍa. (15)

Havya, the monarch of Śākadvīpa, had also seven sons named as Jalada, Kumāra, Sukumāra, Maṇīcaka, Kusumottara, Modāki and Mahādruma (16)

जलद जलदस्याथ वर्षं प्रथममुच्यते ।
कुमारस्य तु कौमार तृतीय सुकुमारकम् ॥१७
मणीचक्र चतुर्थं तु पञ्चम कुसुमोत्तरम् ।
मोदाक षष्ठमित्युक्त सप्तम तु महाद्रुमम् ॥१८
क्रौञ्चद्वीपेश्वरस्यापि सुता द्युतिमतोऽभवन् ।
कुशल प्रथमस्तेषा द्वितीयस्तु मनोहर ॥१९
उष्णस्तृतीय सप्रोक्तश्चतुर्थं प्रवर स्मृत ।
अन्धकारो मुनिश्चैव दुन्दुभिश्चैव सप्तम ।
तेषा स्वनामभिर्देशा क्रौञ्चद्वीपाश्रया शुभा ॥२०
ज्योतिष्मत कुशद्वीपे सप्तैवासन् महौजस ।
उद्भेदो वेणुमाश्चैवाश्वरथो लम्बनो धृति ।
षष्ठ प्रभाकरश्चापि सप्तम कपिल स्मृत ॥२१
स्वनामचिह्नितान् यत्र तथा वर्षाणि सुव्रता ।
ज्ञेयानि सप्त तान्येषु द्वीपेष्वेव न यो मत ॥२२
शाल्मलद्वीपनाथस्य सुताश्चासन् वपुष्मत ।
श्वेतश्च हरितश्चैव जीमूतो रोहितस्तथा ।
वैद्युतो मानसश्चैव सप्तम सुप्रभो मत ॥२३
प्लक्षद्वीपेश्वरस्यापि सप्त मेधातिथे सुता ।
ज्येष्ठ शान्तभयस्तेषा शिशिरश्च सुखोदय ।
आनन्दश्च शिवश्चैव क्षेमकश्च ध्रुवस्तथा ॥२४
प्लक्षद्वीपादिषु ज्ञेय शाकद्वीपान्तिकेषु वै ।
वर्णाश्रमविभागेन स्वधर्मो मुक्तये द्विजा ॥२५
जम्बुद्वीपेश्वरस्यापि पुत्रास्त्वासन् महाबला ।
अग्नीध्रस्य द्विजश्रेष्ठास्तन्नामानि निबोधत ॥२६
नाभि किंपुरुषश्चैव तथा हरिरिलावृत ।
रम्यो हिरण्वाश्च कुरुर्भद्राश्च केतुमालक ॥२७

The country belonging to the first of them Jalada has been called Jaladavarsa that of Kumara as Kumara varsa that of the third Sukumara as Sukumāravarsa that of the fourth as Manicaka that of the fifth as Kusumottaravarsa that of the sixth as Modaka and of the seventh as Mahadruma (varsa) (17 18)

The sovereign of Krauñcadvipa also had splendorous sons The first among them was Kusala, the second Manohara the third Usna, the fourth Pravara (the fifth) Andhakara (the sixth) Muni and the seventh Dundubhi They had realms bearing their respective names within the bounds of Krauñcadvipa (19 20)

In the Kusadvipa, seven mighty sons were *born of Jyotismat namely*, Ud bheda, Venuman, Asvaratha, Lambana Dhrti also Prabhākara as six and Kapila as the seventh They had varsas (countries) O sages of laudable vows, bearing their own names There are also such Varsas bearing the names of their rulers in other continents (21, 22)

Vapusmat, lord of the Salmalidvipa, had also sons named as Śveta Harita Jimuta Rohita Vaidyuta Manasa and the seventh Suprabha (23)

Medhatithi the sovereign of Plaksa dvipa had also seven sons The eldest *among them was* Śantabhaya *then came* in order Śisira, Sukhodaya Ānanda Śiva Ksemaka and Dhruva (24)

O Brahmanas beginning with *Plaksa* dvipa and *others* and ending with the Śakadvipa and others the observance of one's own duties in accordance with the categories of Varna (caste) and Āsrama (stages of life) is (prescribed) for liberation (25)

Agnidhra, the overlord of Jambudvipa also had (nine) powerful sons born to him O foremost among Brāhmanas hear their names Nābhi, Kimpurusa, Hari Ilavrta, Ramya, Hiranvān Kuru, Bhadrāśva and Ketumalaka (26, 27)

जम्बुद्वीपेश्वरो राजा स चाग्नीध्रो महामतिः ।
विभज्य नवधा तेभ्यो यथान्यायं ददौ पुनः ॥२८
नाभेस्तु दक्षिणं वर्षं हिमाह्वं प्रददौ पुनः ।
हेमकूटं ततो वर्षं ददौ किंपुरुषाय तु ॥२९
तृतीयं नैषधं वर्षं हरये दत्तवान् पिता ।
इलावृताय प्रददौ मेरुमध्यमिलावृतम् ॥३०
नीलाचलाश्रितं वर्षं रम्याय प्रददौ पिता ।
श्वेतं यदुत्तरं वर्षं पित्रा दत्तं हिरण्वते ॥३१
यदुत्तरं शृङ्गवतो वर्षं तत् कुरवे ददौ ।
मेरोः पूर्वेण यद् वर्षं भद्राश्वाय न्यवेदयत् ।
गन्धमादनवर्षं तु केतुमालाय दत्तवान् ॥३२
वर्षेष्वेतेषु तान् पुत्रानभिषिच्य नराधिपः ।
संसारकष्टतां ज्ञात्वा तपस्तेपे वनं गतः ॥३३
हिमाह्वयं तु यस्यैतन्नाभेरासीन्महात्मनः ।
तस्यर्षभोऽभवत् पुत्रो मरुदेव्यां महाद्युतिः ॥३४
ऋषभाद् भरतो जज्ञे वीरः पुत्रशताग्रजः ।
सोऽभिषिच्यर्षभः पुत्रं भरतं पृथिवीपतिः ।
वानप्रस्थाश्रमं गत्वा तपस्तेपे यथाविधि ॥३५
तपसा कर्षितोऽत्यर्थं कृशो धमनिसंततः ।
ज्ञानयोगरतो भूत्वा महापाशुपतोऽभवत् ॥३६
सुमतिर्भरतस्याभूत् पुत्रः परमधार्मिकः ।
सुमतेस्तैजसस्तस्मादिन्द्रद्युम्नो व्यजायत ॥३७
परमेष्ठी सुतस्तस्मात् प्रतीहारस्तदन्वयः ।
प्रतिहर्त्तेति विख्यात उत्पन्नस्तस्य चात्मजः ॥३८

Agnidhara the wise lord of Jambudvipa divided his dominions into nine parts and distributed them judiciously to his sons (28)

To Nabhi he gave the country (Varsa) named Hima to the south of his dominions The next Varsa Hemakuta he gave to Kimpurusa (29)

The third Varsa Naisadha his father gave to Hari and to Ilavrta he conferred the Ilavrta varsa, situated in the centre of the mount Meru (30)

To Ramya, his father gave the Nila calivarsa lying around the Nila mountain To Hiranvat his father gave the country known as Śveta varsa lying to the north (31)

The country situated in the north of the Śrngavān range he gave to Kuru while the country on the east of Meru he assigned to Bhadrāsva and the Gandamādana varsa he bestowed on Ketumāla (32)

Having installed his sons sovereigns in these regions the king retired to the forest to a life of penance, realising the world as full of sorrows (33)

The high souled Nabhi, who had for his portion the country (varsa) named as Hima had by his queen Marudevi the illustrious Rsabha and from Rsabha was born the valiant Bharata the eldest of a hundred sons Ṛsabha anointed his son Bharata as the ruler of the realm and retiring to the life of an anchorite practised penance in accordance with the prescribed regulations (34 35)

Extremely emaciated by his austerities he devoted himself to the acquisition of knowledge and grew into an ardent adherent of Paśupati (Śiva) (36)

Sumati the son of Bharata was also a most virtuous prince From Sumati sprang Taijasa from whom was born Indradyumna (37)

His son was Paramesthin whose offspring was Pratihāra He had a son famed as Pratihartā His son was Bhava

भवस्तस्मादथोद्गीथः प्रस्तावस्तत्सुतोऽभवत् ।
पृथुस्ततस्ततो रक्तो रक्तस्यापि गयः सुतः ॥३९
नरो गयस्य तनयस्तस्य पुत्रो विराडभूत् ।
तस्य पुत्रो महावीर्यो धीमांस्तस्मादजायत ॥४०
महान्तोऽपि ततश्चाभूद् भौवनस्तत्सुतोऽभवत् ।
त्वष्टा त्वष्टुश्च विरजो रजस्तस्याप्यभूत् सुतः ॥४१

शतजिद् रजसस्तस्य जज्ञे पुत्रशतं द्विजाः ।
तेषां प्रधानो बलवान् विश्वज्योतिरिति स्मृतः ॥४२
आराध्य देवं ब्रह्माणं क्षेमकं नाम पार्थिवम् ।
असूत पुत्रं धर्मज्ञं महाबाहुमरिंदमम् ॥४३
एते पुरस्ताद् राजानो महासत्त्वा महौजसः ।
एषां वंशप्रसूतैश्च भुक्तेयं पृथिवी पुरा ॥४४

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे अष्टात्रिंशोऽध्यायः ॥३८॥

३९

सूत उवाच ।
अतः परं प्रवक्ष्यामि संक्षेपेण द्विजोत्तमाः ।
त्रैलोक्यस्यास्य मानं वो न शक्यं विस्तरेण तु ॥१
भूर्लोकोऽथ भुवर्लोकः स्वर्लोकोऽथ महस्ततः ।
जनस्तपश्च सत्यं च लोकास्त्वण्डोद्भवा मताः ॥२
सूर्याचन्द्रमसोर्यावत् किरणैरवभासते ।
तावद् भूर्लोक आख्यातः पुराणे द्विजपुंगवाः ॥३

who begot Udgītha who again had Prastāva as his son. His son was Pṛthu from whom sprang Rakta. Rakta's son was Gaya (38,39)

Nara was the son of Gaya and his son was Virāṭ. The son of Virāṭ was Mahāvīrya whose son was Dhīmān who begot Mahānta. From Mahānta was born Bhauvana. His son was Tvaṣṭā, whose son Viraja, from was whom was born Raja. His son was Śatajit who, O Brāhmaṇas, had a hundred sons, the chiefest among whom was the mighty Viśvajyoti who, by propitiating lord Brahmā begot a son, the prince Kṣemaka pious mighty and subduer of foes (40-43)

These were the mighty and powerful kings at the beginning by whose descendants the earth was enjoyed in the past (44)

Thus ends Thirty eighth Chapter in the First Part of the Kūrma Purana Samhita consisting of Six thousand verses—38

39

Sūta said. I shall relate now, O excellent Brāhmaṇas the measurement of the triple world in brief, a fuller detail is is not possible. (1)

From the egg (of Brahmā) have originated the Bhūrloka, Bhuvarloka, Svarloka, Maharloka, Janaloka, Tapoloka, and the Satyaloka (2)

The sphere of the Bhūrloka is said in the Purānas to extend as for as it is illuminated by the rays of the sun and the moon, O foremost of the Brāhmaṇas (3)

यावत्प्रमाणो भूर्लोको विस्तरात् परिमण्डलात् ।
भुवर्लोकोऽपि तावान् स्यान्मण्डलाद् भास्करस्य तु ॥४
ऊर्ध्वं यन्मण्डलाद् व्योम ध्रुवो यावद् व्यवस्थित ।
स्वर्लोक स समाख्यातस्तत्र वायोस्तु नेमय ॥५
आवह प्रवहश्चैव तथैवानुवह पर ।
संवहो विवहश्चाथ तदूर्ध्वं स्यात् परावह ॥६
तथा परिवहश्चोर्ध्वं वायोर्वै सप्त नेमय ।
भूमेर्योजनलक्षे तु भानोर्वै मण्डल स्थितम् ॥७
लक्षे दिवाकरस्यापि मण्डल शशिन स्मृतम् ।
नक्षत्रमण्डल कृत्स्न तल्लक्षेण प्रकाशते ॥८
द्वेलक्षे ह्युत्तरे विप्रा बुधो नक्षत्रमण्डलात् ।
तावत्प्रमाणभागे तु बुधस्याप्युशना स्थित ॥९
अङ्गारकोऽपि शुक्रस्य तत्प्रमाणो व्यवस्थित ।
लक्षद्वयेन भौमस्य स्थितो देवपुरोहित ॥१०
सौरिर्द्विलक्षेण गुरोर् ग्रहाणामथ मण्डलम् ।
सप्तर्षिमण्डल तस्माल्लक्षमात्रे प्रकाशते ॥११
ऋषीणा मण्डलादूर्ध्वं लक्षमात्रे स्थितो ध्रुव ।
मेढीभूत समस्तस्य ज्योतिश्चक्रस्य वै ध्रुव ।
तत्र धर्मं स भगवान् विष्णुर्नारायण स्थित ॥१२
नवयोजनसाहस्रो विष्कम्भ सवितु स्मृत ।
त्रिगुणस्तस्य विस्तारो मण्डलस्य प्रमाणत ॥१३
द्विगुणस्तस्य विस्ताराद विस्तार शशिन स्मृत ।
तुल्यस्तयोस्तु स्वर्भानुर्भूत्वाऽधस्तात प्रसर्पति ॥१४
उद्धृत्य पृथिवीच्छाया निर्मितो मण्डलाकृति ।
स्वर्भानोस्तु बृहत स्थान तृतीय यत् तमोमयम् ॥१५

To the same extent both in diameter and circumference the sphere of the Bhuvarloka spreads above up to the orb of the sun (4)

From the sun's orb up to Dhruva in the sky is the Svarloka where there are the wheels of air (5)

The seven wheels of air are Āvaha Pravaha, Anuvaha Samvaha Vivaha above it Parāvaha *and Parivaha still* above The solar orb is situated a hundred thousand leagues from the earth (6 7)

The orb of the moon lies at an equal distance from the sun At the same distance above the moon occurs the orbit *of lunar constellations* (8)

The planet Buddha (Mercury) O *Brāhmaṇas is* situated two hundred thousand yojanas or leagues above the lunar mansions Uśanas (Venus) is at the same distance from Budha (Mercury) (9)

Angāraka (Mars) is at the same distance from Uśanas (Venus) and the priest of the gods (Bṛhaspati or Jupiter) is two hundred thousand leagues from Mars (10)

Sauri (Saturn) is two hundred thousand away from the preceptor of the gods (*Jupiter), this is the planetary sphere, the sphere of the Seven Ṛṣis* (Ursa Major) is a hundred thousand leagues above that (11)

At a hundred thousand leagues above the sphere of the Seven Ṛṣis is Dhruva the pivot or axis of the whole planetary circle where abides the lord Viṣṇu Nārāyaṇa Dharma (12)

The diameter of the Sun is nine thousand leagues long and thrice that dimension is its circumference (13)

The dimension of the moon is known to be twice that of the sun That of *Rāhu equal to the total of those two pervades below them* (14)

Bearing the shadow of the earth, circular in shape is the third sphere full of gloom pertaining to Rāhu (15)

चन्द्रस्य षोडशो भागो भार्गवस्य विधीयते ।
भार्गवात् पादहीनस्तु विज्ञेयो वै बृहस्पति ॥१६
बृहस्पते पादहीनौ वक्रसौरावुभौ स्मृतौ ।
विस्तारान्मण्डलाच्चैव पादहीनस्तयोर्बुध ॥१७
तारानक्षत्ररूपाणि वपुष्मन्तीह यानि वै ।
बुधेन तानि तुल्यानि विस्तारान्मण्डलात तथा ॥१८
तारानक्षत्ररूपाणि हीनानि तु परस्परात ।
शतानि पञ्च चत्वारि त्रीणि द्वे चैव योजने ॥१९
सर्वावरनिकृष्टानि तारकामण्डलानि तु ।
योजनान्यर्द्धमात्राणि तेभ्यो ह्रस्व न विद्यते ॥२०
उपरिष्टात् त्रयस्तेषा ग्रहा ये दूरसर्पिण ।
सौरोऽङ्गिराश्च वक्रश्च ज्ञेया मन्दविचारिण ॥२१

तेभ्योऽधस्ताच्च चत्वार पुनरन्ये महाग्रहा ।
सूर्य सोमो बुधश्चैव भार्गवश्चैव शीघ्रगा ॥२२
दक्षिणायनमार्गस्थो यदा चरति रश्मिमान् ।
तदा सर्वग्रहाणा स सूर्योऽधस्तात् प्रसर्पति ॥२३
विस्तीर्णं मण्डल कृत्वा तस्योर्ध्वं चरते शशी ।
नक्षत्रमण्डल कृत्स्न सोमादूर्ध्वं प्रसर्पति ॥२४
नक्षत्रेभ्यो बुधश्चोर्ध्वं बुधादूर्ध्वं तु भार्गव ।
वक्रस्तु भार्गवादूर्ध्वं वक्रादूर्ध्वं बृहस्पति ॥२५
तस्माच्छनैश्चरोऽप्यूर्ध्वं तस्मात् सप्तर्षिमण्डलम् ।
ऋषीणा चैव सप्ताना ध्रुवश्चोर्ध्वं व्यवस्थित ॥२६
योजनाना सहस्राणि भास्करस्य रथो नव ।
ईषादण्डस्तथैव स्याद द्विगुणो द्विजसत्तमा ॥२७

One sixteenth of the dimension of the moon is the extent of Śukra three fourths of Śukra is that of Bṛhaspati (Jupiter) (16)

Bhauma (Mars) and Saura (Saturn) are both three fourths of Bṛhaspati (Jupiter) and Mercury (Budha) is shorter in extent and dimension than the two by one fourth (17)

The stars and stellar mansions together are equall to Budha (Mercury) in circumference and dimension (18)

The stars and the stellar constellations, are bigger or less in size amongst themselves some five hundred leagues four hundred, three hundred or even two hundred leagues in their extent (19)

The stellar constellations are inferior in all respects their dimensions are half a league only and there is none smaller than they (20)

Above them are three planets, moving at great distance Saura (Saturn) Angiras (Jupiter) and Vakra (Mars) They move slowly, (21)

Below them there are four other gre it planets namely, the sun the moon Budha Śukra who are Fist moving planets (22)

When the sun moves to the southern course then it moves below all the planets (23)

The moon moves in a wide orbit above it and the lunar constellations in their entirety move above the moon (24)

Budha moves above the lunar mansions Bhargava (Śukra) moves above Budha Vakra (Mars) above Bhargava and Bṛhaspati above Vakra (25)

Śanaiścara (Saturn) is above Bṛhaspati and the seven Ṛsis (Ursa Major) is above Śani and Dhruva is situated above the seven Ṛsis (26)

The dimension of the sun's chariot is nine thousand leagues, and its shaft, O excellent Brāhmaṇas is above that size (27)

सार्द्धकोटिस्तथा सप्त नियुतान्यधिकानि तु ।
योजनाना तु तस्याक्षस्तत्र चक्र प्रतिष्ठितम् ॥२८
त्रिनाभिमति पञ्चारे षण्णेमिन्यक्षयात्मके ।
सवत्सरमये कृत्स्न कालचक्र प्रतिष्ठितम् ॥२९
चत्वारिंशत् सहस्राणि द्वितीयोऽक्षो विवस्वत ।
पञ्चान्यानि तु सार्द्धानि स्यन्दनस्य द्विजोत्तमा ॥३०
अक्षप्रमाणमुभयो प्रमाण तद्युगार्द्धयो ।
ह्रस्वोऽक्षस्तद्युगार्द्धेन ध्रुवाधारे रथस्य तु ॥३१
द्वितीयेऽक्षे तु तच्चक्र सस्थित मानसाचले ।
हयाश्च सप्त छन्दासि तन्नामानि निबोधत ॥३२
गायत्री च बृहत्युष्णिक् जगती पङ्क्तिरेव च ।
अनष्टुप् त्रिष्टुबित्युक्ताश्छन्दासि हरयो हरे ॥३३
मानसोपरि माहेन्द्री प्राच्या दिशि महापुरी ।
दक्षिणेन यमस्याथ वरुणस्य तु पश्चिमे ॥३४
उत्तरेण तु सोमस्य तन्नामानि निबोधत ।
अमरावती सयमनी सुखा चैव विभा क्रमात् ॥३५
काष्ठा गतो दक्षिणत क्षिप्तेषुरिव सर्पति ।
ज्योतिषा चक्रमादाय देवदेव प्रजापति ॥३६
दिवसस्य रविर्मध्ये सर्वकाल व्यवस्थित ।
सप्तद्वीपेषु विप्रेन्द्रा निशामध्यस्य सम्मुखम् ॥३७
उदयास्तमने चैव सर्वकाल तु सम्मुखे ।
अशेषासु दिशास्वेव तथैव विदिशासु च ॥३८
कुलालचक्रपर्यन्तो भ्रमन्नेष यथेश्वर ।
करोत्यहस्तथा रात्रिं विमुञ्चन् मेदिनीं द्विजा ॥३९
दिवाकरकरैरेतत् पूरित भुवनत्रयम् ।
त्रैलोक्य कथित सद्भिर्लोकाना मुनिपुङ्गवा ॥४०

Its axle in which the wheel is fixed is half a crore and seven 'niyuta's in length (28)

The wheel has three naves five spokes *and six constituting the year in which the* whole cycle of the time is based (29)

The chariot has another axle which is forty five thousand five hundred leagues long, O excellent Brahmanas (30)

The two halves of the yoke are of the same length respectively as the two axles The short axle with the short yoke is supported by the polar star (31)

The end of the longer axle to which the wheel of the car is attached, moves on the Mānasa mountain, the seven horses are the seven metres of which names are as follow (32)

Gāyatri Bṛhati Uṣṇik, Jagati Paṅkti Anuṣṭubh and Triṣṭubh are the horses of Hari (the sun) (33)

The city of Mahendra is situated on the eastern side of the Mānasa mountain, that of Yama on the southern face, that of Varuna on the west and that of Soma on the north Hear their names, Amarāvati, Samyamanī Sukhā and Vibhā (34,35)

The lord of the gods, Prajāpati (the sun) darts like an arrow on his southern course attended by the constellations of the Zodiac (36)

O Great sages the sun, stands always just opposite in the midday of the time of the midnight *in seven continents* (37)

Rising and setting are at all seasons and are always *(relatively) opposed in* the different cardinal and intermediate points of the horizon (38)

Rotating like the potter's wheel, the lord (sun) O Brāhmanas, causes the day as well as night forsaking the earth (39)

This triple world, O eminent sages is illumined by the rays of the sun thus said the wise (40)

आदित्यमूलमखिलं त्रिलोकं नात्र संशयः ।
भवत्यस्मात् जगत् कृत्स्नं सदेवासुरमानुषम् ॥४१
रुद्रेन्द्रोपेन्द्रचन्द्राणां विप्रेन्द्राणां दिवौकसाम् ।
द्युतिर्द्युतिमतां कृत्स्नं यत्तेजः सार्वलौकिकम् ॥४२
सर्वात्मा सर्वलोकेशो महादेवः प्रजापतिः ।
सूर्य एव त्रिलोकस्य मूलं परमं दैवतम् ॥४३
द्वादशान्ये तथादित्या देवास्ते येऽधिकारिणः ।
निर्वहन्ति पदं तस्य तदंशा विष्णुमूर्तयः ॥४४
सर्वे नमस्यन्ति सहस्रभानुं
गन्धर्वदेवोरगकिन्नराद्याः ।
यजन्ति यज्ञैर्विविधैर्द्विजेन्द्रा-
श्छन्दोमयं ब्रह्ममयं पुराणम् ॥४५

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे एकोनचत्वारिंशोऽध्याय ॥३९॥

४०

सूत उवाच ।
स रथोऽधिष्ठितो देवैरादित्यैर्वसुभिस्तथा ।
गन्धर्वैरप्सरोभिश्च ग्रामणीसर्पराक्षसैः ॥१
धाताऽर्यमाऽथ मित्रश्च वरुणः शक्र एव च ।
विवस्वानथ पूषा च पर्जन्यश्चांशुरेव च ॥२
भगस्त्वष्टा च विष्णुश्च द्वादशैते दिवाकराः ।
आप्याययन्ति वै भानुं वसन्तादिषु वै क्रमात् ॥३
पुलस्त्यः पुलहश्चात्रिर्वसिष्ठश्चाङ्गिरा भृगुः ।

This triple world is entirely based on the sun, there is no doubt about it, it is from this (sun) that the whole world comprised of gods, demons and men is created (41)

This radiant sun possesses the entire energy possessed by Rudra, Indra, Upendra Candra, the foremost of Brahmanas and other gods and all other luminaries (42)

The sun which is the universal soul, the master of all the worlds Mahādeva, *Prajāpati is the supreme divinity the root of all the triple world* (43)

The other ten Ādityas are gods who carry out their mission according to the work assigned to them, they are the forms of Viṣṇu in parts (44)

All beginning with Gandharvas, Yakṣas, serpents and kinnaras salute the thousand rayed one, the eminent sages worship him, embodying the metres, and encompassing the supreme spirit, the eternal one, with the performance of various sacrifices (45)

Thus ends Thirty ninth Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of Six thousand verses—39

40

Sūta said The chariot of the sun is presided over by gods, Ādityas ascetics, Gandharvas, celestial damsels (apsarases), Grāmaṇis (Yakṣas), serpents and demons, (1)

Dhātā, *Aryamā, Mitra, Varuṇa,* Śakra, *Vivasvān, Pūṣan Parjanya, Aṁśu* Bhaga, Tvaṣṭā and Viṣṇu are the twelve Ādityas. They nourish the sun serially from the spring season (2-3)

Pulastya, Pulaha, Atri, Vasiṣṭha, Aṅgiras Bhṛgu Bharadvāja, Gautama

भरद्वाजो गौतमश्च कश्यपः क्रतुरेव च ।।४
जमदग्निः कौशिकश्च मुनयो ब्रह्मवादिनः ।
स्तुवन्ति देवं विविधैश्छन्दोभिस्ते यथाक्रमम् ।।५
रथकृच्च रथौजाश्च रथचित्रः सुबाहुकः ।
रथस्वनोऽथ वरुणः सुषेणः सेनजित् तथा ।।६
तार्क्ष्यश्चारिष्टनेमिश्च रथजित् सत्यजित् तथा ।
ग्रामण्यो देवदेवस्य कुर्वतेऽभीशुसंग्रहम् ।।७
अथ हेतिः प्रहेतिश्च पौरुषेयो वधस्तथा ।
सर्पो व्याघ्रस्तथापश्च वातो विद्युद् दिवाकरः ।।८
ब्रह्मोपेतश्च विप्रेन्द्रा यज्ञोपेतस्तथैव च ।
राक्षसप्रवरा ह्येते प्रयान्ति पुरतः क्रमात् ।।९
वासुकिः कङ्कनीरश्च तक्षकः सर्पपुंगवः ।
एलापत्रः शङ्खपालस्तथैरावतसंज्ञितः ।।१०
धनजयो महापद्मस्तथा कर्कोटको द्विजाः ।
कम्बलाश्वतरश्चैव वहन्त्येनं यथाक्रमम् ।।११
तुम्बुरुर्नारदो हाहा हूहूर्विश्वावसुस्तथा ।
उग्रसेनो वसुरुचिरर्वावसुरथापरः ।।१२
चित्रसेनस्तथोर्णायुर्धृतराष्ट्रो द्विजोत्तमाः ।
सूर्यवर्चा द्वादशैते गन्धर्वा गायतां वराः ।
गायन्ति विविधैर्गानैर्भानुं षड्जादिभिः क्रमात् ।।१३
क्रतुस्थलाप्सरोवर्या तथान्या पुञ्जिकस्थला ।
मेनका सहजन्या च प्रम्लोचा च द्विजोत्तमाः ।।१४
अनुम्लोचा घृताची च विश्वाची चोर्वशी तथा ।
अन्या च पूर्वचित्तिः स्यादन्या चैव तिलोत्तमा ।।१५
ताण्डवैर्विविधैरेनं वसन्तादिषु वै क्रमात् ।
तोषयन्ति महादेवं भानुमात्मानमव्ययम् ।।१६
एवं देवा वसन्त्यर्के द्वौ द्वौ मासौ क्रमेण तु ।
सूर्यमाप्याययन्त्येते तेजसा तेजसां निधिम् ।।१७
ग्रथितैः स्वैर्वचोभिस्तु स्तुवन्ति मुनयो रविम् ।
गन्धर्वाप्सरसश्चैनं नृत्यगेयैरुपासते ।।१८

Kasyapa, Kratu, Jamadagni and Kauśika are sages versed in the Vedas They adore the lord in due order with Vedic Mantras (or prayers composed in various metres) (4,5)

Rathakṛt, Rathaujā, Rathacitra, Subāhu, Rathasvana Varuna, Susena, Senajit, Tārksya, Aristanemi, Rathajit, and Satyajit are the Grāmanis (Yaksas) who trim the reins of (the car of) lord of gods (6,7)

Heti, Praheti, Pauruseya, Vadha, Sarpa, Vyāghra, Āpa Vāta Vidyut Divākara, Brahmopeta and Yajñopeta, are, O foremost of Brahmanas, the chief demons which travel before him in due order. (8,9)

Vāsuki, Kankanira Taksak, the eminent serpent, Elāpatra, Śankhapāla, Airāvata, Dhanañjaya, Mahāpadma, Karkoṭaka Kambala and Aśvatara, O Brāhmanas, carry him in order (10, 11)

Tumburu, Nārada, Hāhā, Hūhū, Viśvāvasu Ugrasena Vasuruci, Arvāvasu, Citrasena, Urnāyu, Dhrtarāṣṭra and Sūryavarcas are the twelve Gandharvas, the principal singers They celebrate the praise of the sun with various songs in tones of Ṣaḍja and others (of the musical gamut) (12,13)

Then, O best of Brāhmanas the chief celestial nymphs named as Kratusthalā, Puñjikāsthalā, Menakā, Sahajanyā, Pramlocā, Anumlocā Ghṛtāci, Visvāci Urvaśi, Pūrvacitti, and Tilottamā dance before him with various Tandava dances in due order in the seasons beginning with the spring, satisfy the great god, Bhānu (sun), the Imperishable Soul (14 16)

In this way by abiding in the sun for two months in succession they please the sun, the receptacle of all energy with their own energy (17)

The hermits residing in the car of the sun celebrate him by prayers composed by them, and the Gandharvas and the Apsarases adore him with dances and songs (18)

ग्रामण्यो यक्षभूतानि कुर्वतेऽभीषुसंग्रहम्।
सर्पा वहन्ति देवेशं यातुधानाः प्रयान्ति च ॥१९
वालखिल्या नयन्त्यस्तं परिवार्योदयाद् रविम्।
एते तपन्ति वर्षन्ति भान्ति वान्ति सृजन्ति च।
भूतानामशुभं कर्म व्यपोहन्तीह कीर्तिताः ॥२०
एते सहैव सूर्येण भ्रमन्ति दिवि सानुगाः।
विमाने च स्थिता नित्यं कामगे वातरंहसि ॥२१
वर्षन्तश्च तपन्तश्च ह्लादयन्तश्च वै प्रजाः।
गोपयन्तीह भूतानि सर्वाणीहायुगक्षयात् ॥२२

एतेषामेव देवानां यथावीर्यं यथातपः।
यथायोगं यथासत्त्वं स एष तपति प्रभुः ॥२३
अहोरात्रव्यवस्थानकारणं स प्रजापतिः।
पितृदेवमनुष्यादीन् स सदाप्याययेद् रविः ॥२४
तत्र देवो महादेवो भास्वान् साक्षान्महेश्वरः।
भासते वेदविदुषा नीलग्रीवः सनातनः ॥२५
स एष देवो भगवान् परमेष्ठी प्रजापतिः।
स्थानं तद् विदुरादित्यं वेदज्ञा वेदविग्रहम् ॥२६

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे चत्वारिंशोऽध्यायः ॥४०॥

The Grāmanis, Yaksas, and others beings (Bhūtas) hold the reins, the serpents carry the lord of gods, the Yātudhānas (Rākṣasas) attend upon his steps (19)

The Bālakhilyas (pigmy sages), surrounding the sun, guide him from his rise to his setting They produce heat and rain, they also shine, *blow* as well as create They being remembered are *known to be the remover of all evils of the* beings (20)

They allong with their attendants travel in the sky in company with the sun abiding eternally on the car (of the sun) which moves at its will with speed like that of wind. They rain, heatand gladden the beings in turns, and thus preserve the *creatures till the end of the Ages* (21, 22)

It is by virtue of the energy, the penance, the assiduity and the vitality of these lords that the sun produces heat. (23)

The sun the Prajāpati is the cause of the day and night, and it affords perpetual delight to the gods, the progenitors and to mankind (24)

There doth shine that great god, Mahādeva, the Radiant one Mahesvara himself the blue-throated Eternal one of the Vedic scholars (25)

He is the supreme lord, Parameṣṭhin, the creator, the scholars of the Vedas aver that he is the *embodiment of the Vedas*, residing in the solar orb (26)

Thus ends Fortieth Chapter in the First Part of the Kūrma Purāna Saṁhitā consisting of *Six thousand verses*—40

४१

सूत उवाच ।

एवमेव महादेवो देवदेव पितामह ।
करोति नियत काल कालात्मा ह्यश्वरी तनु ॥१
तस्य ये रश्मयो विप्रा सर्वलोकप्रदीपका ।
तेषा श्रेष्ठा पुन सप्त रश्मयो ग्रहयोनय ॥२
सुषुम्नो हरिकेशश्च विश्वकर्मा तथव च ।
विश्वव्यचा पुनश्चान्य सयद्वसुरत पर ॥३
अर्वावसुरिति ख्यात स्वराडन्य प्रकीर्तित ।
सुषुम्न सूर्यरश्मिस्तु पुष्णाति शिशिरद्युतिम् ॥४
तिर्यगूर्ध्वप्रचारोऽसौ सुषुम्न परिपठ्यते ।
हरिकेशस्तु य प्रोक्तो रश्मिर्नक्षत्रपोषक ॥५
विश्वकर्मा तथा रश्मिर्बुध पुष्णाति सर्वदा ।
विश्वव्यचास्तु यो रश्मि शुक्र पुष्णाति नित्यदा ॥६
सयद्वसुरिति ख्यात स पुष्णाति च लोहितम् ।
बृहस्पति प्रपुष्णाति रश्मिरर्वावसु प्रभो ।
शनैश्चर प्रपुष्णाति सप्तमस्तु सुराट तथा ॥७

एव सूर्यप्रभावेन सर्वा नक्षत्रतारका ।
वर्धन्ते वर्धिता नित्य नित्यमाप्याययन्ति च ॥८

दिव्याना पार्थिवाना च नैशाना चैव सर्वश ।
आदानान्नित्यमादित्यस्तेजसा तमसा प्रभु ॥९

आदत्त स तु नाडीना सहस्रण समतत ।
नादेयाश्चैव सामुद्रान कूप्याश्चैव सहस्रदृक ।
स्थावराञ्जङ्गमाश्चैव यच्च कुल्यादिक पय ॥१०

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Suta said Thus the great god lord of deities the grandsire (sun) the embodiment of the supreme Master creates time unceasingly (1)

Among his rays which illuminate the seven regions O Brahmanas seven which are originators of the planets are the superior most (2)

Susumna Harikeśa Viśvakarma Viśvavyacas Samyadvasu Arvavasu and Svarāṭ are these seven rays The Suṣumna ray of the sun nourishes the lustre of the moon (3,4)

This Suṣumna darts obliquely up wards while that one known as Harikesa ray nourishes the stars (5)

The ray Viśvakarmā does always nourish the planet Budha (Mercury) while the ray Visvavyacā constantly lend succour to Śukra (Venus) (6)

The ray known as Samyadvasu affords nourishment to Lohita Mars) and the ray Arvavasu of Lord nourishes Bṛhaspati (Jupiter) The seventh ray Svaraṭ lends nourishment to Śanaiscara (7)

Thus by the influence of the sun all the stars and planets thrive and being thus nourised they in their turn lend growth and succour (to beings and herbs) (8)

Because of his taking Completely the ethereal earthly as well as nocturnal energies as also their glooms the sun is called Āditya' He, the possessor of thousand eyes takes through thousands of his rays on all sides the water of rivers, seas wells from the stationary as well as mobile objects and the small streams (9,10)

तस्य रश्मिसहस्रं तच्छीतवर्षोष्णनिस्रवम् ।
तासां चतुःशतं नाड्यो वर्षन्ते चित्रमूर्तयः ॥११
वन्दनाश्चैव याज्याश्च केतना भूतनास्तथा ।
अमृता नाम ताः सर्वा रश्मयो वृष्टिसर्जनाः ॥१२
हिमोद्वाहाश्च ता नाड्यो रश्मयस्त्रिशतं पुनः ।
रश्म्यो मेष्यश्च पौष्यश्च ह्लादिन्यो हिमसर्जनाः ।
चन्द्रास्ता नामतः सर्वाः पीताभाः स्युर्गभस्तयः ॥१३
शुक्राश्च ककुभश्चैव गावो विश्वभृतस्तथा ।
शुक्रास्ता नामतः सर्वास्त्रिविधा घर्मसर्जनाः ॥१४
समं बिभर्ति ताभिः स मनुष्यपितृदेवताः ।
मनुष्यानौषधेनेह स्वधया च पितॄनपि ।
अमृतेन सुरान् सर्वास्त्रिभिस्त्रींस्तर्पयत्यसौ ॥१५
वसन्ते ग्रैष्मिके चैव शतैः स तपति त्रिभिः ।
शरद्यपि च वर्षासु चतुर्भिः सम्प्रवर्षति ।
हेमन्ते शिशिरे चैव हिममुत्सृजति त्रिभिः ॥१६
वरुणो माघमासे तु सूर्यः पूषा तु फाल्गुने ।
चैत्रे मासि भवेदंशो धाता वैशाखतापनः ॥१७
ज्येष्ठामूले भवेदिन्द्रः आषाढे सविता रविः ।
विवस्वान् श्रावणे मासि प्रौष्ठपद्यां भगः स्मृतः ॥१८
पर्जन्योऽश्वयुजि त्वष्टा कार्तिके मासि भास्करः ।
मार्गशीर्षे भवेन्मित्रः पौषे विष्णुः सनातनः ॥१९
पञ्चरश्मिसहस्राणि वरुणस्यार्ककर्मणि ।
षड्भिः सहस्रैः पूषा तु देवोंशः सप्तभिस्तथा ॥२०
धाताऽष्टभिः सहस्रैस्तु नवभिस्तु शतक्रतुः ।
विवस्वान् दशभिः पाति पात्येकादशभिर्भगः ॥२१
सप्तभिस्तपते मित्रस्त्वष्टा चैवाष्टभिस्तपेत् ।

His thousand rays stream forth, cold, rain and heat Four hundred of them, wonderful in form, shower rains (11)

The rays named as Vandanās, Yajyas, Ketanās and Bhūtanās which all are termed as Amṛtās create rain. (12)

Three hundred rays coming out of the sun and named as Rasmya, Mesya, Pausya, Hlādini and Himasarjanā which all are termed as Candras are all yellowish in colour generating cold (13)

Śukra, Kakubha, Go, and Viśvabhṛt which all are named as Śukrā *rays generate heat of three types* (14)

He sustains the men, the manes and the gods equally by these rays-the human beings with medicinal herbs, the Manes with Svadhā *(food offered to the Manes)* and the gods with ambrosia, thus does he please all the three with these three things (15)

During the spring time and the summer the lord gives heat with three hundred rays, while in the autumn and rainy seasons he showers rains with four *(of his rays)* *In the Hemanta (the advent of winter)* and the winter seasons, he emits cold with three rays (16)

The sun is denominated as Varuna in the month of Magha, as Pūsan in Phālguna, Amśa *in the month of* Caitra, Dhāta in Vaiśākha, Indra in the month of Jyestha, Savita Ravi in Āṣāḍha, Vivasvān in Śrāvana, Bhaga in Bhādra, Parjanya in Āśvina Tvaṣṭā in Kartika, Mitra in Margasirsa and Viṣnu in Pausa (17-19)

Varuna uses five thousand rays in performing the work of sun Pū an does the work with six thousand rays, Amśa with seven thousand, *Dhātā with eight thousand*, Indra with nine thousand, Vivasvān with ten thousand, Bhaga with eleven thousand, Mitra with seven thousand, Tvaṣṭā with eight thousand, Aryamā with ten thousand, Parjanya with nine thousand and

अर्यमा दशभिः पाति पर्जन्यो नवभिस्तपेत् ।
षड्भी रश्मिसहस्रैस्तु विष्णुस्तपति विश्वसृक् ॥२२
वसन्ते कपिलः सूर्यो ग्रीष्मे काञ्चनसप्रभः ।
श्वेतो वर्षासु वर्णेन पाण्डुरः शरदि प्रभुः ।
हेमन्ते ताम्रवर्णः स्याच्छिशिरे लोहितो रविः ॥२३
ओषधीषु बलं धत्ते स्वधामपि पितृष्वथ ।
सूर्योऽमरत्वममृते त्रयं त्रिषु नियच्छति ॥२४
अन्ये चाष्टौ ग्रहा ज्ञेयाः सूर्येणाधिष्ठिता द्विजाः ।
चन्द्रमाः सोमपुत्रश्च शुक्रश्चैव बृहस्पतिः ।
भौमो मन्दस्तथा राहुः केतुमानपि चाष्टमः ॥२५
सर्वे ध्रुवे निबद्धा वै ग्रहास्ते वातरश्मिभिः ।
भ्राम्यमाणा यथायोगं भ्रमन्त्यनुदिवाकरम् ॥२६

अलातचक्रवद् यान्ति वातचक्रेरिता द्विजाः ।
यस्माद् वहति तान् वायुः प्रवहस्तेन स स्मृतः ॥२७
रथस्त्रिचक्रः सोमस्य कुन्दाभास्तस्य वाजिनः ।
वामदक्षिणतो युक्ता दश तेन निशाकरः ॥२८
वीथ्याश्रयाणि चरति नक्षत्राणि रविर्यथा ।
ह्रासवृद्धी च विप्रेन्द्रा ध्रुवाधाराणि सर्वदा ॥२९
स सोमः शुक्लपक्षे तु भास्करे परतः स्थिते ।
आपूर्यते परस्यान्तः सततं दिवसक्रमात् ॥३०
क्षीणापीतं सुरैः सोममाप्याययति नित्यदा ।
एकेन रश्मिना विप्राः सुषुम्नाख्येन भास्करः ॥३१
एषा सूर्यस्य वीर्येण सोमस्याप्यायिता तनुः ।
पौर्णमास्यां स दृश्येत सम्पूर्णो दिवसक्रमात् ॥३२

Visnu, the creator of the universe with six thousand rays (20-22)

In the spring time the sun is tawny in colour, golden in summer, white during the rains, and pale-white in the autumn In the Hemanta (cold) season the sun is copper coloured while red in the winter (23)

He sends power into the medicinal herbs and plants, and also the offerings of food to the Manes Distributing nectar among the gods, the sun thus confers three different gifts to the three (men, Pitṛs and gods). (24)

Eight other planets, O Brāhmaṇas, are known to be ridden over by the sun itself These eight are the moon Budha (Mercury), Śukra (Venus), Bṛhaspati (Jupiter), Bhauma (Mars), Manda (Śani) Rāhu and the eighth Ketu (25)

Fixed on the polar star (Dhruva) by the Vāta rays, all these planets travel along in their respective courses following the sun (26)

Propelled by the whirlwind O Brāhmanas they whirl round like fire brands, since the wind propels and carries them forward it is called 'Pravaha'. (27)

The chariot of the moon has three wheels, its horses white as the Kunda (jasmine) flowers, and harnessed on the left and the right are ten in number Just as the sun moves along the asterisms, so does the moon, and in like manner as the rays of the sun O foremost of the Brāhmanas, the rays of the moon also undergo diminution or increase (28, 29)

In the bright fortnight, when the sun is opposite to the moon, the other side of the moon is filled up by the rays of the sun in the order of the days (30)

By supplying a single ray named Susumnā to the moon reduced by the draughts of the gods, the radiant sun nourishes the moon (31)

Thus nourished by the energy of the sun, the body of the moon grows gradually by days and appears full on the Paurna-

संपूर्णमर्धमासेन तं सोममममृतात्मकम् ।
पिबन्ति देवता विप्रा यतस्तेऽमृतभोजनाः ॥३३
ततः पञ्चदशे भागे किंचिच्छिष्टे कलात्मके ।
अपराह्णे पितृगणा जघन्यं पर्युपासते ॥३४
पिबन्ति द्विकलं कालं शिष्टा तस्य कला तु या ।
सुधामृतमयीं पुण्यां तामिन्दोरमृतात्मिकाम् ॥३५
निःसृतं तदमावास्यां गभस्तिभ्यः स्वधामृतम् ।
मासतृप्तिमवाप्याग्र्या पितरः सन्ति निर्वृताः ॥३६
न सोमस्य विनाशः स्यात् सुधा देवैस्तु पीयते ।
एवं सूर्यनिमित्तस्य क्षयो वृद्धिश्च सत्तमाः ॥३७
सोमपुत्रस्य चाष्टाभिर्वाजिभिर्वायुवेगिभिः ।
वारिजैः स्यन्दनो युक्तस्तेनासौ याति सर्वतः ॥३८
शुक्रस्य भूमिजैरश्वैः स्यन्दनो दशभिर्वृतः ।
अष्टाभिश्चाथ भौमस्य रथो हैमः सुशोभनः ॥३९
बृहस्पतेरथाष्टाश्वः स्यन्दनो हेमनिर्मितः ।
रथस्तमोमयोऽष्टाश्वो मन्दस्यायसनिर्मितः ।
स्वर्भानोर्भास्करारेश्च तथा षड्भिर्हयैर्वृतः ॥४०
एते महाग्रहाणां वै समाख्याता रथा नव ।
सर्वे ध्रुवे महाभागा निबद्धा वातरश्मिभिः ॥४१
ग्रहर्क्षताराधिष्ण्यानि ध्रुवे बद्धान्यशेषतः ।
भ्रमन्ति भ्रामयन्त्येन सर्वाण्यनिलरश्मिभिः ॥४२

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे एकचत्वारिंशोऽध्यायः ॥४१॥

māsī (full moon) night (32)

The gods, O Brahmanas, drink the moon, thus filled in a fortnight, which is composed of ambrosia, since their food is nectar (33)

When the remaining portion of the moon consists of but a fifteenth part, the progenitors drink the residual portion in the afternoon (34)

They drink that sacred Kalā of the moon which is composed of ambrosia in two moments (35)

Having drunk the nectar effused by the lunar rays on the Amavasyā, the progenitors are satisfied and remain content for the ensuing month (36)

The moon does not undergo any decay, only the nectar is drunk by gods, its decrease and increase are due to the influence of the sun over it O excellent ones (37)

The chariot of the son of Candra (i e Budha or Mercury) is drawn by eight *horses born from water and of the speed of the wind* Riding on it does he travel in all directions (38)

The car of Sukra (Venus) is drawn by ten earth born horses, while the splendid car of Bhauma (Mars) is of gold and drawn by eight horses (39)

Brhaspati's (Jupiter's) car is made of *gold and is drawn by eight steeds, while that of Mandi (Saturn) is made of iron and drawn by eight dark steeds The cars of Rahu and Ketu are also drawn by* Six steeds each (40)

I have thus described the nine chariots of the great planets all of which O illustrious ones, are fastened to Dhruva by aerial cords (41)

The orbs of all the planets, asterisms and stars are attached to Dhruva, and travel accordingly in their places and make it travel by their respective bonds of air (42)

Thus ends Forty first Chapter in the First Part of the Kūrma Purāna Samhitā consisting of Six thousand verses-41

४२

सूत उवाच ।

ध्रुवादूर्ध्वं महर्लोकः कोटियोजनविस्तृतः ।
कल्पाधिकारिणस्तत्र संस्थिता द्विजपुंगवाः ॥१

जनलोको महर्लोकात् तथा कोटिद्वयात्मकः ।
सनन्दनादयस्तत्र संस्थिता ब्रह्मणः सुताः ॥२

जनलोकात् तपोलोकः कोटित्रयसमन्वितः ।
वैराजास्तत्र वै देवाः स्थिता दाहविवर्जिताः ॥३

प्राजापत्यात् सत्यलोकः कोटिषट्केन संयुतः ।
अपुनर्मारकास्तत्र ब्रह्मलोकस्तु स स्मृतः ॥४

अत्र लोकगुरुर्ब्रह्मा विश्वात्मा विश्वतोमुखः ।
आस्ते स योगिभिर्नित्यं पीत्वा योगामृतं परम् ॥५

विशन्ति यतयः शान्ता नैष्ठिका ब्रह्मचारिणः ।
योगिनस्तापसाः सिद्धा जापकाः परमेष्ठिनम् ॥६

द्वारं तद्योगिनामेकं गच्छतां परमं पदम् ।
तत्र गत्वा न शोचन्ति स विष्णुः स च शंकरः ॥७

सूर्यकोटिप्रतीकाशं पुरं तस्य दुरासदम् ।
न मे वर्णयितुं शक्यं ज्वालामालासमाकुलम् ॥८

तत्र नारायणस्यापि भवनं ब्रह्मणः पुरे ।
शेते तत्र हरिः श्रीमान् मायी मायामयः परः ॥९

42

Sūta said · Above Dhruva, at the distance of ten million leagues lies the sphere of saints (Maharloka), the inhabitants of which, O foremost of Brāhmanas, dwell in it throughout an Age (Kalpa) (1)

At the distance of two crore yojanas from Maharloka is situated the Janaloka, where the sons of *Brahmā* headed by Sanandana reside (2)

At thirty million leagues above the Janaloka is situated the Tapoloka (the sphere of austerities), *inhabited by the* deities called Vairājas, who are unconsumable by *fire* (3)

From Prajāpati loka is the Satyaloka (the sphere of truth) removed above by sixty millions of leagues, the inhabitants where of never again know death; and it is also known as Brahmaloka (4)

It is here that the universe-souled and world-observer Brahmā, the preceptor of the world, dwells perpetually in company with the Yogins, by drinking the excellent nectar of Yoga (5)

Here do enter into Parameṣṭhin the Brahmacārins, vowing perpetual celibacy, calm ascetics, yogins, hermits, Siddhas, and repeaters of holy names (6)

It is the sole door for the Yogins attaining to that highest goal, reaching which one is freed from all grief, veryly it is Viṣṇu, it is also Śaṁkara. (7)

The abode of Brahmā, inaccessible as it is, is as resplendent as ten million suns together with myriads of emblazoning radiance, which is beyond my power to describe (8)

There, in the abode of Brahmā, is also situated a reside of Nārāyana, where the great deluder, the graceful Yogin Hari sleeps. (9)

स विष्णुलोकः कथितः पुनरावृत्तिवर्जितः ।
यान्ति तत्र महात्मानो ये प्रपन्ना जनार्दनम् ॥१०
ऊर्ध्वं तद् ब्रह्मसदनात् पुरं ज्योतिर्मयं शुभम् ।
वह्निना च परिक्षिप्तं तत्रास्ते भगवान् भवः ॥११
देव्या सह महादेवश्चिन्त्यमानो मनीषिभिः ।
योगिभिः शतसाहस्रैर्भूतै रुद्रैश्च संवृतः ॥१२
तत्र ते यान्ति नियता द्विजा वै ब्रह्मचारिणः ।
महादेवपराः शान्तास्तापसा ब्रह्मवादिनः ॥१३
निर्ममा निरहंकाराः कामक्रोधविवर्जिताः ।
द्रक्ष्यन्ति ब्रह्मणा युक्ता रुद्रलोकः स वै स्मृतः ॥१४
एते सप्त महालोकाः पृथिव्या परिकीर्तिताः ।
महातलादयश्चाधः पातालाः सन्ति वै द्विजाः ॥१५
महातलं च पातालं सर्वरत्नोपशोभितम् ।
प्रासादैर्विविधैः शुभ्रैर्देवतायतनैर्युतम् ॥१६
अनन्तेन च संयुक्तं मुचुकुन्देन धीमता ।
नृपेण बलिना चैव पातालस्वर्गवासिना ॥१७
शैलं रसातलं विप्राः शार्करं हि तलातलम् ।
पीतं सुतलमित्युक्तं नितलं विद्रुमप्रभम् ।
सितं हि वितलं प्रोक्तं तलं चैव सितेतरम् ॥१८
सुपर्णेन मुनिश्रेष्ठास्तथा वासुकिना शुभम् ।
रसातलमिति ख्यातं तथान्यैश्च निषेवितम् ॥१९
विरोचनहिरण्याक्षतक्षकाद्यैश्च सेवितम् ।
तलातलमिति ख्यातं सर्वशोभासमन्वितम् ॥२०
वैनतेयादिभिश्चैव कालनेमिपुरोगमैः ।
पूर्वदेवैः समाकीर्णं सुतलं च तथापरैः ॥२१

It is called the sphere of Visnu, exempt from repeated births and can be attained only by those noble-should men who are attached to Janardana (10)

Above that sphere of Prahmā is situated a radiant and sacred place surrounded by fire, where dwells lord Bhava the great god, in company with the goddess, contemplated upon by the wise men and surrounded by hundreds and thousands of Yogins, beings and Rudras (11,12)

There do go the devout, the celibate Brahmanas, those who are attached to Mahādeva the tranquil ascetics and those who are devoted to the study of the Vedas (13)

That place is known as the sphere of Rudra, and it can be seen only by the Brāhmanas who are unattached, free from vanity, devoid of desire and passion and wholly devout (14)

Thus have been described the seven regions beginning with the earth Similarly, O Brāhmanas, are nether regions beginning with Mahātala (15)

The nether region named Mahātala is embellished with all kinds of jewels, and by various magnificent mansions, and sacred sanctuaries of deities (16)

It is resided by Ananta the wise Mucukunda, and also by the king Bali, resident of the paradise in the nether world (17)

Rasātala, O Brahmanas, is rocky, Talātala is gravelly, Sutala is yellow, and Nitala is of the lustre of rubies Vitala is said to be white, while Tala is black O foremost of sages, that lovely one known as Rasātala is inhabited by Suparna and Vāsuki and others. (18, 19)

The region known as Talātala endowed with all splendour is inhabited by Virocana, Hiranyāksa, Taksaka and others (20)

Sutala is inhabited by the son of Vinatā, (Garuḍa) and demons headed by Kālanemi and by others and by prior gods (21)

नितलं यवनाद्यैश्च तारकाग्निमुखैस्तथा ।
महान्तकाद्यैर्नागैश्च प्रह्लादेनासुरेण च ॥२२

वितलं चैव विख्यातं कम्बलाहीन्द्रसेवितम् ।
महाजम्भेन वीरेण हयग्रीवेण वै तथा ॥२३

शङ्कुकर्णेन संभिन्नं तथा नमुचिपूर्वकैः ।
तथान्यैर्विविधैर्नागैस्तलं चैव सुशोभनम् ॥२४

तेषामधस्तान्नरका मायाद्याः परिकीर्तिताः ।
पापिनस्तेषु पच्यन्ते न ते वर्णयितुं क्षमाः ॥२५

पातालानामधश्चास्ते शेषाख्या वैष्णवी तनुः ।
कालाग्निरुद्रो योगात्मा नारसिंहोऽपि माधवः ॥२६

योऽनन्तः पठ्यते देवो नागरूपी जनार्दनः ।
तदाधारमिदं सर्वं स कालाग्निमपाश्रितः ॥२७

तमाविश्य महायोगी कालस्तद्वदनोत्थितः ।
विषज्वालामयोऽन्तेऽसौ जगत् संहरति स्वयम् ॥२८

सहस्रमायोऽप्रतिमः संहर्ता शंकरोद्भवः ।
तामसी शाम्भवी मूर्तिः कालो लोकप्रकालनः ॥२९

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे द्विचत्वारिंशोऽध्यायः ॥४२॥

Nitala is inhabited by Yavanas, Tārakas and Agnimukhas (demons), by Nāgas headed by Mahantakas, and by the demon Prahlāda (22)

The famous region of Vitala is likewise inhabited by the serpent-chief Kambala, by the powerful Mahājambha as also by Hayagrīva (23)

The splendid region of Tala is likewise inhabited by Śaṁkukarṇa and demons headed by Namuci, as well as by various other serpents Below them is situated the region of the hells known as Māyā and such others The sinners therein suffer from indescribable afflictions (24, 25)

Below the nether worlds abides the form of Viṣṇu named as Śeṣa He who is Rudra, the fire of destruction the embodiment of meditation Nārasiṁha as well as Madhava the limbless one the serpent shaped Janārdana, *This whole universe* is based on him, and he is possessed of the fire of destruction (26, 27)

Kala, the god of destruction, the supreme meditator is seized of him and coming out of his mouth at the time of dissolution with poisonous flames dissolves the universe himself (28)

The incomparable Kala born of Saṁkara, possessed of a thousand delusions, is the destroyer, is but the *gloomy world-destroying form of Śambhu* (29)

Thus ends Forty second Chapter in the First Part of the Kūrma Purāṇa Saṁhita consisting of Six thousand verses—42

४३

सूत उवाच ।

एतद् ब्रह्माण्डमाख्यातं चतुर्दशविधं महत् ।
अतः परं प्रवक्ष्यामि भूर्लोकस्यास्य निर्णयम् ॥१

जम्बुद्वीपः प्रधानोऽयं प्लक्षः शाल्मल एव च ।
कुशः क्रौञ्चश्च शाकश्च पुष्करश्चैव सप्तमः ॥२

एते सप्त महाद्वीपाः समुद्रैः सप्तभिर्वृताः ।
द्वीपाद् द्वीपो महानुक्तः सागरादपि सागरः ॥३

क्षारोदेक्षुरसोदश्च सुरोदश्च घृतोदकः ।
दध्योदः क्षीरसलिलः स्वादूदश्चेति सागराः ॥४

पञ्चाशत्कोटिविस्तीर्णा ससमुद्रा धरा स्मृता ।
द्वीपैश्च सप्तभिर्युक्ता योजनानां समासतः ॥५

जम्बूद्वीपः समस्तानां द्वीपानां मध्यतः शुभः ।
तस्य मध्ये महामेरुर्विश्रुतः कनकप्रभः ॥६

चतुरशीतिसाहस्रो योजनैस्तस्य चोच्छ्रयः ।
प्रविष्टः षोडशाधस्ताद् द्वात्रिंशन्मूर्ध्नि विस्तृतः ॥७

मूले षोडशसाहस्रो विस्तारस्तस्य सर्वतः ।
भूपद्मस्यास्य शैलोऽसौ कर्णिकात्वेन संस्थितः ॥८

हिमवान् हेमकूटश्च निषधश्चास्य दक्षिणे ।
नीलः श्वेतश्च शृङ्गी च उत्तरे वर्षपर्वताः ॥९

लक्षप्रमाणौ द्वौ मध्ये दशहीनास्तथा परे ।
सहस्रद्वितयोच्छ्रायास्तावद्विस्तारिणश्च ते ॥१०

43

Sūta said: Thus has been described the great universe composed of fourteen parts After this I shall give an account of this earth. (1)

In the earth, Jambudvīpa is the chief, then comes Plakṣa, Śālmala, Kuśa, Krauñca, Śāka and the seventh Puṣkara (2)

These seven continents are surrounded by seven seas and each continent as well as each sea is greater than the previous one (3)

The seas are named as Kṣāroda, Ikṣurasoda Suroda, Ghṛtodaka, Dadhyoda, Kṣīrasalila and Svādūda. (4)

The earth surrounded by the oceans is five hundred million leagues in extent, and is composed *of seven continents* (5)

In the centre of them all is situated the excellent Jambudvīpa, in the middle which of stands the famous Mahāmeru mountain radiant like gold. (6)

It is eighty four thousand leagues in height, *sixteen leagues in depth below, and thirty two thousand leagues in* extent at the summit (7)

At the base it is sixteen thousand leagues in extent on all sides; thus the mountain stands as the seed cup (pericarp) of the lotus of the earth. (8)

To the south of it *stand the* Himavān, *Hemakūṭa, and the Niṣadha, while of Nīla, Śveta and Śṛṅgī situated to the north of it. These are known as boundary mountains* (varṣaparvatas) (9)

The two central ranges extend for a hundred thousand leagues (running east and west) Each of the others diminishes ten thousand leagues, as it lies more remote from the centre. Their extent as well as the hieght is two thousand leagues (10)

भारतं दक्षिणं वर्षं ततः किंपुरुषं स्मृतम् ।
हरिवर्षं तथैवान्यन्मेरोर्दक्षिणतो द्विजाः ॥११
रम्यकं चोत्तरं वर्षं तस्यैवानुहिरण्मयम् ।
उत्तराः कुरवश्चैव यथैते भारतास्तथा ॥१२
नवसाहस्रमेकैकमेतेषां द्विजसत्तमाः ।
इलावृतं च तन्मध्ये तन्मध्ये मेरुरुच्छ्रितः ॥१३
मेरोश्चतुर्दिशं तत्र नवसाहस्रविस्तृतम् ।
इलावृतं महाभागाश्चत्वारस्तत्र पर्वताः ।
विष्कम्भा रचिता मेरोर्योजनायुतमुच्छ्रिताः ॥१४
पूर्वेण मन्दरो नाम दक्षिणे गन्धमादनः ।
विपुलः पश्चिमे पार्श्वे सुपार्श्वश्चोत्तरे स्मृतः ॥१५

कदम्बस्तेषु जम्बूश्च पिप्पलो वट एव च ।
जम्बूद्वीपस्य सा जम्बूर्नामहेतुर्महर्षयः ॥१६
महागजप्रमाणानि जम्ब्वास्तस्या फलानि च ।
पतन्ति भूभृतः पृष्ठे शीर्यमाणानि सर्वतः ॥१७
रसेन तस्याः प्रख्याता तत्र जम्बूनदीति वै ।
सरित् प्रवर्त्तते चापि पीयते तत्र वासिभिः ॥१८
न स्वेदो न च दौर्गन्ध्यं न जरा नेन्द्रियक्षयः ।
तत्पानात् सुस्थमनसां नराणां तत्र जायते ॥१९
तीरमृत्तत्र सम्प्राप्य वायुना सुविशोषिता ।
जाम्बूनदाख्यं भवति सुवर्णं सिद्धभूषणम् ॥२०
भद्राश्वः पूर्वतो मेरोः केतुमालश्च पश्चिमे ।
वर्षे द्वे तु मुनिश्रेष्ठास्तयोर्मध्ये इलावृतम् ॥२१

The southern Varsa (country) is Bhārata, then Kimpuruṣa (varsa) and thereafter Harivarsa These are situated O Brāhmaṇas, to the south (of Meru) (11)

To the north (of Meru) are situated the Ramyaka (Varsa), and Hiranmaya (Varsa), Uttarakuru (Varsa) is beyond them They follow the same direction as Bhārata (12)

Each of these O excellent Brāhmaṇas, is nine thousand Yojanas in extent Ilāvṛta (varsa) is in centre, and in the centre of it stands the high Meru (mountain) (13)

The extent of the Ilāvṛta on four sides is nine thousand Yojanas on each side of Meru, there are four mountains in this Varsa Formed as buttresses to Meru, each are ten thousand Yojanas in elevation O illustrious ones (14)

That on the east is called Mandara, that on the south Gandhamadana, that on the west Vipula, and that on the north as Supārśva (15)

On each of them stands severally a Kadamba tree, a Jambu tree a Pippala and a Vata (banyan) tree From the Jambū tree, O celebrated sages, the insular continent of Jambū dvīpa derives its appellation (16)

The fruits of that tree are as large as huge elephants, when they are rotten they fall upon the crest of the mountain on all sides (17)

From their juice is formed the celebrated Jambū river, the waters of which are drunk by the inhabitants (18)

And in consequence of drinking of that stream, they pass their days in health and contentment, being subject neither to perspiration, to foul odours, to decrepitude nor to organic decay (19)

The soil on the bank of that river, absorbing the Jambu juice, and being completely dried by breezes, becomes the gold termed jambunada of which the ornaments of the Siddhas are fabricated (20)

The Varsa (country) of Bhadrāśva lies on the east of Meru, and Ketumāla

वनं चैत्ररथं पूर्वे दक्षिणे गन्धमादनम् ।
वैभ्राजं पश्चिमे विद्यादुत्तरे सवितुर्वनम् ॥२२
अरुणोदं महाभद्रमसितोदं च मानसम् ।
सरांस्येतानि चत्वारि देवभोग्यानि सर्वदा ॥२३
सितान्तश्च कुमुद्वांश्च कुररी माल्यवांस्तथा ।
वैकङ्को मणिशैलश्च ऋक्षवांश्चाचलोत्तमाः ॥२४
महानीलोऽथ रुचकः सबिन्दुर्मन्दरस्तथा ।
वेणुमांश्चैव मेघश्च निषधो देवपर्वतः ।
इत्येते देवरचिताः सिद्धावासाः प्रकीर्त्तिताः ॥२५
अरुणोदस्य सरसः पूर्वतः केसराचलः ।
त्रिकूटशिखरश्चैव पतङ्गो रुचकस्तथा ॥२६
निषधो वसुधारश्च कलिङ्गस्त्रिशिखः शुभः ।
समूलो वसुधारश्च कुरवश्चैव सानुमान् ॥२७
ताम्रातश्च विशालश्च कुमुदो वेणुपर्वतः ।
एकशृङ्गो महाशैलो गजशैलः पिशाचकः ॥२८
पञ्चशैलोऽथ कैलासो हिमवांश्चाचलोत्तमः ।
इत्येते देवचरिता उत्कटाः पर्वतोत्तमाः ॥२९
महाभद्रस्य सरसो दक्षिणे केसराचलः ।
शिखिवासश्च वैडूर्यः कपिलो गन्धमादनः ॥३०
जारुधिश्च सुगन्धिश्च श्रीशृङ्गश्चाचलोत्तमः ।
सुपार्श्वश्च सुपक्षश्च कङ्कः कपिल एव च ॥३१
पिञ्जरो भद्रशैलश्च सुरसश्च महाबलः ।
अञ्जनो मधुमांस्तद्वत् कुमुदो मुकुटस्तथा ॥३२
सहस्रशिखरश्चैव पाण्डुरः कृष्ण एव च ।
पारिजातो महाशैलस्तथैव कपिलोदकः ॥३३
सुषेणः पुण्डरीकश्च महामेघस्तथैव च ।
एते पर्वतराजानः सिद्धगन्धर्वसेविताः ॥३४

on the west; and between these two is the region of Ilāvṛta (21)

On the *east of the same* is the forest Caitraratha, the Gandhamādana wood is on the south, the forest of Vaibhrāja is on the west, and the forest of Savitā is on the north. (22)

There are also four great lakes, named Arunoda Mahābhadra, Sitoda and Mānasa the waters of which are partaken of by the gods (23)

The great mountain ridges named Sitānta, Kumudvān, Kururī, Mālyavān, Vaikanka, Maniśaila, Rkṣavān, Mahānīla, Rucaka, Sabindu, Mandara, Venumān, Megha, Nisadha, Devaparvata, are known as the abodes of Siddhas constructed by gods. (24, 25)

To the east of the lake Aruṇoda lies the mountain Keśarācala as also the mountain ridges of Trikūṭa Śikhara, Patanga, Rucaka, Nisadha, Vasudhāra, Kalinga, Triśikha, Samūla, Vasudhāra, Kurava, Tāmrāta, Viśāla, Kumuda, Venuparvata, Ekaśrnga, Mahāśaila, Gajaśaila, Piśācaka, Pañcaśaila, Kailāsa, and the chiefest of the mountains Himavān these are the excellent mountains where the gods move *about* (26-29)

To the south of Mahābhadra *lakes* lies the Keśara *mountain*, as also the mountain (spurs) named as Sikhivāsa, Vaidūrya, Kapila, Gandhamādana, Jārudhi, Sughandhi, Śrīśrnga, Supārśva, Supaksa, Kanka, Kapila, Piñjara, Bhadraśaila, Surasa, Mahābala, Añjana, Madhumān, Kumuda, Mukuṭa, Sahasraśikhara, Pāndura, Krṣna, Pārijāta Mahāśaila, Kapilodaka, Susena, Pundarīka as well as Mahāmegha These mountain chiefs are inhabited by Siddhas and Gandharvas (30-34)

असितोदस्य सरसः पश्चिमे केसराचलः ।
शङ्खकूटोऽथ वृषभो हंसो नागस्तथा परः ॥३५
कालाञ्जनः शुक्रशैलो नीलः कमल एव च ।
पुष्पकश्च सुमेघश्च वाराहो विरजास्तथा ।
मयूरः कपिलश्चैव महाकपिल एव च ॥३६
इत्येते देवगन्धर्वसिद्धसङ्घनिषेविताः ।
सरसो मानसस्येह उत्तरे केसराचला. ॥३७
एतेषा शैलमुख्यानामन्तरेषु यथाक्रमम् ।
सन्ति चैवान्तरद्रोण्यः सरासि च वनानि च ॥३८
वसन्ति तत्र मुनयः सिद्धाश्च ब्रह्मभाविता. ।
प्रसन्नाः शान्तरजसः सर्वदु.खविवर्जिता. ॥३९

इति श्रीकूर्मपुराणे षटसाहस्रया संहितायां पूर्वविभागे त्रिचत्वारिंशोऽध्यायः ॥४३॥

४४

सूत उवाच ।
चतुर्दशसहस्राणि योजनाना महापुरी ।
मेरोरुपरि विख्याता देवदेवस्य वेधस. ॥१
तत्रास्ते भगवान् ब्रह्मा विश्वात्मा विश्वभावनः ।
उपास्यमानो योगीन्द्रैर्मुनीन्द्रोपेन्द्रशकरैः ॥२
तत्र देवेश्वरेशान विश्वात्मानं प्रजापतिम् ।
सनत्कुमारो भगवानुपास्ते नित्यमेव हि ॥३
स सिद्धैर्ऋषिगन्धर्वैः पूज्यमान. सुरैरपि ।
समास्ते योगयुक्तात्मा पीत्वा तत्परमामृतम् ॥४
तत्र देवादिदेवस्य शम्भोरमिततेजसः ।

To the west of the lake Asitoda, lies the Kesara mountain as well as also lie the filament mountains (spurs) of Saṁkhakūṭa, Vṛsabha, Haṁsa, Nāga Kālañjana, Śukraśaila, Nila, Kamala, Puspaka, Sumegha Vārāha, Virajas, Mayūra, Kapila and Mahākapila inhabited by gods, Gandharvas, Siddhas To the north of the Mānasa lake lie the Kesara mountains In between these principle mountains lie boundary lakes, ponds and forests successively (35-38)

There dwell the Siddhas and Sages, calm devoid of passion, exempt from all sorrows, and devoted to the supreme spirit (39)

Thus ends Forty third Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—43

44

Sūta said: On the Meru is situated the great and famous mansion of Brahmā, the god of the gods, extending to fourteen thousand Yojanas (1)

There dwells the lord Brahmā the universe-souled one, promoter of the weal of the world and world adored, adored by the foremost of meditators, illustrious sages, Viṣṇu and Śaṁkara (2)

There the lord Sanatkumāra constantly worships the omni souled Prājāpati, Iśāna sovereign of the gods. (3)

Drinking that excellent ambrosia he engaged in Yoga, dwells there being adored by the Siddhas, sages and Gandharvas and even by the deities (4)

In front of the abode of Brahmā there stands the sacred, white and resplendent

दीप्तमायतन शुभ्र पुरस्ताद् ब्रह्मण स्थितम् ।।५
दिव्यकान्तिसमायुक्त चतुर्द्वार सुशोभनम् ।
महर्षिगणसकीर्णं ब्रह्मविद्भिर्निषेवितम् ।।६
देव्या सह महादेव शशाङ्कार्काग्निलोचन ।
रमते तत्र विश्वेश प्रमथै प्रमथेश्वर ।।७
तत्र वेदविद शान्ता मुनयो ब्रह्मचारिण ।
पूजयन्ति महादेव तापसा सत्यवादिन ।।८
तेषा साक्षान्महादेवो मुनीना ब्रह्मवादिनाम् ।
गृह्णाति पूजा शिरसा पार्वत्या परमेश्वर ।।९
तत्रैव पर्वतवरे शक्रस्य परमा पुरी ।
नाम्नाऽमरावती पूर्वे सर्वशोभासमन्विता ।।१०
तमिन्द्रमप्सर सङ्घा गन्धर्वा गीततत्परा ।
उपासते सहस्राक्ष देवास्तत्र सहस्रश ।।११
ये धार्मिका वेदविदो यागहोमपरायणा ।
तेषा तत् परम स्थान देवानामपि दुर्लभम् ।।१२
तस्य दक्षिणदिग्भागे वह्नेरमिततेजस ।
तेजोवती नाम पुरी दिव्याश्चर्यसमन्विता ।।१३
तत्रास्ते भगवान् वह्निर्भ्राजमान स्वतेजसा ।
जपिना होमिना स्थान दानवाना दुरासदम् ।।१४
दक्षिणे पर्वतवरे यमस्यापि महापुरी ।
नाम्ना सयमनी दिव्या सिद्धगन्धर्वसेविता ।।१५
तत्र वैवस्वत देव देवाद्या पर्युपासते ।
स्थान तत् सत्यसधाना लोके पुण्यकृता नृणाम् ।।१६

mansion of Śambhu the suzerain of gods possessed of unlimited energy (5)

The mansion is possessed of celestial splendour fitted four gates lovely and dwelt in by great sages and people versed in the Vedas (6)

The lord of the world Mahadeva master of the Pramathas (goblins attending on Śiva) with the sun the moon and the fire as his eyes sports with the Pramathas in company with his consort (7)

There the tranquil hermits versed in the Vedas Brahmacarins and truthful anchorites worship the great god (8)

The sovereign lord Mahadeva together with Parvatī accepts personally the worship of the ascetics of devout souls with his head (9)

On that very excellent mountain, to the eastern side lies the beautiful city of Indra named as Amaravatī endowed with all beauty (10)

Thousands of celestial nymphs Gandharvas devoted in songs Siddhas bards and deities worship the thousand eyed Indra there (11)

That exalted seat scarcely accessible even to the gods is of those who are religious and versed in the Vedas attached to sacrifices and offerings of oblations to the gods by throwing clarified butter into the consecreted fire (homa) (12)

To the south of that city stands the wonderful city of fire of unlimited energy named as Tejovatī (13)

There dwells the god of fire glowing in his own splendour in the spot accessible to those attached to japa' (muttering of holy names) and homa' (offering of oblations to gods by throwing ghee in to consecrated fire) and inaccessible to demons (14)

To the south of the great mountain (Meru) stands the great city of Yama named Samyamanī endowed with all splendour (15)

There the gods and others worship Yama the son of Vivasvat (the sun god), the place is attainable only to the men

तस्यास्तु पश्चिमे भागे निर्ऋतेस्तु महात्मन ।
रक्षोवती नाम पुरी राक्षसं सर्वतो वृता ॥१७
तत्र त निर्ऋति देव राक्षसा पर्युपासते ।
गच्छन्ति ता धर्मरता ये वै तामसवृत्तय ॥१८
पश्चिमे पर्वतवरे वरुणस्य महापुरी ।
नाम्ना शुद्धवती पुण्या सर्वकामर्द्धिसयुता ॥१९
तत्राप्सरोगणै सिद्धं सेव्यमानोऽमराधिप ।
आस्ते स वरुणो राजा तत्र गच्छन्ति येऽम्बुदा ।
तीर्थयात्रापरा नित्य ये च लोकेऽघमर्षिण ॥२०
तस्या उत्तरदिग्भागे वायोरपि महापुरी ।
नाम्ना गन्धवती पुण्या तत्रास्तेऽसौ प्रभञ्जन ॥२१
अप्सरोगणगन्धर्वं सेव्यमानोऽमरप्रभु ।
प्राणायामपरा मर्त्या स्थान तद् यान्ति शाश्वतम् ॥२२
तस्या पूर्वेण दिग्भागे सोमस्य परमा पुरी ।
नाम्ना कान्तिमती शुभ्रा तत्र सोमो विराजते ॥२३
तत्र ये भोगनिरता स्वधर्मं पर्युपासते ।
तेषा तद् रचित स्थान नानाभोगसमन्वितम् ॥२४
तस्याश्च पूर्वदिग्भागे शकरस्य महापुरी ।
नाम्ना यशोवती पुण्या सर्वेषा सुदुरासदा ॥२५
तत्रेशानस्य भवन रुद्रविष्णुतनो शुभम् ।
गणेश्वरस्य विपुल तत्रास्ते स गणैर्वृत ॥२६
तत्र भोगाभिलिप्सूना भक्ताना परमेष्ठिन ।
निवास कल्पित पूर्वं देवदेवेन शूलिना ॥२७
विष्णुपादाद विनिष्क्रान्ता प्लावयित्वेन्दुमण्डलम्।

who are truthful and virtuous in the world (16)

To the west of that mansion stands the city of the high souled Nirrti named as Raksovatī which abounds in Rākṣasas (17)

The Rākṣasas there worship the deity Nirrti Those who lead a life of igno rance inspite of being devoted to piety, attain that region (18)

To the west of the eminent mountain stands the sacred city of Varuṇa named as Suddhavatī full of all desired objects and wealth (19)

There abides the king Varuṇa the chiefs of the divinities, adored by the celestial nymphs and Siddhas those pious men who give away water (in charity) and are engaged in pilgrimage attain that place (20)

To the north of that stands the great and lovely city of Vāyu named Gandhavatī where the wind god (Pra-bhañjana) dwells (21)

The exalted lord (Vāyu) dwells there attended by the celestial nymphs and Gandharvas Men devoted to Prāṇāyāma (breathing exercises) attain that eternal seat (22)

Towards the east of that stands the white and magnificent city of Soma, named as Kāntimatī where the moon god resides (23)

That place filled with all pleasurable object is the appropriate spot for those who engaged in worldly pleasures follow the path of piety (24)

To its eastern direction stands the holy city of Samkara named as Yaśovatī which is inaccessible to all (25)

There stands the huge mansion of the Supreme lord composed of the bodies of Rudra and Viṣṇu the master the Gaṇas, resided by Rudra attended by the Gaṇas (26)

It has been ordained by the trident-bearing lord of gods that the devotees of Parameṣṭhin who are desirous of enjoying pleasures should dwell there (27)

Issuing out of the feet of Viṣṇu and flooding the orb of the moon Gaṅgā

समन्ताद् ब्रह्मणः पुर्यां गङ्गा पतति वै दिवः ॥२८

सा तत्र पतिता विक्षु चतुर्धा ह्यभवद् द्विजाः ।
सीता चालकनन्दा च सुचक्षुर्भद्रनामिका ॥२९

पूर्वेण सीता शैलात् तु शैलं यात्यन्तरिक्षतः ।
ततश्च पूर्ववर्षेण भद्राश्वेनैति चार्णवम् ॥३०

तथैवालकनन्दा च दक्षिणादेत्य भारतम् ।
प्रयाति सागरं भित्त्वा सप्तभेदा द्विजोत्तमाः ॥३१

सुचक्षुः पश्चिमगिरीनतीत्य सकलांस्तथा ।
पश्चिमं केतुमालाख्यं वर्षं गत्वैति चार्णवम् ॥३२

भद्रा तथोत्तरगिरीनुत्तरांश्च तथा कुरून् ।
अतीत्य चोत्तराम्भोधिं समभ्येति महर्षयः ॥३३

falls on the all sides of the capital of Brahmā (28)

Falling there, O Brāhmanas, Gangā was divided into four streams in the directions, namely, Sitā, Alakanandā, Sucaksu and Bhadrā (29)

Following high in the sky, Sitā falling upon the tops of mountains, from the mountain and thereafter passing through the eastern side of Meru across the Bhadrāśva varsa, she falls into the sea (30)

Similarly does Alakanandā enter Bhārata (varsa) through the south, and branching into seven streams falls into the ocean (31)

Traversing through all the western mountains *Sucakşu* reaches the Ketumāla (Varsa) and thence falls into the sea (32)

Similarly does Bhadrā, O great sages, pass through the northern ranges of mountins and washing the lands of Uttarakuru, ultimately merge into the northern sea (33)

आनीलनिषधायामौ माल्यवान् गन्धमादनः ।
तयोर्मध्यगतो मेरुः कर्णिकाकारसंस्थितः ॥३४

भारताः केतुमालाश्च भद्राश्वाः कुरवस्तथा ।
पत्राणि लोकपद्मस्य मर्यादाशैलबाह्यतः ॥३५

जठरो देवकूटश्च मर्यादापर्वतावुभौ ।
दक्षिणोत्तरमायामावानीलनिषधायतौ ॥३६

गन्धमादनकैलासौ पूर्वपश्चायतावुभौ ।
अशीतियोजनायामावर्णवान्तर्व्यवस्थितौ ॥३७

निषधः पारियात्रश्च मर्यादापर्वताविमौ ।
मेरोः पश्चिमदिग्भागे यथापूर्वौ तथा स्थितौ ॥३८

त्रिशृङ्गो जारुधिस्तद्वदुत्तरे वर्षपर्वतौ ।
पूर्वपश्चायतावेतौ अर्णवान्तर्व्यवस्थितौ ॥३९

Malyavān and Gandhamādana ranges extend up to Nīla and Nisadha peaks, between them is situated the Meru (mountain) like the pericarp of a lotus (34)

The countries of Bhārata, Ketumāla, Bhadrāsva and (Uttara) Kuru are like leaves of the lotus of the world, exterior to the boundary mountains (35)

Jathara as well as Devakūṭa are both frontier mountains running north and south and conecting the two chains of Nīla and Nisadha (36)

Gandhamādana and Kailāsa extend east and west eighty Yojanas in breadth from sea to seas (37)

Nisadha and Pāriyātra are the frontier mountains on the western side of Meru stretching like those described earlier (between Nīla and Nisadha ranges) (38)

Similarly Triśrnga and Jārudhi are two boundary mountains situated on the north, extending east and west between the two seas. (39)

मर्यादापर्वताः प्रोक्ता अष्टाविह मया द्विजाः । जठराद्याः स्थिता मेरोश्चतुर्दिक्षु महर्षयः ॥४०

इति श्रीकूर्मपुराणे षट्साहस्रया संहितायां पूर्वविभागे चतुश्चत्वारिंशोऽध्यायः ॥४४॥

४५

सूत उवाच ।
केतुमाले नराः काला सर्वे पनसभोजनाः ।
स्त्रियश्चोत्पलपत्राभा जीवन्ति च वर्षायुतम् ॥१
भद्राश्वे पुरुषाः शुक्ला. स्त्रियश्चन्द्रांशुसन्निभाः ।
दश वर्षसहस्राणि जीवन्ते आम्रभोजनाः ॥२
रम्यके पुरुषा नार्यो रमन्ते रजतप्रभा ।
दशवर्षसहस्राणि शतानि दश पञ्च च ।
जीवन्ति चैव सत्त्वस्था न्यग्रोधफलभोजनाः ॥३
हिरण्मये हिरण्याभाः सर्वे च लकुचाशनाः ।
एकादशसहस्राणि शतानि दश पञ्च च ।
जीवन्ति पुरुषा नार्यो देवलोकस्थिता इव ॥४
त्रयोदशसहस्राणि शतानि दश पञ्च च ।
जीवन्ति कुरुवर्षे तु श्यामाङ्गाः क्षीरभोजनाः ॥५
सर्वे मिथुनजाताश्च नित्यं सुखनिषेविनः ।
चन्द्रद्वीपे महादेवं यजन्ति सततं शिवम् ॥६
तथा किंपुरुषे विप्रा मानवा हेमसन्निभाः ।
दशवर्षसहस्राणि जीवन्ति प्लक्षभोजनाः ॥७

Thus I have described to you, O great sages, the eight boundary mountain ranges, beginning with Jāṭhara situated on the four sides of Meru (40)

Thus ends Forty forth Chapter in the First Part of the Kūrma Purāṇa Samhitā consisting of six thousand verses—40

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Sūta said In the Ketumala (Varsa), the men are dark in complexion eaters of the jackfruit, while the women bear the lustre of lotus petals They live upto ten thousand year (1)

In Bhadrasva (Varsa) the men are fair-complexioned while, the women folk bear the radiance of the moon beams They live on mangoes and survive till ten thousand years (2)

In the Ramyaka (Varsa), men and women bear the splendour of silver and live up to ten thousand and fifteen hundred years, stayed on virtuousity and living on the fruit of Nyagrodha (ficus indica) (3)

In the Hiranmaya (varsa) the people are golden in complexion, eat the 'Lakuca' fruit and its men as well as women live for eleven thousand and fifteen hundred years in bliss as the dwellers of heaven (4)

In the Kuru (Varsa), people are of dark complexion, live on milk, and survive for thirteen thousand fifteen hundred years (5)

Born of (legitimate) sexual intercourse there and enjoying perpetual bliss they all constantly worship Śiva, the great god in Candradvīpa (6)

Similarly in the Kimpurusa (Varsa), O Brāhmaṇas, people are golden in complexion and living on Plaksa (fig), they live upto ten thousand years. (7)

यजन्ति सततं देवं चतुर्मूर्ति चतुर्मुखम् ।
ध्याने मनः समाधाय सादरं भक्तिसंयुताः ॥८
तथा च हरिवर्षे तु महारजतसन्निभाः ।
दशवर्षसहस्राणि जीवन्तीक्षुरसाशिनः ॥९
तत्र नारायणं देवं विश्वयोनिं सनातनम् ।
उपासते सदा विष्णुं मानवा विष्णुभाविताः ॥१०
तत्र चन्द्रप्रभं शुभ्रं शुद्धस्फटिकनिर्मितम् ।
विमानं वासुदेवस्य पारिजातवनाश्रितम् ॥११
चतुर्द्वारमनौपम्यं चतुस्तोरणसंयुतम् ।
प्राकारैर्दशभिर्युक्तं दुराधर्षं सुदुर्गमम् ॥१२
स्फाटिकैर्मण्डपैर्युक्तं देवराजगृहोपमम् ।
स्वर्णस्तम्भसहस्रैश्च सर्वतः समलंकृतम् ॥१३
हेमसोपानसंयुक्तं नानारत्नोपशोभितम् ।
दिव्यसिंहासनोपेतं सर्वशोभासमन्वितम् ॥१४
सरोभिः स्वादुपानीयैर्नदीभिश्चोपशोभितम् ।
नारायणपरैः शुद्धैर्वेदाध्ययनतत्परैः ॥१५
योगिभिश्च समाकीर्णं ध्यायद्भिः पुरुषं हरिम् ।
स्तुवद्भिः सततं मन्त्रैर्नमस्यद्भिश्च माधवम् ॥१६
तत्र देवादिदेवस्य विष्णोरमिततेजसः ।
राजानः सर्वकालं तु महिमानं प्रकुर्वते ॥१७
गायन्ति चैव नृत्यन्ति विलासिन्यो मनोरमाः ।
स्त्रियो यौवनशालिन्यः सदा मण्डनतत्पराः ॥१८
इलावृते पद्मवर्णा जम्बूफलरसाशिनः ।
त्रयोदश सहस्राणि वर्षाणां वै स्थिरायुषः ॥१९

Concentrating their minds in meditation they constantly propitiate the four headed lord (Brahmā) composed of four bodies (i e Vedas) with deep devotion (8)

In the same way, the people of Hari varsa are of the complexion of gold, and they live upto ten thousand years subsisting on the juice of sugarcane (9)

People of that land constantly worship Visnu the lord Nārāyana, the source of the Universe, the Eternal one with devotion to Visnu (10)

There inside the Pārijāta grove stands a beautiful mansion of Vasudeva lustrous like the moon and made of pure emerald (11)

It is fitted with four doors, is incomparable, equipped with four gateways, and surrounded by ten ramparts, inaccessible and unassailable (12)

Furnished with a hall made of emeralds, and embellished on all sides with thousands of gold pillars, it resembles the palace of (Indra) the overlord of the gods (13)

Filled with stairs made of gold, decorated with various gems and jewellery, and with a celestial throne it is endowed with all beauty (14)

It is further beautified by ponds and streams full of sweet water, and is full of pure hearted persons devoted to Nārayana and attached to the study of the Vedas, as also full of Yogins who constantly contemplate on Hari, who worship him by reciting hymns and pay obeisance to Mādhava (15, 16)

There do the princes perpetually sing the glory of Visnu the sovereign of gods, of illimitable energy (17)

Lovely and young women always fond of decorations and expert in actions do always sing and dance about at that place (18)

In the Ilāvṛta (Varṣa) people are of the complexion of the lotus and they live steadily for thirteen thousand years subsisting on the juice of the Jambu' fruit. (19)

भारते तु स्त्रिय पुंसो नानावर्णा प्रकीर्त्तिता ।
नानादेवार्च्चने युक्ता नानाकर्माणि कुर्वते ।
परमायु स्मृत तेषा शत वर्षाणि सुव्रता ॥२०
नानाहाराश्च जीवन्ति पुण्यपापनिमित्तत ।
नवयोजनसाहस्र वर्षमेतत् प्रकीर्त्तितम् ।
कर्मभूमिरिय विप्रा नराणामधिकारिणाम् ॥२१
महेन्द्रो मलय सह्य शुक्तिमानृक्षपर्वत ।
विन्ध्यश्च पारियात्रश्च सप्तात्र कुलपर्वता ॥२२
इन्द्रद्युम्न कशेरुमास्ताम्रवर्णो गभस्तिमान् ।
नागद्वीपस्तथा सौम्यो गन्धर्वस्त्वथ वारुण ॥२३
अय तु नवमस्तेषा द्वीप सागरसवृत ।
योजनाना सहस्र तु द्वीपोऽय दक्षिणोत्तर ॥२४
पूर्वे किरातास्तस्यान्ते पश्चिमे यवनास्तथा ।
ब्राह्मणा क्षत्रिया वैश्या मध्ये शूद्रास्तथैव च ॥२५
इज्यायुद्धवणिज्याभिर्वर्तयन्त्यत्र मानवा ।
स्रवन्ते पावना नद्य पर्वतेभ्यो विनि सृता ॥२६
शतद्रुश्चन्द्रभागा च सरयूर्यमुना तथा ।
इरावती वितस्ता च विपाशा देविका कुहू ॥२७
गोमती धूतपापा च बाहुदा च दृषद्वती ।
कौशिकी लोहिता चैव हिमवत्पादनि सृता ॥२८
वेदस्मृतिर्वेदवती व्रतघ्नी त्रिदिवा तथा ।
पर्णाशा वन्दना चैव सदानीरा मनोरमा ॥२९
चर्मण्वती तथा दूर्या विदिशा वेत्रवत्यपि ।
शिप्रु स्वशिल्पाऽपितथापारियात्राश्रया स्मृता ॥३०

In Bharata (Varsa) the men and women are of various complexion engaged in the worship of various deities and employed in various occupations Their life O virtuous ones is limited to a hundred years (20)

They live on various foods according to their good and bad deeds This Varṣa is nine thousand Yojanas (leagues) in extent This land O Brahmanas, is the region of action for the qualified people (21)

Mahendra, Malaya Sahya, Suktimat Rksa Vindhya and Pariyatra are the seven principal mountain ranges (in Bhārata Varsa) (22)

(The dvipas are) Indradyumana Kaśer umān Tāmravarna Gabhastimān Naga-dvīpa, Gandharvadvīpa, Saumyadvīpa Vāruṇadvīpa, and this dvīpa (of Bhārata) surrounded by seas is the ninth among them Stretching from south to north this dvīpa' extends to a thousand yojanas (23 24)

To its east lies the habitation of the Kiratas and to the west that of the Yavanas within the land live the Brahmanas Ksatriyas Vaisyas as well as the Śudras occupied respectively in the performance of sacrifices, warfare and trade Issuing out of the mountains sanctifying streams flow down the land (25,26)

Streams are named as Śatadru, Candra bhāga, Sarayu Yamunā Iravatī, Vitastā Vipaśā Devikā, Kuhu, Gomatī, Dhūta papa Bahuda Dṛsadvatī Kausikī and Lohitā issuing out of the foot hills of Himavān (27,28)

Similarly Vedasmṛti Vedavatī Vrataghnī Tridivā, Parnāśā Vandanā Sadānīrā, Manoramā, Carmaṇvatī, Dūryā, Vidiśā Vetravatī Śigru and Svaśilpā have their origin in the Pāriyātra mountain (29 30)

नर्मदा सुरसा शोणा दशार्णा च महानदी ।
मन्दाकिनी चित्रकूटा तामसी च पिशाचिका ॥३१
चित्रोत्पला विपाशा च मञ्जुला वालुवाहिनी ।
ऋक्षवत्पादजा नद्यः सर्वपापहरा नृणाम् ॥३२
तापी पयोष्णी निर्विन्ध्या शीघ्रोदा च महानदी ।
वेण्या वैतरणी चैव बलाका च कुमुद्वती ॥३३
तोया चैव महागौरी दुर्गा चान्तःशिला तथा ।
विन्ध्यपादप्रसूतास्ता नद्यः पुण्यजलाः शुभाः ॥३४
गोदावरी भीमरथी कृष्णा वर्णा च मत्सरी ।
तुङ्गभद्रा सुप्रयोगा कावेरी च द्विजोत्तमाः ।
दक्षिणापथगा नद्यः सह्यपादविनिःसृताः ॥३५
ऋतुमाला ताम्रपर्णी पुष्पवत्युत्पलावती ।
मलयाद्रिःसृता नद्यः सर्वाः शीतजलाः स्मृताः ॥३६
ऋषिकुल्या त्रिसामा च मन्दगा मन्दगामिनी ।
रूपा पालासिनी चैव ऋषिका वंशकारिणी ।
शुक्तिमत्पादसंजाताः सर्वपापहरा नृणाम् ॥३७
आसां नद्युपनद्यश्च शतशो द्विजपुंगवाः ।
सर्वपापहराः पुण्याः स्नानदानादिकर्मसु ॥३८
तास्विमे कुरुपाञ्चाला मध्यदेशादयो जनाः ।
पूर्वदेशादिकाश्चैव कामरूपनिवासिनः ॥३९
पुण्ड्राः कलिङ्गा मगधा दाक्षिणात्याश्च कृत्स्नशः ।
तथापरान्ताः सौराष्ट्राः शूद्राभीरास्तथार्बुदाः ॥४०
मालका मालवाश्चैव पारियात्रनिवासिनः ।
सौवीराः सैन्धवा हूणा शाल्वाः कल्पनिवासिनः ॥४१
मद्रा रामास्तथाम्बष्ठाः पारसीकास्तथैव च ।
आसां पिबन्ति सलिलं वसन्ति सरितां सदा ॥४२

Narmadā, Surasā Śoṇā Daśārṇā, Mahanadī, Mandākinī, Citrakūṭā, Tāmasī, Piśacikā, Citrotpalā, Vipāśā, Mañjulā and Vāluvāhinī are rivers originating from Ṛksavat mountain and wash away all the sins of men (31,32)

Tāpī, Payosnī, Nirvindhyā, Śīghrodā Mahānadī Venyā, Vaitaraṇī, Balākā, Kumudvatī, Toyā, Mahāgaurī Durga and Antaḥśilā issue out of the foot of the Vindhya range and they are auspicious and contain the sacred waters (33, 34)

The rivers of the Deccan, namely Godāvarī, Bhīmarathī Kṛṣṇā, Varṇā, Matsarī, Tungabhadrā, Suprayogā and Kāverī originate from the foot of Sahya mountain O excellent Brāhmaṇas (35)

Ṛtumālā, Tāmraparṇī, Puṣpavatī and Utpalāvatī all full of cool water are rivers coming out of the Malaya mountain (36)

Ṛṣikulyā, Trisāmā, Mandagā, Mandagāminī, Rūpā, Pālāsinī, Ṛṣikā, Vamśakāriṇī originate from the foot of Śuktimat and they wash away all sins of men (37)

There are hundreds of tributaries of these rivers O eminent Brāhmaṇas, which remove all sins are sacred for bathing in and charity (on their banks) (38)

Around these rivers dwell the Kurupāñcālas the people of middle districts and the inhabitants of Kāmarūpa in the east (39)

The Puṇḍras, Kalingas, Magadhas, the entire people of the Deccan, Aparāntas, Saurāṣṭras, Śūdras, Ābhīras, Arbudas, Mālakas, Mālavas, residents of Pāriyātra, Sauvīras, Saindhavas, Hūnas, Śālvas, inhabitants of Kalpa, Madras, Rāmas, Ambaṣṭhas and Persians always drink of the water of these streams and dwell on their banks (40-42)

चत्वारि भारते वर्षे युगानि कवयोऽब्रुवन् ।
कृतं त्रेता द्वापरं च कलिश्चान्यत्र न क्वचित् ॥४३
यानि किंपुरुषाद्यानि वर्षाण्यष्टौ महर्षयः ।
न तेषु शोको नायासो नोद्वेगः क्षुद्भयं न च ॥४४
स्वस्थाः प्रजा निरातङ्का. सर्वदुःखविवर्जिता. ।
रमन्ति विविधैर्भावैः सर्वाश्च स्थिरयौवनाः ॥४५

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायां पूर्वविभागे पञ्चचत्वारिंशोऽध्यायः ॥४५॥

४६

सूत उवाच ।
हेमकूटगिरेः शृङ्गे महाकूटः सुशोभनम् ।
स्फाटिकं देवदेवस्य विमानं परमेष्ठिनः ॥१
अथ देवादिदेवस्य भूतेशस्य त्रिशूलिनः ।
देवाः सिद्धगणा यक्षाः पूजां नित्यं प्रकुर्वते ॥२
स देवो गिरिशः सार्द्धं महादेव्या महेश्वरः ।
भूतैः परिवृतो नित्यं भाति तत्र पिनाकधृक् ॥३
विभक्तचारुशिखरः कैलासो यत्र पर्वतः ।
निवासः कोटियक्षाणां कुबेरस्य च धीमतः ।
तत्रापि देवदेवस्य भवस्यायतनं महत् ॥४
मन्दाकिनी तत्र दिव्या रम्या सुविमलोदका ।
नदी नानाविधैः पद्मैरनेकैः समलङ्कृता ॥५

The poets (sages) declared that the four Ages of Kṛta Tretā, Dvāpara and Kali are to be found only in Bhārata Varṣa, and nowhere else. (43)

There is neither grief nor exertion, nor worry nor even hunger, O illustrious sages, in the eight Varṣas beginning with Kimpuruṣa (44)

The people there are always immune from illness, free from anxiety, exempt from all troubles, of perpetual youth and enjoy bliss in various ways (45)

Thus ends Forty fifth Chapter in the First Part of the Kūrma Purāṇa Samhitā consisting of six thousand verses—45

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Sūta said On the peak of the Hemakūṭa mountain lies the beautiful *and* comprised of various peaks emerald palace of Parameṣṭhin, the sovereign of the gods (1)

The gods, *together with the Siddhas* and Yakṣas constantly worship the trident-bearing overlord of the gods, the *master of all beings, (at that place)* (2)

In company with the great goddess (Pārvatī), the lord Girīśa, Maheśvara, wielder of the Pināka, abides there permanently waited upon by his attendants (Bhūtas) (3)

Where stands the beautiful and ornamented peak of the mountain Kailāsa, *and* which is the residence of ten millions of Yakṣas and of the wise Kubera There also stands a great sanctuary of Bhava, the god of the gods, by which flows the sacred river Mandākinī full of limpid water holy and salubrious, adorned with many and

देवदानवगन्धर्वयक्षराक्षसकिंनरै ।
उपस्पृष्टजला नित्य सुपुण्या सुमनोरमा ॥६
अन्याश्च नद्य शतश स्वर्णपद्मैरलङ्कृता ।
तासा कूलेषु देवस्य स्थानानि परमेष्ठिन ।
देवर्षिगणजुष्टानि तथा नारायणस्य च ॥७
सितान्तशिखरे चापि पारिजातवन शुभम ।
तत्र शक्रस्य विपुल भवन रत्नमण्डितम् ।
स्फाटिकस्तम्भसयुक्त हेमगोपुरसयुतम ॥८
तत्राथ देवदेवस्य विष्णोर्विश्वामरेशितु ।
सुपुण्य भवन रम्य सर्वरत्नोपशोभितम ॥९
तत्र नारायण श्रीमान् लक्ष्म्या सह जगत्पति ।
आस्ते सर्वामरश्रेष्ठ पूज्यमान सनातन ॥१०
तथा च वसुधारे तु वसूना रत्नमण्डितम् ।
स्थानानामष्टक पुण्य दुराधर्षं सुरद्विषाम् ॥११
रत्नधारे गिरिवरे सप्तर्षीणा महात्मनाम ।
सप्ताश्रमाणि पुण्यानि सिद्धावासयुतानि तु ॥१२
तत्र हैम चतुर्द्वार वज्रनीलादिमण्डितम् ।
सुपुण्य सुमहत् स्थान ब्रह्मणोऽव्यक्तजन्मन ॥१३
तत्र देवर्षयो विप्रा सिद्धा ब्रह्मर्षयोऽपरे ।
उपासते सदा देव पितामहमज परम ॥१४
स तै सपूजितो नित्य देव्या सह चतुर्मुख ।
आस्ते हिताय लोकाना शान्ताना परमा गति ॥१५
अथैकशृङ्गशिखरे महापद्मैरलङ्कृतम् ।
स्वच्छामृतजल पुण्य सुगन्ध सुमहत् सर ॥१६

various lotuses and drunk constantly by gods demons Gandharvas Yaksas, Raksasas and Kinnaras (4 6)

There are also hundreds of other rivers, adorned with golden lotuses There on the banks of these are situated the sanctuaries of the lord Paramesthin, and also of Nārāyana attended upon by the divine sages (7)

At its white top lies the holy pārijāta grove wherein stands the huge mansion of Śakra studded with jewels, fitted with pillars of crystals and golden gate (8)

There is also the holy and beautiful residence of Visnu the lord of all the gods, adorned with all kinds of jewels there where the graceful Nārāyana best among all the gods lord of the universe the supreme Eternal one abides in company with Laksmi (9 10)

Similarly on the Vasudhāra mountain lie the eight holy sanctuaries of the (eight) Vasus decorated with gems and assailable by demons (11)

On the Ratnadhara mountain there are seven holy abodes of the seven illustrious sages surrounded by the hermitages of Siddhas (12)

In that spot stands the heavenly abode of Brahmā of unmanifest origin fitted with four doorways and decorated with diamonds and amethysts (13)

The divine sages O Brāhmaṇas, Siddhas and Brāhmanical sages all worship there the supreme lord, the unborn grandsire (14)

Propitiated by them constantly, the four faced lord, the ultimate goal for the tranquil abides there for the weal of the worlds in company with goddess (15)

On one of its peaks there is a great lake, adorned with large lotuses full of clean and ambrosial water, fragrant and lovely, where stands the only hermitage of Jaigīṣavya attended upon by eminent Yogins

जैगीषव्याश्रमं तत्र योगीन्द्रैरुपशोभितम् ।
तत्रासौ भगवान् नित्यमास्ते शिष्यैः समावृतः ।
प्रशान्तदोषैरक्षुद्रैर्ब्रह्मविद्भिर्महात्मभिः ॥१७
शङ्खो मनोहरश्चैव कौशिकः कृष्ण एव च ।
सुमना वेदनादश्च शिष्यास्तस्य प्रधानतः ॥१८
सर्वे योगरताः शान्ता भस्मोद्धूलितविग्रहाः ।
उपासते महावीर्या ब्रह्मविद्यापरायणाः ॥१९
तेषामनुग्रहार्थाय यतीनां शान्तचेतसाम् ।
सान्निध्यं कुरुते भूयो देव्या सह महेश्वरः ॥२०
अन्यानि चाश्रमाणि स्युस्तस्मिन् गिरिवरोत्तमे ।
मुनीनां युक्तमनसां सरांसि सरितस्तथा ॥२१
तेषु योगरता विप्रा जापकाः संयतेन्द्रियाः ।
ब्रह्मण्यासक्तमनसो रमन्ते ज्ञानतत्पराः ॥२२
आत्मन्यात्मानमाधाय शिखान्तान्तरमास्थितम् ।
ध्यायन्ति देवमीशानं येन सर्वमिदं ततम् ॥२३
सुमेघे वासवस्थानं सहस्रादित्यसन्निभम् ।
तत्रास्ते भगवानिन्द्रः शच्या सह सुरेश्वरः ॥२४
गजशैले तु दुर्गाया भवनं मणितोरणम् ।
आस्ते भगवती दुर्गा तत्र साक्षान्महेश्वरी ॥२५
उपास्यमाना विविधैः शक्तिभेदैरितस्ततः ।
पीत्वा योगामृतं लब्ध्वा साक्षादानन्दमैश्वरम् ॥२६
सुनीलस्य गिरेः शृङ्गे नानाधातुसमुज्ज्वले ।
राक्षसानां पुराणि स्युः सरांसि शतशो द्विजाः ॥२७

There does the venerable lord permanently abide, waited upon by distinguished high souled disciples devoid of all sins, and versed in the Vedas (16, 17)

Among his disciples, the principal are Samkha Marohara, Kausika, Krsna Sumanas and Vedanāda (18)

Engaged in meditation, calm, with bodies besmeared over with ashes and devoted to the study of the Vedas, the powerful ones wait upon him there (19)

In order to render benefit to these ascetics of subdued senses, Mahesvara constantly lends his company to them together with the goddess (20)

On that excellent mountain there are many sanctuaries of hermits of content minds as also many lakes and streams (21)

In those do Brāhmaṇas, repeaters of the holy names, of subdued senses, with minds attached to Brahman, and intent on the acquisition of knowledge, dwell in bliss (22)

Fixing their mind on the primordial Soul they contemplate upon the lord Īśāna installed between the crest of the mountain, the supreme lord, by whom the whole world is pervaded (23)

There is a place of Indra there named Sumegha, resplendent as a thousand suns, where lord Indra, the head of the deities dwell in company with Śacī (24)

On the Gajaśaila' (elephant peak) stands the mansion of Durgā, fitted with a gate studded with gems, where abides the goddess Durgā, Maheśvarī, (the greatest goddess) herself (25)

She abides there being adored by various powers here and there after acquiring divine bliss by drinking the nectar of Yoga (26)

On the summit of the Sunīla mountain radiant with various metals, there are, O twice-born ones, the houses of Rākṣasas and also hundreds of lakes (27)

तथा पुरस्तात विप्रा शतश्रृङ्गे महाचले ।
स्फाटिकस्तम्भसयुक्त यक्षाणाममितौजसाम् ॥२८
श्वेतोदरगिरे श्रृङ्गे सुपर्णस्य महात्मन ।
प्राकारगोपुरोपेत मणितोरणमण्डितम् ॥२९
स तत्र गरुड श्रीमान् साक्षाद् विष्णुरिवापर ।
ध्यात्वास्ते तत् पर ज्योतिरात्मान विष्णुमव्ययम् ॥३०
अन्यच्च भवन पुण्य श्रीश्रृङ्गे मुनिपुगवा ।
श्रीदेव्या सर्वरत्नाढ्य हैम सुमणितोरणम् ॥३१
तत्र सा परमा शक्तिर्विष्णोरतिमनोरमा ।
अनन्तविभवा लक्ष्मीर्जगत्समोहनोत्सुका ॥३२
अध्यास्ते देवगन्धर्वसिद्धचारणवन्दिता ।
विचिन्त्य जगतो योनि स्वशक्तिकिरणोज्ज्वला ॥३३
तत्रैव देवदेवस्य विष्णोरायतन महत् ।
सरासि तत्र चत्वारि विचित्रकमलाश्रया ॥३४
तथा सहस्रशिखरे विद्याधरपुराष्टकम् ।
रत्नसोपानसयुक्त सरोभिश्चोपशोभितम् ॥३५
नद्यो विमलपानीयाश्चित्रनीलोत्पलाकरा ।
कर्णिकारवन दिव्य तत्रास्ते शकरोमया ॥३६
पारियात्रे महाशैले महालक्ष्म्या पुर शुभम ।
रम्यप्रासादसयुक्त घण्टाचामरभूषितम् ॥३७
नृत्यद्भिरप्सर सङ्घैरितश्चेतश्च शोभितम् ।
मृदङ्गमुरजोद्घुष्ट वीणावेणुनिनादितम् ॥३८

Similarly, O Brahmanas on the Śataśṛnga mountain there are hundreds of mansions fitted with crystalline pillars, belonging to Yakṣas of unlimited power (28)

On the top of the Śvetodara mountain stands the residence of the high souled Suparna (Garuḍa) fitted with palisade and gateways and decorated with portals studded with gems (29)

The handsome Garuḍa like a second Viṣṇu, abides there in deep contemplation of Viṣṇu, the imperishable soul the Supreme Light (30)

There is another sacred golden mansion there, O eminent sages, on the Śrī Śṛnga mountain of the goddess Śrī, abounding in all jewellery fitted with a gateway studded with gems (31)

There abides Lakṣmī, that supreme energy of Viṣṇu the lovely one, possessed of illimitable wealth, desiring to infatuate the whole world (32)

There she resides adored by gods Gandharvas, Siddhas and bards the origin of the universe the object of contemplation resplendent by the rays of her own energy (33)

There also stands the huge residence of Viṣṇu the lord of the deities, and are also four lakes abounding in wonderful lotuses (34)

Similarly on the Sahasraśikhara peak there are eight mansions of Vidyadharas all fitted with stairs built of gems and embellished by surrounding lakes (35)

Here there are streams full of clean water and abounding in blue lotuses and also a lovely grove of Karṇikāra flowers, where Śaṅkara resides in company with Umā (36)

On the great Pāriyātra mountain, there is the holy city of Mahālakṣmī, furnished with beautiful mansions and decorated with bells and 'cāmara's (bushy tail used as a fan) (37)

It is graced here and there by groups of dancing nymphs resounding by the beatings of drums and tabors, and ringing with the sounds of flutes and lyres (38)

गन्धर्वकिंनराकीर्णं सवृतं सिद्धपुंगवैः ।
भास्वद्भित्तिसमाकीर्णं महाप्रासादसंकुलम् ॥३९
गणेश्वराङ्गनाजुष्टं धार्मिकाणां सुदर्शनम् ।
तत्र सा वसते देवी नित्यं योगपरायणा ॥४०
महालक्ष्मीर्महादेवी त्रिशूलवरधारिणी ।
त्रिनेत्रा सर्वशक्तीभिः संवृता सदसन्मया ।
पश्यन्ति तत्र मुनयः सिद्धा ये ब्रह्मवादिनः ॥४१
सुपार्श्वस्योत्तरे भागे सरस्वत्या पुरोत्तमम् ।
सरांसि सिद्धजुष्टानि देवभोग्यानि सत्तमाः ॥४२
पाण्डुरस्य गिरेः शृङ्गे विचित्रद्रुमसंकुले ।
गन्धर्वाणां पुरशतं दिव्यस्त्रीभिः समावृतम् ॥४३
तेषु नित्यं मदोत्सिक्ता नरनार्यस्तथैव च ।

क्रीडन्ति मुदिता नित्यं विलासभोगतत्पराः ॥४४
अञ्जनस्य गिरेः शृङ्गे नारीणां पुरमुत्तमम् ।
वसन्ति तत्राप्सरसो रम्भाद्या रतिलालसाः ॥४५
चित्रसेनादयो यत्र समायान्त्यर्थिनः सदा ।
सा पुरी सर्वरत्नाढ्या नैकप्रस्रवणैर्युता ॥४६
अनेकानि पुराणि स्युः कौमुदे चापि सुव्रताः ।
रुद्राणां शान्तरजसामीश्वरार्पितचेतसाम् ॥४७
तेषु रुद्रा महायोगा महेशान्तरचारिणः ।
समासते परं ज्योतिरारूढाः स्थानमुत्तमम् ॥४८
पिञ्जरस्य गिरेः शृङ्गे गणेशानां पुरत्रयम् ।
नन्दीश्वरस्य कपिले तत्रास्ते सुयशा यतिः ॥४९

Thronged by Gandharvas and Kinnaras, full of Siddhas and the best of people, furnished with splendid walls abounding in noble mansions, dwelt in by the wives of the lords of Gaṇas, it is lovely and alluring to the pious there does abide the great goddess Mahālakṣmī, wielder of the trident, perpetually engaged in yoga She dwells there the three-eyed goddess, surrounded by energies composed of the existent as well as the non existent, only those ascetics who are accomplished and versed in the Vedas can perceive her there (39, 41)

To the north of Supārśva mountain, O eminent ones, stands the excellent mansion of Sarasvatī, and also lakes delighted in by the Siddhas and fit to be enjoyed by gods (42)

On the top of the Pāṇḍura mountain abounding in various trees are situated a hundred mansions of the Gandharvas full of celestial maidens (43)

In them do the infatuated men and women attached to pleasure and enjoyment sport continuously in profound glee (44)

On the summit of the Añjana mountain stands an excellent mansion belonging to ladies, where dwell the amorous nymphs headed by Rambha (45)

Citrasena and others constantly come as suitors to that mansion, rich in all kinds of jewellery and furnished with many a fountain (46)

On the Kaumuda mountain O best of men, there are many mansions of the Rudras of subdued passion, attached to the lord master (47)

In those, the Rudras, dwellers in the innermost heart of Maheśa, be absorbed in deep meditation resorting to the supremely illumined seat of the master (48)

On the top of Piñjara mountain, there are three mansions of the Gana chiefs, and the 'Kapila' (mansion) of the Nandīśvara, wherein the wise on resides (49)

तथा च जारुधे शृङ्गे देवदेवस्य धीमत ।
दीप्तमायतन पुण्य भास्करस्यामितौजस ॥५०
तस्यैवोत्तरदिग्भागे चन्द्रस्थानमनुत्तमम् ।
रमते तत्र रम्योऽसौ भगवान् शीतदीधिति ॥५१
अन्यच्च भवन दिव्य हसशैले महर्षय ।
सहस्रयोजनायाम सुवर्णमणितोरणम् ॥५२
तत्रास्ते भगवान् ब्रह्मा सिद्धसङ्घैरभिष्टुत ।
सावित्र्या सह विश्वात्मा वासुदेवादिभिर्युत ॥५३
तस्य दक्षिणदिग्भागे सिद्धाना पुरमुत्तमम् ।
सनन्दनादयो यत्र वसन्ति मुनिपुगवा ॥५४
पञ्चशैलस्य शिखरे दानवाना पुरत्रयम् ।
नातिदूरेण तस्याथ दैत्याचार्यस्य धीमत ॥५५
सुगन्धशैलशिखरे सरिद्भिरुपशोभितम् ।
कर्दमस्याश्रम पुण्य तत्रास्ते भगवानृषि ॥५६
तस्यैव पूर्वदिग्भागे किञ्चिद् वै दक्षिणाश्रिते ।
सनत्कुमारो भगवास्तत्रास्ते ब्रह्मवित्तम ॥५७
सर्वेष्वेतेषु शैलेषु तथान्येषु मुनीश्वरा ।
सरासि विमला नद्यो देवानामालयानि च ॥५८
सिद्धलिङ्गानि पुण्यानि मुनिभि स्थापितानि तु ।
वन्यान्याश्रमवर्याणि सख्यातु नैव शक्नुयाम् ॥५९
एष सक्षेपत प्रोक्तो जम्बूद्वीपस्य विस्तर ।
न शक्य विस्तराद् वक्तु मया वर्षशतैरपि ॥६०

इति श्रीकूर्मपुराणे षट्साहस्र्या सहिताया पूर्वविभागे षट्चत्वारिंशोऽध्याय ॥४६॥

Similarly on the top of Jarudhi mountain stands the sacred and radiant mansion of the sun god possessed of immeasurable power (50)

To the north of that is situated the excellent mansion of the moon god where the beautiful and cool rayed lord sports (51)

There is another lovely palace O great sages, situated on the Hamsa mountain hundred Yojanas in extent and fitted with a gateway made of gold and jewellery (52)

Lord Brahma, the universe souled Creator, resides there in company with Sāvitri and Vāsudeva the others and adored by multitudes of Siddhas (53)

To the south of it stands an excellent mansion of the Siddhas where the celebrated sages headed by Sanandana reside (54)

On the peak of the Pañcaśaila mountain stands the triple mansion of the demons and not far from it stands that of the wise preceptor of the demons (Śukra) (55)

On the top of the Sugandha mountain is situated the sacred hermitage of Kardama adorned by streams where the venerable sage resides (56)

To its east somewhat in the southern direction the venerable (sage) Sanatkumāra the best of those proficient in the Vedas, resides (57)

On all these mountains and on others, O eminent sages there are lakes and streams of pure water as well as the sanctuaries of deities (58)

Siddha (Holy) idols of gods installed by ascetics and forest groves and sanctuaries are there in such abundance that these can not be inumerated (59)

Thus has been briefly described the extent of Jambudvipa It is not possible by me to describe it in detail even in hundreds of years (60)

Thus ends Forty sixth Chapter in the First Part of the Kūrma Purāna Samhitā consisting of six thousand verses—46

४७

सूत उवाच ।

जम्बूद्वीपस्य विस्ताराद् द्विगुणेन समन्ततः ।
सवेष्टयित्वा क्षारोदं प्लक्षद्वीपो व्यवस्थितः ॥१

प्लक्षद्वीपे च विप्रेन्द्राः सप्तासन् कुलपर्वताः ।
ऋज्वायताः सुपर्वाणः सिद्धसङ्घनिषेविताः ॥२

गोमेदः प्रथमस्तेषां द्वितीयश्चन्द्र उच्यते ।
नारदो दुन्दुभिश्चैव सोमश्च ऋषभस्तथा ।
वैभ्राजः सप्तमः प्रोक्तो ब्रह्मणोऽत्यन्तवल्लभः ॥३

तत्र देवर्षिगन्धर्वैः सिद्धैश्च भगवानजः ।
उपास्यते स विश्वात्मा साक्षी सर्वस्य विश्वसृक् ॥४

तेषु पुण्या जनपदा नाधयो व्याधयो न च ।
न तत्र पापकर्त्तारः पुरुषा वा कथञ्चन ॥५

तेषां नद्यश्च सप्तैव वर्षाणां तु समुद्रगाः ।
तासु ब्रह्मर्षयो नित्यं पितामहमुपासते ॥६

अनुतप्ता शिखी चैव विपापा त्रिदिवा कृता ।
अमृताः सुकृता चैव नामतः परिकीर्त्तिताः ॥७

क्षुद्रनद्यस्त्वसंख्याताः सरांसि सुबहून्यपि ।
न चैतेषु युगावस्था पुरुषा वै चिरायुषः ॥८

आर्यकाः कुरराश्चैव विदशा भाविनस्तथा ।
ब्रह्मक्षत्रियविट्शूद्रास्तस्मिन् द्वीपे प्रकीर्त्तिताः ॥९

47

Sūta said : The Dvīpa (insular continent) of Plakṣa, the extent of which is twice that of the Jambūdvīpa has surrounded the ocean of milk (1)

In the Plakṣa continent, O eminent Brāhmaṇas, there are seven ranges of frontier mountains, all straight and wide, with well marked divisions and dwelt in by multitudes of Siddhas (2)

The first among these (seven ranges of mountains) is Gomeda, the second is called Candra, then come in order Nārada Dundubhi, Soma, Ṛṣabha and the seventh named Vaibhrāja, very dear to Brahmā (3)

There lord Brahmā, the unborn one, the universe-souled omniscient lord witness to all, is propitiated by the gods, sages, gandharvas and seers (4)

In them there are many holy Janapadas There is neither mental ailment nor physical pain, and none committing any sin there (5)

There are also seven rivers in the seven Varṣas flowing to the sea, in which the Brahmarṣis daily worship the grandsire (Brahmā) (6)

They are the Anutaptā, Śikhī Vipāpā, Tridivā, Kṛtā, Amṛtā and Sukṛtā by name (7)

There are many other famous rivers of inferior magnitude and also many lakes where there is no revolution of the (four) ages, and men live for a long period (8)

The residents there are classified as Āryakas, Kurarns, Vidaśas and Bhāvinas, corresponding severally to the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras (9)

इज्यते भगवान् सोमो वर्णैस्तत्र निवासिभिः ।
तेषां च सोमसायुज्यं सारूप्यं मुनिपुंगवाः ॥१०
सर्वे धर्मपरा नित्यं नित्यं मुदितमानसाः ।
पञ्चवर्षसहस्राणि जीवन्ति च निरामयाः ॥११
प्लक्षद्वीपप्रमाणं तु द्विगुणेन समन्ततः ।
संवेष्ट्येक्षुरसाम्भोधिं शाल्मलिः संव्यवस्थितः ॥१२
सप्त वर्षाणि तत्रापि सप्तैव कुलपर्वताः ।
ऋज्वायताः सुपर्वाणः सप्त नद्यश्च सुव्रताः ॥१३
कुमुदश्चोन्नतश्चैव तृतीयश्च बलाहकः ।
द्रोणः कङ्कस्तु महिषः ककुद्मान् सप्त पर्वताः ॥१४
योनी तोया वितृष्णा च चन्द्रा शुक्ला विमोचनी ।
निवृत्तिश्चेति ता नद्यः स्मृता पापहरा नृणाम् ॥१५
न तेषु विद्यते लोभः क्रोधो वा द्विजसत्तमाः ।
न चैवास्ति युगावस्था जना जीवन्त्यनामयाः ॥१६
यजन्ति सततं तत्र वर्णा वायुं सनातनम् ।
तेषां तस्याथ सायुज्यं सारूप्यं च सलोकता ॥१७
कपिला ब्राह्मणाः प्रोक्ता राजानश्चारुणास्तथा ।
पीता वैश्याःस्मृताःकृष्णा द्वीपेऽस्मिन् वृषला द्विजाः१८
शाल्मलस्य तु विस्तारात् द्विगुणेन समन्ततः ।
संवेष्ट्य तु सुरोदाब्धिं कुशद्वीपो व्यवस्थितः ॥१९
विद्रुमश्चैव हेमश्च द्युतिमान् पुष्पवांस्तथा ।
कुशेशयो हरिश्चाथ मन्दरः सप्त पर्वताः ॥२०

By the castes residing there lord Soma is worshipped, in consequence of which, O eminent ascetics, they acquire the absorption with Soma and the assimilation with Soma (the two forms of salvation). (10)

All (men) of that land are attached to piety, all contented and happy, and all live up to five thousand years, exempt from illness (11)

The Dvīpa (insular continent) of Śālmali is twice the extent of Plakṣadvīpa and it encompasses the Ikṣu juice ocean (12)

There are also seven Varṣas (countries) in that continent and seven boundary mountain ranges all straight and extensive, O virtuous ones, and also seven rivers. (13)

Kumuda, Unnata, Balāhaka, Droṇa Kaṅka, Mahiṣa and Kakudmān are the seven mountains, while Yonī, Toyā, Vitṛṣṇā, Candrā, Śuklā, Vimocanī and Nivṛtti are the (seven) rivers the waters of which all cleanse away sins of men. (14, 15)

There is neither avarice nor anger among the people there, O excellent twice-born ones, nor is there the revolution of the (four) Ages, all men live immune from ailments (16)

The various castes there constantly worship the eternal Vāyu, in consequence whereof they gain emancipation in the form of absorption, assimilation and co-existence in the same abode with Vāyu (17)

In this continent the Brāhmaṇas are tawny in complexion, the kings are purple the Vaiśyas yellow, and, O twice born ones, the Śūdras are dark complexioned (18)

The Kuśa continent, twice in the size of Śālmali entirely encircles the Surā ocean (19)

The seven principal mountain ranges there are Vidruma, Hema, Dyutimān, Puṣpavān, Kuśeśaya, Hari and Mandara (20)

धुतपापा शिवा चैव पवित्रा संमता तथा ।
विद्युदम्भा मही चेति नद्यस्तत्र जलावहाः ।।२१
अन्याश्च शतशो विप्रा नद्यो मणिजलाः शुभाः ।
तासु ब्रह्माणमीशानं देवाद्याः पर्युपासते ।।२२
ब्राह्मणा द्रविणो विप्राः क्षत्रियाः शुष्मिणस्तथा ।
वैश्याः स्नेहास्तु मन्देहा शूद्रास्तत्र प्रकीर्तिताः ।।२३
सर्वे विज्ञानसंपन्ना मैत्रादिगुणसंयुताः ।
यथोक्तकारिणः सर्वे सर्वे भूतहिते रताः ।।२४
यजन्ति विविधैर्यज्ञैर्ब्रह्माणं परमेष्ठिनम् ।
तेषां च ब्रह्मसायुज्यं सारूप्यं च सलोकता ।।२५
कुशद्वीपस्य विस्ताराद् द्विगुणेन समन्ततः ।
क्रौञ्चद्वीपस्ततो विप्रा वेष्टयित्वा घृतोदधिम् ।।२६
क्रौञ्चो वामनकश्चैव तृतीयश्चान्धकारकः ।
देवावृच्च विविन्दश्च पुण्डरीकस्तथैव च ।
नाम्ना च सप्तमः प्रोक्तः पर्वतो दुन्दुभिस्वनः ।।२७
गौरी कुमुद्वती चैव संध्या रात्रिर्मनोजवा ।
ख्यातिश्च पुण्डरीका च नद्यः प्राधान्यतः स्मृताः ।।२८
पुष्कराः पुष्कला धन्यास्तिष्यास्तस्य क्रमेण वै ।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव द्विजोत्तमाः ।।२९
अर्चयन्ति महादेवं यज्ञदानसमाधिभिः ।
व्रतोपवासैर्विविधैर्होमैः स्वाध्यायतर्पणैः ।।३०
तेषां वै रुद्रसायुज्यं सारूप्यं चातिदुर्लभम् ।
सलोकता च सामीप्यं जायते तत्प्रसादतः ।।३१

The seven rivers flowing with waters there, are Dhutapāpā, Sivā, Pavitrā, Sammatā Vidyut, Ambhā and Mahī. (21)

O Brahmanās, there are also hundreds of sacred rivers full of crystal water, where the gods and others worship the Īśana Brahmā (22)

The Brāhmanas there, are called, Dravinas, the Ksatriyas Susmins, the Vaisyas Snehas and O Brāhmanas, the Śūdras are Mandehas (23)

They are all *endowed with knowledge*, accomplished with various qualities like comradeship, performers of deeds according to prescriptions, engaged in rendering benefit to all beings and worship Paramesthin Brahmā, by the performance of various sacrifices attain the 'Sāyujya' (absorption) Sārūpya, (assimilation) and Sālokya (co-existence in the same abode) with Brahma (24,25)

The sea of Ghṛta *(clarified butter)*, *O* Brahmanas, is encompassed by the Krauñca dvīpa which is twice the size of Kuśadvīpa in extent (26)

The seven boundry mountain ranges there, are Krauñca, Vāmanaka Andhakāraka *Devāvṛt*, *Vivinda*, *Pundarika and* Dundubhisvana (27)

The principal rivers are denominated as Gaurī Kumudvatī, Sandhyā Rātri, Manojavā, Khyāti and Puṇḍarika (28)

The castes there, O excellent Brāhmanas, are named as Puskalas, Puskaras, Dhanyas and Tisyas corresponding respectively to *Brāhmanas*, Ksatriyas, Vaisyas and Śūdras (29)

The people of the continent worship Mahādeva through sacrifices charity, Samadhis, observance of vows, fasting, studying the Vedas and offering of libations (of water) to the manes (30)

By the grace of Rudra they acquire the (three states of emancipation), Sāyujya *(absorption)*, *Sārūpya (assimilation)* and Sālokya (co-existence in the same abode) with Rudra (31)

क्रौञ्चद्वीपस्य विस्ताराद् द्विगुणेन समन्ततः ।
शाकद्वीपः स्थितो विप्रा आवेष्ट्य दधिसागरम् ॥३२
उदयो रैवतश्चैव श्यामाकोऽस्तगिरिस्तथा ।
आम्बिकेयस्तथा रम्यः केशरी चेति पर्वताः ॥३३
सुकुमारी कुमारी च नलिनी रेणुका तथा ।
इक्षुका धेनुका चैव गभस्तिश्चेति निम्नगाः ॥३४
आसां पिबन्तः सलिलं जीवन्ते तत्र मानवाः ।
अनामया ह्यशोकाश्च रागद्वेषविवर्जिताः ॥३५
मगाश्च मगधाश्चैव मानवा मन्दगास्तथा ।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चात्र क्रमेण तु ॥३६
यजन्ति सततं देवं सर्वलोकैकसाक्षिणम् ।
व्रतोपवासैर्विविधैर्देवदेवं दिवाकरम् ॥३७
तेषां सूर्येण सायुज्यं सामीप्यं च सरूपता ।
सलोकता च विप्रेन्द्रा जायते तत्प्रसादतः ॥३८
शाकद्वीपं समावृत्य क्षीरोदः सागरः स्थितः ।
श्वेतद्वीपश्च तन्मध्ये नारायणपरायणाः ॥३९
तत्र पुण्या जनपदा नानाश्चर्यसमन्विताः ।
श्वेतास्तत्र नरा नित्यं जायन्ते विष्णुतत्पराः ॥४०
नाधयो व्याधयस्तत्र जरामृत्युभयं न च ।
क्रोधलोभविनिर्मुक्ता मायामात्सर्यवर्जिताः ॥४१
नित्यपुष्टा निरातङ्का नित्यानन्दाश्च भोगिनः ।
नारायणपराः सर्वे नारायणपरायणाः ॥४२
केचिद् ध्यानपरा नित्यं योगिनः संयतेन्द्रियाः ।
केचिज्जपन्ति तप्यन्ति केचिद् विज्ञानिनोऽपरे ॥४३

Śākadvīpa is twice the dimension of Krauñcadvīpa in its extent, and O Brāhmanas, it encompasses the sea of curds (32)

The seven principal mountain ranges there, are Udaya, Raivata, Śyāmāka, Astagiri, Āmbikeya, Ramya and Keśarī (33)

Similarly the (seven) rivers are Sukumārī, Kumārī, Nalinī, Renukā, Iksukā, Dhenukā and Gabhastī (34)

Drinking water of these streams people subsist there, exempt from illness, from grief and of desire and enmity (35)

The castes there are Magas, Magadhas, Mānavas and Mandagas corresponding respectively to Brāhmanas, Ksatriyas, Vaiśyas and Śūdras (36)

They constantly worship the sun god, the overlord of the divinities, the sole witness to the (affairs of the) entire world, through the observance of various vows and fasts. (37)

By the grace of the sun god, O eminent Brāhmanas, they attain the 'Sāyujya', 'Sārūpya' and 'Sālokya' (stages of emancipation) with the Sun god (38)

Śākadvīpa is encircled by the sea of milk in the middle of it is situated the Śvetadvīpa (the white island), where there are holy communities devoted to Visnu and endowed with various wonderful qualities; the men of that land are born white and are adherents of Visnu (39, 40)

There are neither mental pain nor physical ailments there, not the fear of old age and death, the people there are free from passion and greed, exempt from infatuation and malice, they are perpetually thriving, free from anxiety, enjoying perpetual bliss and pleasures, all of them resemble Nārāyana himself and are devoted to Nārāyana (41, 42)

Among them some are, Yogins of subdued senses, perpetually intent on contemplation, others engaged in repeating the holy names or practising penance, while some others occupied in the acquisition of knowledge (43)

अन्ये निर्बीजयोगेन ब्रह्मभावेन भाविता ।
ध्यायन्ति तत् पर व्योम वासुदेव पर पदम् ॥४४
एकान्तिनो निरालम्बा महाभागवता परे ।
पश्यन्ति परम ब्रह्म विष्ण्वाख्य तमस पर ॥४५
सर्वे चतुर्भुजाकारा. शङ्खचक्रगदाधरा ।
सुपीतवासस सर्वे श्रीवत्साङ्कितवक्षस ॥४६
अन्ये महेश्वरपरास्त्रिपुण्ड्राङ्कितमस्तका ।
स्वयोगोद्भूतकिरणा महागरुडवाहना ॥४७
सर्वशक्तिसमायुक्ता नित्यानन्दाश्च निर्मला ।
वसन्ति तत्र पुरुषा विष्णोरन्तरचारिण ॥४८
तत्र नारायणस्यान्यद् दुर्गम दुरतिक्रमम् ।
नारायण नाम पुर व्यासाद्यैरुपशोभितम् ॥४९
हेमप्राकारसयुक्त स्फाटिकैर्मण्डपैर्युतम् ।
प्रभासहस्रकलिल दुराधर्षं सुशोभनम् ।
हर्म्यप्राकारसयुक्तमट्टालकसमाकुलम् ॥५०
हेमगोपुरसाहस्रैर्नानारत्नोपशोभितैः ।
शुभ्रास्तरणसयुक्त विचित्रैः समलकृतम् ॥५१
नन्दनैर्विविधाकारैः स्रवन्तीभिश्च शोभितम् ।
सरोभि सर्वतो युक्त वीणावेणुनिनादितम् ॥५२
पताकाभिर्विचित्राभिरनेकाभिश्च शोभितम् ।
वीथीभि सर्वतो युक्त सोपानै रत्नभूषितैः ॥५३
नारीशतसहस्राढ्य दिव्यगेयसमन्वितम् ।
हसकारण्डवाकीर्णं चक्रवाकोपशोभितम् ।
चतुर्द्वारमनौपम्यमगम्य देवविद्विषाम् ॥५४

Some others, engrossed in the spirit of Brahman contemplate desireless on the Eternal Vasudeva the Sky, the Supreme goal (44)

There are still others, ardent adherents of the lord (Visnu), who solely depend on him, supportless ones who perceive that supreme spirit named as Visnu who is beyond all gloom (45)

They are all four armed, wielders of the conch, discus and club, wearing yellow robes and with a Śrīvatsa (tuft of hair) on their chest (46)

Others, adherents of Mahesvara, marked with the 'tripuṇḍra' (three lines on the forehead marked by ashes) having lustre born of their own yoga and who ride on big Garuḍas (birds) (47)

All men who live there are endowed with all power, enjoying perpetual bliss pure, abiding in the heart of Visṇu (48)

There is also a township of Nārāyana bearing the name Nārāyana inaccessible and unaccessible by others embellished with buildings fitted with a rampart made of gold and furnished with halls built of rock crystal of a thousand lustre blended together, unapproachable and lovely and is full of mansions, palaces and buildings (49 50)

It is adorned with thousand of golden gateways studded with various gems and covered over with white covering delightful and of various shapes and beautified by springs It is furnished with lakes on all sides and reverberating with the sounds of flutes and lyres (51, 52)

Embellished by many and various banners, it has avenues on all sides and is furnished with stairs adorned with jewellery (53)

It is rich with a thousand women and is resounded with divine melodies, is full of swans and ducks and ornamented by Cakravākas fitted with four doorways incomparable and inaccessible to the demons (foes of gods) (54)

तत्र तत्राप्सरःसङ्घैर्नृत्यद्भिरुपशोभितम् ।
नानागीतविधानज्ञैर्देवानामपि दुर्लभैः ॥५५
नानाविलाससम्पन्नैः कामुकैरतिकोमलैः ।
प्रभूतचन्द्रवदनैर्नूपुरारावसंयुतैः ॥५६
ईषत्स्मितैः सुबिम्बोष्ठैर्बालमुग्धमृगेक्षणैः ।
अशेषविभवोपेतैर्भूषितैस्तनुमध्यमैः ॥५७
सुराजहंसचलनैः सुवेषैर्मधुरस्वरैः ।
सलापालापकुशलैर्दिव्याभरणभूषितैः ॥५८
स्तनभारविनम्रैश्च मदघूर्णितलोचनैः ।
नानावर्णविचित्राङ्गैर्नानाभोगरतिप्रियैः ॥५९
प्रफुल्लकुसुमोद्यानैरितश्चेतश्च शोभितम् ।
असंख्येयगुणं शुद्धमगम्यं त्रिदशैरपि ॥६०

श्रीमत्पवित्रं देवस्य श्रीपतेरमितौजसः ।
तस्य मध्येऽतितेजस्कमुच्चप्राकारतोरणम् ॥६१
स्थानं तद् वैष्णवं दिव्यं योगिनामपि दुर्लभम् ।
तन्मध्ये भगवानेकः पुण्डरीकदलद्युतिः ।
शेतेऽशेषजगत्सूतिः शेषाहिशयने हरिः ॥६२
विचिन्त्यमानो योगीन्द्रैः सनन्दनपुरोगमैः ।
स्वात्मानन्दामृतं पीत्वा परं तत् तमसः परम् ॥६३
सुपीतवसनोऽनन्तो महामायो महाभुजः ।
क्षीरोदकन्यया नित्यं गृहीतचरणद्वयः ॥६४
सा च देवी जगद्वन्द्या पादमूले हरिप्रिया ।
समास्ते तन्मना नित्यं पीत्वा नारायणामृतम् ॥६५
न तत्राधार्मिका यान्ति न च देवान्तराश्रयाः ।

It is adorned at various places by groups of dancing nymphs, proficient in the demonstration of various music scarcely available even to the gods, adepts in various amorous pastimes, extremely delicate libidinous possessed of faces resembling the full moon emitting sounds of the tinkling of anklets, exhibiting a slight smile with lips resembling excellent 'bimba' fruits possessed of eyes like those of a fascinated fawn of infinite wealth graced with slender waists with gait resembling that of the excellent swan, beautifully attired, sweet voiced skilful in address adorned with lovely ornaments stooping with the weight of breasts with eyes rolling under the influence of liquor, with limbs made wondrous through various dyes, fond of enjoyments and amorous pleasures and also decorated here and there with gardens abounding in blooming flowers possessed of innumerable qualities, pure, lovely, sacred and inaccessible even to the gods (55-60)

Inside that is situated that graceful holy seat of Viṣṇu the lord of Śrī of infinite might fitted with lofty walls and gateways and bestower of fulfilment to the Yogins. In it lies Hari the sole lord radiant as the petals of a lotus the origin of the entire universe over the Śeṣa serpent as his couch (61, 62)

He lies there beyond all glooms, being contemplated upon by the eminent Yogins headed by Sanandana by drinking the nectar of self communication (63)

Yellow robed endless the great deluder, the long armed lord lies there with his two feet always grasped by (Lakṣmī) the offspring of the Kṣīra ocean (64)

The goddess (Lakṣmī) worshipped by the world beloved of Hari, always abides there at his feet with heart devoted to him, by drinking the nectar that is Nārāyaṇa (65)

Neither can the impious go there nor can those whose abode is other than that

वैकुण्ठं नाम तत् स्थानं त्रिदशैरपि वन्दितम् ॥६६

न मेऽत्र भवति प्रज्ञा कृत्स्नशस्तन्निरूपणे ।
एतावच्छक्यते वक्तुं नारायणपुरं हि तत् ॥६७

स एव परमं ब्रह्म वासुदेवः सनातनः ।
शेते नारायणः श्रीमान् मायया मोहयञ्जगत् ॥६८

नारायणादिदं जातं तस्मिन्नेव व्यवस्थितम् ।
तमेवाभ्येति कल्पान्ते स एव परमा गतिः ॥६९

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायां पूर्वविभागे सप्तचत्वारिंशोऽध्याय ॥४७॥

४८

सूत उवाच ।

शाकद्वीपस्य विस्ताराद् द्विगुणेन व्यवस्थित. ।
क्षीरार्णवं समाश्रित्य द्वीपः पुष्करसंवृतः ॥१

एक एवात्र विप्रेन्द्राः पर्वतो मानसोत्तरः ।
योजनाना सहस्राणि सार्द्धं पञ्चाशदुच्छ्रितः ।
तावदेव च विस्तीर्णः सर्वतः परिमण्डलः ॥२

स एव द्वीपः पश्चार्द्धे मानसोत्तरसंज्ञितः ।
एक एव महासानुः संनिवेशाद् द्विधा कृतः ॥३

तस्मिन् द्वीपे स्मृतौ द्वौ तु पुण्यौ जनपदौ शुभौ ।
अपरौ मानसस्याथ पर्वतस्यानुमण्डलौ ।
महावीत स्मृतं वर्षं धातकीखण्डमेव च ॥४

of the god (Visnu), that seat is termed as Vaikuntha, adored even by the gods (66)

My wisdom fails me in describing it in its entirety; I am able only to state that it is the seat of Nārāyana (67)

He is the supreme spirit, the Eternal one, Vāsudeva, the graceful Nārāyana, who lies there deluding the world with his illusion (68)

This world is born of Nārāyana, is maintained in him and would merge into him at the end of the Age, He is the highest goal (69)

Thus ends Forty seventh Chapter in the First Part of the Kūrma Purana Samhita consisting of six thousand verses—47

48

Sūta said · the Ksirodh ocean (sea of milk) is encompassed by the 'dvipa' called Puskara which is twice the size of Sakadvīpa in extent (1)

There is only one mountain range there, O eminent Brāhmanas, named Mānasottara, which is fifty and half thousand yojanas in height, and as many yojanas in its breadth Half of the continent is known as Mānasottara Though one only, the dvipa is divided into two (parts) on account of its situation (2,3)

In that continent there are two sacred divisions which are of a circular form like the Manasa mountain (which separates them) These two Varsas are named as Mahāvīta Varsa and Dhātakikhanda (4)

स्वादूदकेनोदधिना पुष्करः परिवारितः ।
तस्मिन् द्वीपे महावृक्षो न्यग्रोधोऽमरपूजित. ।।५
तस्मिन् निवसति ब्रह्मा विश्वात्मा विश्वभावनः ।
तत्रैव मुनिशार्दूलाः शिवनारायणालय. ।।६
वसत्यत्र महादेवो हरोऽर्द्धहरिरव्ययः ।
संपूज्यमानो ब्रह्माद्यैः कुमाराद्यैश्च योगिभिः ।
गन्धर्वैः किन्नरैर्यक्षैरीश्वरः कृष्णपिङ्गलः ।।७
स्वस्थास्तत्र प्रजाः सर्वा ब्रह्मणा सदृशत्विष. ।
निरामया विशोकाश्च रागद्वेषविवर्जिता' ।।८
सत्यानृते न तत्रास्तां नोत्तमाधममध्यमाः ।
न वर्णाश्रमधर्माश्च न नद्यो न च पर्वता. ।।९
परेण पुष्करस्याथ समावृत्य स्थितो महान् ।
स्वादूदकसमुद्रस्तु समन्ताद् द्विजसत्तमाः ।।१०
परेण तस्य महती दृश्यते लोकसंस्थितिः ।
काञ्चनी द्विगुणा भूमिः सर्वा चैव शिलोपमा ।।११
तस्याः परेण शैलस्तु मर्यादात्मातममण्डलः ।
प्रकाशश्चाप्रकाशश्च लोकालोकः स उच्यते ।।१२
योजनाना सहस्राणि दश तस्योच्छ्रयः स्मृतः ।
तावानेव च विस्तारो लोकालोको महागिरिः ।।१३
समावृत्य तु त शैल सर्वतो वै तमः स्थितम् ।
तमश्चाण्डकटाहेन समन्तात् परिवेष्टितम् ।।१४
एते सप्त महालोकाः पातालाः सप्त कीर्त्तिताः ।
ब्रह्माण्डस्यैष विस्तारः संक्षेपेण मयोदितः ।।१५
अण्डानामीदृशानां तु कोट्यो ज्ञेयाः सहस्रशः ।
सर्वगत्वात् प्रधानस्य कारणस्याव्ययात्मनः ।।१६

The continent of Puskara is surrounded by the sea of sweet water A great Nyagrodha tree (ficus indica) worshipped by the gods grows in that dvīpa, which is the special abode of world-souled Brahmā, the creator of the world. In that very place, O foremost of ascetics, there is the abode of Śiva and Nārāyana where the great lord Hara as well as the Imperishable Hari live in union There they abide, the Master in union, dark and tawny in complexion adored by Brahma and others, Yogins headed by Kumāra, by Gandharvas, Kinnaras and Yaksas (5 7)

All men there, are healthy, as lustrous as Brahmā, free from disease, and exempt from grief, and unruffled by anger or affection (8)

There is neither truth nor falsehood there, nor any difference of good, bad or indifferent, nor the divisions of Varna (caste) or Āśrama (stages of life), nor even rivers or mountains (9)

Beyond Puṣkara, (the last of the seven continents), O excellent twice born ones, stands the great sea of sweet water, is encompassing from all the sides. (10)

Beyond that sea of sweet water is a region of twice its extent where the land is of gold and the whole of it is rock-like (11)

Beyond that is the mountain which is the limit of the (rays of the) solar orb, it is partly illumined and partly dark and is known as the Lokāloka mountain (12)

The vast Lokāloka mountain is ten thousand yojanas in height, and as many in breadth. (13)

Beyond it perpetual darkness invests the mountain all around, which darkness is again encompassed by the shell of egg (14)

Thus the seven continents and the seven nether regions have been described, and the entire extent of the universe has been briefly described by me. (15)

There are thousands and crores of such eggs, due to the omnipresence of

अण्डेष्वेतेषु सर्वेषु भुवनानि चतुर्दश ।
तत्र तत्र चतुर्वक्त्रा रुद्रा नारायणादयः ।।१७
दशोत्तरमथैकैकमण्डावरणसप्तकम् ।
समन्तात् संस्थितं विप्रा यत्र यान्ति मनीषिणः ।।१८
अनन्तमेकमव्यक्तमनादिनिधनं महत् ।
अतीत्य वर्त्तते सर्वं जगत् प्रकृतिरक्षरम् ।।१९
अनन्तत्वमनन्तस्य यतः संख्या न विद्यते ।
तदव्यक्तमिति ज्ञेयं तद् ब्रह्म परमं पदम् ।।२०
अनन्त एष सर्वत्र सर्वस्थानेषु पठ्यते ।
तस्य पूर्वं मयाऽप्युक्तं यत्तन्माहात्म्यमव्ययम् ।।२१
गतः स एष सर्वत्र सर्वस्थानेषु वर्त्तते ।
भूमौ रसातले चैव आकाशे पवनेऽनले ।
अर्णवेषु च सर्वेषु दिवि चैव न संशयः ।।२२
तथा तमसि सत्त्वे च एष एव महाद्युतिः ।
अनेकधा विभक्ताङ्गः क्रीडते पुरुषोत्तमः ।।२३
महेश्वरः परोऽव्यक्तादण्डमव्यक्तसंभवम् ।
अण्डाद् ब्रह्मा समुत्पन्नस्तेन सृष्टमिदं जगत् ।।२४

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे अष्टचत्वारिंशोऽध्यायः ।।४८।।

Pradhāna, the essential cause, the imperishable (Primordial) soul. (16)

In all these eggs there are fourteen worlds, and in all of them there are Brahmā, Rudra, Nārāyana and others (17)

The seven outer spheres of the egg are each ten times in extent of the preceding ones, and, O Brāhmaṇas, only the wise can go there. (18)

The infinite, sole, unmanifest supreme spirit (Prakṛti), having neither beginning nor death, the imperishable one, abides beyond the entire cosmos. (19)

Since it is innumerable, it is endless, and that unmanifest spirit is to be known as Brahman the supreme seat. (20)

It is always and everywhere spoken of as infinite; and its imperishable glory has been extolled earlier by me also (21)

He is omniscient, and it abides everywhere on the earth as well as the nether world, in the sky, on the wind as well as in fire. The highly effulgent one abides also in all oceans, as also in heaven, in gloom (tamas) as well as in virtue (sattva) there is no doubt about that. The Supreme Male (Puruṣottama) sports with various forms (in all substances). (22, 23)

Maheśvara is even beyond that unmanifest spirit from which has sprung the Egg, from which Egg again is born Brahmā by whom this world has been created. (24)

Thus ends Forty eighth Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—48.

४९

ऋषय ऊचु ।

अतीतानागतानीह यानि मन्वन्तराणि तु ।
तानि त्व कथयास्माक व्यासाश्च द्वापरे युगे ॥१
वेदशाखाप्रणयन देवदेवस्य धीमत ।
तथावतारान् धर्मार्थमीशानस्य कलौ युगे ॥२
कियन्तो देवदेवस्य शिष्या कलियुगेषु वै ।
एतत् सर्वं समासेन सूत वक्तुमिहार्हसि ॥३

सूत उवाच ।

मनु स्वायभुव पूर्वं तत स्वारोचिषो मनु ।
उत्तमस्तामसश्चैव रैवतश्चाक्षुषस्तथा ॥४
षडेते मनवोऽतीता साम्प्रत तु रवे सुत ।
वैवस्वतोऽय यस्यैतत् सप्तम वर्त्ततेऽन्तरम् ॥५
स्वायभुव तु कथित कल्पादावन्तर मया ।
अत ऊर्ध्वं निबोधध्व मनो स्वारोचिषस्य तु ॥६
पारावताश्च तुषिता देवा स्वारोचिषेऽन्तरे ।
विपश्चिन्नाम देवेन्द्रो बभूवासुरसूदन ॥७
ऊर्जस्तम्भस्तथा प्राणो दान्तोऽथ वृषभस्तथा ।
तिमिरश्चार्वरीवाश्च सप्त सप्तर्षयोऽभवन् ॥८
चैत्रकिंपुरुषाद्याश्च सुता स्वारोचिषस्य तु ।
द्वितीयमेतदाख्यातमन्तर शृणु चोत्तरम् ॥९
तृतीयेऽप्यन्तरे विप्रा उत्तमो नाम वै मनु ।
सुशान्तिस्तत्र देवेन्द्रो बभूवामित्रकर्षण ॥१०

49

The sages said Do please enlighten us about the Manvantaras (Ages) that had been and which are to come and also about the Vyāsas (compilers) of the Dvapara Age (1)

And also about the composition of the subdivisions (Śakhas) of the Vedas and of the incarnations of wise Īsana, the lord of the gods, for re establishment of virtue in the Kali Age (2)

How many are the disciples of the lord of the gods even in the Kah Age O Sūta, do please tell us briefly all about the same (3)

Sūta said At first the period of Svāyambhuva Manu, thereafter those of Svarocışa, Uttama, Tāmasa Raivata and Cakṣuṣa these six Manus, have passed and now the seventh, period of Vaivasvata son of the sun, is passing (4,5)

The period of Svayambhuva Manu at the beginning of the Age has already been described by me, listen thereafter to the account of the period of Svārocişa Manu (6)

In the Svarocisa Manvantara, the Paravata Tusitas were the deities while named Vipascit subduer *of the demons was* the lord of gods (Indra) (7)

Ūrja, Stambha, Prana Danta Vrsabha Timira and Arvarīvān were the Saptarsis (seven sages) (Ursa Major) (8)

Svārocisa Manu had Caitra, Kiṁ purusa and others as his sons, thus has been described the second Manvantara, now listen to the next Manvantara of Uttama (9)

In the third period O Brāhmanas, Uttama was the Manu Suśānti the extirpator of foes, was the head of the gods (Indra) in this period (10)

सुधामानस्तथा सत्या शिवाश्चाथ प्रतर्दना ।
वशवर्त्तिनश्च पञ्चैते गणा द्वादशका स्मृता ॥११
रजोर्ध्वश्चोर्ध्वबाहुश्च सबलश्चानयस्तथा ।
सुतपा शुक्र इत्येते सप्त सप्तर्षयोऽभवन् ॥१२
तामसस्यान्तरे देवा सुरा वाहरयस्तथा ।
सत्याश्च सुधियश्चैव सप्तविंशतिका गणा ॥१३
शिबिरिन्द्रस्तथैवासीच्छतयज्ञोपलक्षण ।
बभूव शंकरे भक्तो महादेवार्चने रत ॥१४
ज्योतिर्द्धर्मा पृथु काव्यश्चैत्रोऽग्निर्वनकस्तथा ।
पीवरस्त्वृषयो ह्येते सप्त तत्रापि चान्तरे ॥१५
पञ्चमे चापि विप्रेन्द्रा रैवतो नाम नामत ।
मनुर्वसुश्च तत्रेन्द्रो बभूवासुरमर्दन ॥१६

अमिताभा भूतरया वैकुण्ठा स्वच्छमेधस ।
एते देवगणास्तत्र चतुर्दश चतुर्दश ॥१७
हिरण्यरोमा वेदश्रीरूर्ध्वबाहुस्तथैव च ।
वेदबाहु सुधामा च पर्जन्यश्च महामुनि ।
एते सप्तर्षयो विप्रास्तत्रासन् रैवतेऽन्तरे ॥१८
स्वारोचिषश्चोत्तमश्च तामसो रैवतस्तथा ।
प्रियव्रतान्वया ह्येते चत्वारो मनव स्मृता ॥१९
षष्ठ मन्वन्तरे चासीच्चाक्षुषस्तु मनुर्द्विजा ।
मनोजवस्तथैवेन्द्रो देवानपि निबोधत ॥२०
आद्या प्रसूता भाव्याश्च पृथुगाश्च दिवौकस ।
महानुभावा लेख्याश्च पञ्चैते ह्यष्टका गणा ॥२१
सुमेधा विरजाश्चैव हविष्मानुत्तमो मधु ।
अतिनामा सहिष्णुश्च सप्तासन्नृषय शुभा ॥२२

Sudhamans Satyas Śivas, Pratardanas and Vasavartins, these were the five classes of divinities consisting of twelve Ganas (11)

Rajordhva, Ūrdhvabahu Sabala, Anaya, Sutapas and Śukra were the seven sages (12)

In the Tamasa Manvantara there were twenty seven classes of divinities known as Suras Vaharayas, Satyas and Sudhis (13)

Sibi was the Indra the performer of a hundred sacrifices, he was a devotee of Śaṁkara', engaged in the worship of Mahādeva (14)

In this Manvantara Jyotirdharmā, Pṛthu, Kāvya, Caitra Agni, Vanaka and Pīvara were the seven sages (15)

In the fifth Manvantara, O eminent Brāhmanas the Manu was Raivata by name, while Vasu became the Indra exterminator of the demons (16)

Amitabhās Bhutarayas, Vaikuṇṭhas were the gods and they were divided into fourteen classes each (17)

Hiranyaroman Vedaśri, Ūrddhvabāhu, Vedabāhu, Sudhamā and the great sage Parjanya were the seven sages in the Raivata period, O Brāhmanas (18)

Svārociṣa Uttama Tāmasa and Raivata these four Manus are descendants of Priyavrata (19)

In the sixth Manvantara O twice-born ones, Cākṣuṣa was the Manu, and Manojava was the Indra Regarding the gods listen (20)

Ādyas Prasūtas, Bhāvyas Pṛthugas and Lekhas were the five classes of noble deities each of which consisted of eight Ganas (21)

Sumedhās, Virajas Haviṣmān Uttama Madhu, Atināmā and Sahiṣṇu were the seven virtuous sages (22)

विवस्वत सुतो विप्रा श्राद्धदेवो महाद्युति ।
मनु स वर्त्तते धीमान् साप्रत सप्तमेऽन्तरे ॥२३
आदित्या वसवो रुद्रा देवास्तत्र मरुद्गणा ।
पुरदरस्तथैवेन्द्रो बभूव परवीरहा ॥२४
वसिष्ठ कश्यपश्चात्रिर्जमदग्निश्च गौतम ।
विश्वामित्रो भरद्वाज सप्त सप्तर्षयोऽभवन ॥२५
विष्णुशक्तिरनौपम्या सत्त्वोद्रिक्ता स्थिता स्थितौ ।
तदशभूता राजान सर्वे च त्रिदिवौकस ॥२६
स्वायभुवेऽन्तरे पूर्वमाकूत्या मानस सुत ।
रुचे प्रजापतेर्यज्ञस्तदशेनाभवद द्विजा ॥२७
तत पुनरसौ देव प्राप्ते स्वारोचिषेऽन्तरे ।
तुषितायां समुत्पन्नस्तुषितै सह दैवतै ॥२८

औत्तमेऽप्यन्तरे विष्णु सत्यै सह सुरोत्तमै ।
सत्यायामभवत सत्य सत्यरूपो जनार्दन ॥२९
तामसस्यान्तरे चैव सप्राप्ते पुनरेव हि ।
हर्याया हरिभिर्देवैर्हरिरेवाभवद्धरि ॥३०
रैवतेऽप्यन्तरे चैव सभूत्या मानसोऽभवत् ।
सभूतो मानसै सार्द्ध देवै सह महाद्युति ॥३१
चाक्षुषेऽप्यन्तरे चैव वैकुण्ठ पुरुषोत्तम ।
विकुण्ठायामसौ जज्ञे वैकुण्ठैर्दैवतै सह ॥३२
मन्वन्तरेऽत्र सप्राप्ते तथा वैवस्वतेऽन्तरे ।
वामन कश्यपाद् विष्णुरदित्या सबभूव ह ॥३३
त्रिभि क्रमैरिमाँल्लोकाञ्जित्वा येन महात्मना ।
पुरदराय त्रैलोक्य दत्त निहतकण्टकम् ॥३४

Now O Brahmanas, the illustrious and wise son of Vivasvat the sun god is the Manu Śraddhadeva in the seventh Manvantara of the present times (23)

In this present period, Ādityas Vasus Rudras and Maruts are the deities while Purandara the vanquisher of the enemies is the Indra (24)

Vasistha Kaśyapa Atri Jamadagni Gautama, Visvamitra and Bharadvaja are the seven sages (25)

In this period the incomparable energy of Visnu, invested with the quality of virtue is established for the maintenance (of the world) All the kings as well as all the gods are born of his portion (26)

In the Svayambhuva manvantara in the past, O twice born ones the pro genitor Ruci begot a mind born son Yajña in Ākūti from His portion (27)

Again in the Svarocisa Manvantra the same lord (Visnu) was born in Tusita together with the Tuṣita deities (28)

In the Uttama Manvantara, the excellent god Visnu Janardana, the embodiment of the truth, was born as Satya in Satya together with the Satya (gods) (29)

In the Tamasa Manvantra, the lord Hari was born as Hari in Harya together with the Hari deties (30)

In the Raivata Manvantara, the highly effulgent Hari was born as Manasa in Sambhuti together with the Manasa divinities (31)

In the Cakṣusa Manvantara the lord Purusottama was born as Vaikuntha in Vikuṇtha together with the Vaikuntha divinities (32)

In this Vaivasvata Manvantara Viṣnu was born of Kasyapa in Aditi as Vamana (33)

Winning the three worlds with his three steps this high souled lord gave in to Indra the triple world bereft of all obstacles (34)

इत्येतास्तनवस्तस्य सप्त मन्वन्तरेषु वै ।
सप्त चैवाभवन् विप्रा याभि सरक्षिता प्रजा ॥३५
यस्माद् विष्टमिद कृत्स्न वामनेन महात्मना ।
तस्मात् स वै स्मृतो विष्णुर्विशेर्धातो प्रवेशनात् ॥३६
एष सर्व सृजत्यादौ पाति हन्ति च केशव ।
भूतान्तरात्मा भगवान् नारायण इति श्रुति ॥३७
एकाशेन जगत् सर्वं व्याप्य नारायण स्थित ।
चतुर्धा सस्थितो व्यापी सगुणो निर्गुणोऽपि च ॥३८
एका भगवतो मूर्त्तिर्ज्ञानरूपा शिवाऽमला ।
वासुदेवाभिधाना सा गुणातीता सुनिष्कला ॥३९
द्वितीया कालसज्ञाऽन्या तामसी शेषसज्ञिता ।
निहन्ति सकल चान्ते वैष्णवी परमा तनु ॥४०
सत्त्वोद्रिक्ता तथैवान्या प्रद्युम्नेति च सज्ञिता ।
जगत् स्थापयते सर्वं स विष्णु प्रकृतिर्ध्रुवा ॥४१
चतुर्थी वासुदेवस्य मूर्त्तिर्ब्राह्मीति सज्ञिता ।
राजसी चानिरुद्धाख्या प्रद्युम्न सृष्टिकारिका ॥४२
य स्वपित्यखिल भूत्वा प्रद्युम्नेन सह प्रभु ।
नारायणाख्यो ब्रह्माऽसौ प्रजासर्गं करोति स ॥४३
या सा नारायणतनु प्रद्युम्नाख्या मुनीश्वरा ।
तया समोहयेद विश्व सदेवासुरमानुषम् ॥४४
सैव सर्वजगत्सूति प्रकृति परिकीर्त्तिता ।
वासुदेवो ह्यनन्तात्मा केवलो निर्गुणो हरि ॥४५
प्रधान पुरुष कालस्तत्त्वत्रयमनुत्तमम् ।
वासुदेवात्मक नित्यमेतद विज्ञाय मुच्यते ॥४६

Thus, O Brahmanas the lord manifest ed himself in the seven Manvantaras in seven forms through which the people were protected (35)

Since this entire world was entied by the high souled Vāmana therefore he is called by all as Visnu due to the root 'Viś' (to enter) involved therein (36)

This lord Narayana the innermost soul of all beings Kesava, creates in the beginning then preserves and ultimately annihilates, so aver the Vedas (37)

By one portion of his self, Narāyana pervaded the entire world, though he has four forms, is all pervasive is possessed of attributes as well as devoid of them (38)

The first form of the lord is the blessed stainless embodiment of knowledge named as Vāsudeva which is beyond all attri butes and absolutely indivisible (39)

The second invested with 'tamas' form named as Kāla is termed as Śeṣa, this supreme form of Viṣṇu is the annihilator of all in the end (40)

The third form named as Pradyumna is invested with the quality of sattva' (virtue), it establishes the entire universe and is the eternal nature of Viṣṇu (41)

The fourth form of Vasudeva named as Brahmī is invested with the quality of 'rajas' and is termed as Aniruddha Pradyu- mna it is producer (42)

The lord who after annihilating the entire universe sleeps in company with Pradyumna is Brahmā named as Nārā yana, it is he who propagates the progeny (43)

It is by that holy person of Nārāyaṇa, termed as Pradyumna, that the world together with gods men and demons is cast under a spell (44)

Vāsudeva of infinite soul absolute Hari devoid of attributes, is said to be the sole creator of the universe the Prakṛti (the immanent will of the supreme spirit) (45)

He is the Pradhāna (the Supreme Spirit) the Puruṣa (the soul), the Kāla (god of death) and the three excellent

एकं वेदं चतुष्पादं चतुर्द्धा पुनरच्युत. ।
बिभेद वासुदेवोऽसौ प्रद्युम्नो हरिरव्यय: ॥४७
कृष्णद्वैपायनो व्यासो विष्णुर्नारायण: स्वयम् ।
अपान्तरतमा: पूर्वं स्वेच्छया ह्यभवद्धरि. ॥४८
अनाद्यन्तं परं ब्रह्म न देवा नर्षयो विदु: ।
एकोऽयं वेद भगवान् व्यासो नारायण: प्रभु: ॥४९
इत्येतद् विष्णुमाहात्म्यमुक्तं वो मुनिपुंगवा: ।
एतत् सत्य पुन: सत्यमेव ज्ञात्वा न मुह्यति ॥५०

इति श्रीकूर्मपुराणे षट्साहस्त्र्या संहितायां पूर्वविभागे एकोनपञ्चाशोऽध्याय ॥४९॥

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सूत उवाच ।
अस्मिन् मन्वन्तरे पूर्वं वर्त्तमाने महान् विभु: ।
द्वापरे प्रथमे व्यासो मनु: स्वायंभुवो मत. ॥१
बिभेद बहुधा वेद नियोगाद् ब्रह्मण. प्रभो' ।
द्वितीये द्वापरे चैव वेदव्यास: प्रजापति. ॥२
तृतीये चोशना व्यासश्चतुर्थे स्याद् बृहस्पति. ।
सविता पञ्चमे व्यास. षष्ठे मृत्यु. प्रकीर्त्तित: ॥३
सप्तमे च तथैवेन्द्रो वसिष्ठश्चाष्टमे मत: ।
सारस्वतश्च नवमे त्रिधामा दशमे स्मृत: ॥४

realities in the form of the eternal Vasu deva, one who acquires this knowledge is liberated (from the bondage of mundane existence) (46)

This lord Vāsudeva, Acyuta, Pradyumna, Hari has divided one Veda consisting of four feet into four parts (47)

Viṣṇu, Nārāyaṇa, Hari, himself, of his own accord, incarnated as Kṛṣṇadvaipāyana, Vyāsa, free from ignorance *of the soul* (40)

Neither the gods nor the sages know fully the beginningless and endless Spirit It is only the lord Vyāsa, Nārāyana, the Master, who knows it in full (49)

Thus has been expounded to you the glory of Viṣṇu, *O excellent ascetics, it is* true and true again, one who knows it does not fall into any delusion (50)

Thus ends Forty ninth Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses 49

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Sūta said In the present Manvantara, during the first Dvāpara Age, the celebrated lord Svāyambhuva Manu became the Vyāsa (1)

On the advice of lord Brahmā he divided the Vedas into many divisions, In the second Dvāpara Age, Prajāpati became the Vyāsa. (2)

In the third, Uśanas became the Vyāsa, while Bṛhaspati in the fourth, Savitā in the fifth and Mṛtyu, the Vyāsa in the sixth (Dvāpara Age) (3)

In the seventh (Dvāpara), Indra became the Vyāsa, Vasiṣṭha in the eighth, in the ninth Śārasvata and Tridhāman in the tenth (4)

एकादशे तु त्रिवृष शततेजास्ततः परः ।
त्रयोदशे तथा धर्मस्तरक्षुस्तु चतुर्दशे ॥५
त्र्यारुणिर्वै पञ्चदशे षोडशे तु धनञ्जयः ।
कृतञ्जयः सप्तदशे ह्यष्टादशे ऋतञ्जयः ॥६
ततो व्यासो भरद्वाजस्तस्मादूर्ध्वं तु गौतमः ।
राजश्रवाश्चैकविंशस्तस्माच्छुष्मायणः परः ॥७
तृणबिन्दुस्त्रयोविंशे वाल्मीकिस्तत्परः स्मृतः ।
पञ्चविंशे तथा शक्तिः षड्विंशे तु पराशरः ॥८
सप्तविंशे तथा व्यासो जातूकर्णो महामुनिः ।
अष्टाविंशे पुनः प्राप्ते ह्यस्मिन् वै द्वापरे द्विजाः ।
पराशरसुतो व्यासः कृष्णद्वैपायनोऽभवत् ॥९
स एव सर्ववेदानां पुराणानां प्रदर्शकः ।
पाराशर्यो महायोगी कृष्णद्वैपायनो हरिः ॥१०
आराध्य देवमीशानं दृष्ट्वा साम्बं त्रिलोचनम् ।
तत्प्रसादादसौ व्यासं वेदानामकरोत् प्रभुः ॥११
अथ शिष्यान् प्रजग्राह चतुरो वेदपारगान् ।
जैमिनिं च सुमन्तुं च वैशम्पायनमेव च ।
पैलं तेषां चतुर्थं च पञ्चमं मां महामुनिः ॥१२
ऋग्वेदश्रावकं पैलं जग्राह स महामुनिः ।
यजुर्वेदप्रवक्तारं वैशम्पायनमेव च ॥१३
जैमिनिं सामवेदस्य श्रावकं सोऽन्वपद्यत ।
तथैवाथर्ववेदस्य सुमन्तुमृषिसत्तमम् ।
इतिहासपुराणानि प्रवक्तुं मामयोजयत् ॥१४
एक आसीद्यजुर्वेदस्तं चतुर्द्धा व्यकल्पयत् ।
चातुर्होत्रमभूद् यस्मिंस्तेन यज्ञमथाकरोत् ॥१५

In the eleventh (Dvapara) Trivṛṣa became the Vyāsa Śatatejas in the twelfth, Dharma in the thirteenth and Tarakṣu in the fourteenth (5)

In the fifteenth Dvapara Tryāruni became the Vyāsa, Dhanañjaya in the sixteenth Kṛtañjaya in the seventeenth and Ṛtañjaya in the eighteenth (6)

Then (in the nineteenth Dvāpara), Bharadvāja became the Vyāsa, next to him came Gautama (in the twentieth) Rājaśravas in the twenty first and Śuṣmāyana in the next (twenty second) (7)

In the twenty third Tṛṇabindu became the Vyāsa and Vālmīki next to him (in the twenty fourth), Śakti in the twenty fifth and Parāśara in the twenty sixth (8)

In the twenty seventh Dvāpara, the illustrious sage Jatūkarna became the Vyāsa and on the advent of this twenty eighth Dvāpara O twice born ones, Kṛṣnadvaipāyana son of Parāśara became the Vyāsa. It is he the great meditator Kṛṣnadvaipāyana, Hari, son of Parāśara who is the expositor of all the Vedas and Purāṇas (9 10)

He propitiated lord Īśāna and perceived the triple eyed lord with Umā, by whose grace the great sage divided the Vedas and took four pupils all proficient in the Vedas namely, Jaimini Sumantu, Vaiśampāyana and the fourth Paila, and took me up as the fifth one (11, 12)

The celebrated sage enjoined Paila as the expositor of the Ṛgveda, Vaiśampāyana as the expounder of the Yajurveda, Jaimini as the teacher of the Sāmaveda and the excellent sage Sumantu as the expounder of Atharvaveda, and also appointed me to relate the Itihāsas and the Purāṇas (13 14)

He divided Yajurveda which was a single one to four divisions and instituted the sacrificial rite that is administered by four kinds of priests (15)

आध्वर्यवं यजुर्भिः स्यादृग्भिर्होत्रं द्विजोत्तमाः ।
औद्गात्रं सामभिश्चक्रे ब्रह्मत्वं चाप्यथर्वभिः ॥१६
ततः स ऋच उद्धृत्य ऋग्वेदं कृतवान् प्रभुः ।
यजूंषि च यजुर्वेदं सामवेदं च सामभिः ॥१७
एकविंशतिभेदेन ऋग्वेदं कृतवान् पुरा ।
शाखानां तु शतेनैव यजुर्वेदमथाकरोत् ॥१८
सामवेदं सहस्रेण शाखानां प्रबिभेद सः ।
अथर्वाणमथो वेदं बिभेद नवकेन तु ॥१९
भेदैरष्टादशैर्व्यासः पुराणं कृतवान् प्रभुः ।
सोऽयमेकश्चतुष्पादो वेदः पूर्वं पुरातनात् ॥२०
ओङ्कारो ब्रह्मणो जातः सर्वदोषविशोधनः ।
वेदवेद्यो हि भगवान् वासुदेवः सनातनः ॥२१
स गीयते परो वेदे यो वेदैनं स वेदवित् ।
एतत् परतरं ब्रह्म ज्योतिरानन्दमुत्तमम् ॥२२
वेदवाक्योदितं तत्त्वं वासुदेवः परं पदम् ।
वेदवेद्यमिमं वेत्ति वेदं वेदपरो मुनिः ॥२३
अवेदं परमं वेत्ति वेदनिष्ठः सदेश्वरः ।
स वेदवेद्यो भगवान् वेदमूर्त्तिर्महेश्वरः ।
स एव वेदो वेद्यश्च तमेवाश्रित्य मुच्यते ॥२४
इत्येतदक्षरं वेद्यमोङ्कारं वेदमव्ययम् ।
अवेदं च विजानाति पाराशर्यो महामुनिः ॥२५

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे पञ्चाशोऽध्यायः ॥५०॥

In it, O Brāhmaṇas the duty of the Adhvaryu was to recite the Yajus (or direct the ceremony), of *Hotā to repeat the hymns* (Ṛks), *of the Udgātā to chant the Sāmans*, and of the Brahmā to pronounce the formulae called Atharvans (16)

Then the sage, having collected together the hymns called Ṛks compiled the Ṛgveda, with the (prayers and directions called as) Yajuṣ, he formed the Yajurveda, and with those called Sāmans, Sāmaveda (17)

Firstly he divided the Ṛgveda into twenty one divisions and the Yajurveda into a hundred sections (18)

He divided the Sāmaveda into a thousand branches and the Atharvaveda into nine (19)

The celebrated Vyāsa divided the Purāṇa into eighteen parts Thus the one *eternal Veda of the past has been divided* into four parts (20)

The Oṁkāra, purifier of all sins, is born of Brahman, the eternal lord Vāsudeva may be conceived only through the Vedas (21)

It is He, the Supreme one, who is eulogised in the Vedas; he who knows him is really conversant with the Vedas This (Vāsudeva), is the Supermost Spirit, the light and *fullest* bliss (22)

Vāsudeva is the ultimate goal, the supreme reality revealed by the Vedas, and this truth, which can be known only through the Vedas and the Veda, is known to the ascetic attached to the Vedas (23)

*Only he who is attached to the Vedas, the lord Sadesvara, possesses the know*ledge of the deepest mystery of the unknowable, Mahesvara the embodiment of the Vedas can be known through (the knowledge of) the Vedas, it is He who is the Vedas, as well as the 'Vedya' (object fit to be known) One who resorts to Him is liberated *(from the mundane bondage)*. (24)

The great sage (Vyāsa), son of Parāśara, knows the imperishable and undecay*ing Veda, the Oṁkāra*, fit to be known, as well as unknowable (25)

Thus ends Fiftieth Chapter in the First Part of the Kūrma Purāṇa
Saṁhitā consisting of *six thousand verses*—50

५१

सूत उवाच ।

वेदव्यासावताराणि द्वापरे कथितानि तु ।
महादेवावताराणि कलौ शृणुत सुव्रता ॥१

आद्ये कलियुगे श्वेतो देवदेवो महाद्युतिः ।
नाम्ना हिताय विप्राणामभूद् वैवस्वतेऽन्तरे ॥२

हिमवच्छिखरे रम्ये छगले पर्वतोत्तमे ।
तस्य शिष्याः शिखायुक्ता बभूवुरमितप्रभाः ॥३

श्वेतः श्वेतशिखश्चैव श्वेतास्यः श्वेतलोहितः ।
चत्वारस्ते महात्मानो ब्राह्मणा वेदपारगाः ॥४

सुभानो दमनश्चाथ सुहोत्रः कङ्कणस्तथा ।
लोकाक्षिरथ योगीन्द्रो जैगीषव्यस्तु सप्तमे ॥५

अष्टमे दधिवाहः स्यान्नवमे वृषभः प्रभुः ।
भृगुस्तु दशमे प्रोक्तस्तस्मादुग्रः परः स्मृतः ॥६

द्वादशेऽत्रिः समाख्यातो बली चाथ त्रयोदशे ।
चतुर्दशे गौतमस्तु वेदशीर्षा ततः परम् ॥७

गोकर्णश्चाभवत् तस्माद् गुहावासः शिखण्डयथ ।
जटामाल्यट्टहासश्च दारुको लाङ्गली क्रमात् ॥८

श्वेतस्तथा परः शूली डिण्डी मुण्डी च वै क्रमात् ।
सहिष्णुः सोमशर्मा च नकुलीशोऽन्तिमे प्रभुः ॥९

वैवस्वतेऽन्तरे शंभोरवतारास्त्रिशूलिनः ।
अष्टाविंशतिराख्याता ह्यन्ते कलियुगे प्रभोः ।
तीर्थे कायावतारे स्याद् देवेशो नकुलीश्वरः ॥१०

51

Sūta said The incarnations of Vedavyāsa in the Dvāpara Age have been related Now, O virtuous ones, hearken to the incarnations of Mahādeva in the Kali age (1)

In the first Kali Age under the Vaivasvata Manvantara the highly effulgent sovereign of gods incarnated himself by the name of Śveta to promote the welfare of the Brāhmaṇas (2)

He dwelt on the Chagala, the beautiful summit of excellent mountain Himavān. He had pupils with crests on their heads, possessed of unlimited splendour (3)

The four high souled pupils proficient in the Vedas, O Brāhmaṇas, were Śveta Śvetaśikha, Śvetāsya and Śvetalohita (4)

Thereafter the incarnations of the lord (from the second Kali Age to the seventh) were respectively Subhāna, Damana, Suhotra, Kaṅkaṇa, Lokākṣi and Yogīndra Jaigīṣavya, the master meditator as the seventh (5)

In the eighth Kali Age, Dadhivāha was his incarnation while Lord Vṛṣabha in the ninth, Bhṛgu in the tenth and thereafter Ugra (in the eleventh) (6)

In the twelfth it was Atri, Bali in the thirteenth, Gautama in the fourteenth, and Vedaśīrṣa (in the fifteenth) thereafter (7)

Then, Gokarṇa was the incarnation in (the Sixteenth), thereafter Śikhaṇḍa, the cave dweller, next Jaṭāmālin, Aṭṭahāsa, Dāruka and Lāṅgalin in succession (8)

Then came in succession Śveta, Śūlin, Diṇḍi, Muṇḍi, Sahiṣṇu Somaśarmā, and Prabhu Nakulīśa, at the end (9)

In the last Kali Age under the Vaivasvata Manvantara the twenty eight incarnations of Śambhu, the trident

तत्र देवादिदेवस्य चत्वारः सुतपोधनाः।
शिष्या बभूवुश्चान्येषां प्रत्येकं मुनिपुंगवाः ॥११
प्रसन्नमनसो दान्ता ऐश्वरीं भक्तिमाश्रिताः।
क्रमेण तान् प्रवक्ष्यामि योगिनो योगवित्तमान् ॥१२
श्वेतः श्वेतशिखश्चैव श्वेतास्यः श्वेतलोहितः।
दुन्दुभिः शतरूपश्च ऋचीकः केतुमांस्तथा।
विकेशश्च विशोकश्च विशापश्शापनाशनः ॥१३
सुमुखो दुर्मुखश्चैव दुर्दमो दुरतिक्रमः।
सनः सनातनश्चैव कुमारश्च सनन्दनः ॥१४
दालभ्यश्च महायोगी धर्मात्मानो महौजसः।
सुधामा विरजाश्चैव शङ्खपाज्ज एव च ॥१५
सारस्वतस्था मेघो घनवाहः सुवाहनः।
कपिलश्चासुरिश्चैव वोढुः पञ्चशिखो मुनिः ॥१६
पराशरश्च गर्गश्च भार्गवश्चाङ्गिरास्तथा।
बलबन्धुर्निरामित्रः केतुशृङ्गस्तपोधनः ॥१७
लम्बोदरश्च लम्बश्च लम्बाक्षो लम्बकेशकः।
सर्वज्ञः समबुद्धिश्च साध्यः सत्यस्तथैव च ॥१८
सुधामा काश्यपश्चैव वसिष्ठो विरजास्तथा।
अत्रिरुग्रस्तथा चैव श्रवणोऽथ श्रविष्ठकः ॥१९
कुणिश्च कुणिबाहुश्च कुशरीरः कुनेत्रकः।
कश्यपो ह्युशना चैव च्यवनोऽथ बृहस्पतिः ॥२०
उतथ्यो वामदेवश्च महाकायो महानिलः।
वाचश्रवाः सुपीकश्च श्यावाश्वः सपथीश्वरः ॥२१
हिरण्यनाभः कौशल्यो लोकाक्षिः कुथुमिस्तथा।
सुमन्तुर्बर्बरी विद्वान् कबन्धः कुशिकन्धरः ॥२२
प्लक्षो दार्भायणिश्चैव केतुमान् गौतमस्तथा।
भल्लापी मधुपिङ्गश्च श्वेतकेतुस्तपोनिधिः ॥२३

bearing lord have been described The lord of deities Nakulīśvara abides in the holy Kāyāvatāra sanctuary (10)

There the overlord of the gods will have four celebrated ascetics as his devotees, each one of them would have eminent sages of serene mind and subdued senses and devotedly attached to the lord as his disciples, I shall presently give an account of these Yogins, the excellent masters of Yoga (11, 12)

They are Śveta Svetaśikha, Śvetāsya, Śvetalohita, Dundubhi, Śatarūpa Ṛcika, Ketuman, Vikeśa Visoka Viśāpa, Śāpanāśana, Sumukha, Durmukha, Durdama, Duratikrama, Sana, Sanātana, Kumāra, Sanandana, Dālabhya the great meditator all pious and possessed of great might. Suddhāma, Viraja as well as Śaṁkhapātraja, Sārasvata, Megha, Ghanavāha, Suvāhana, Kapila Āsuri, Vodhu, the sage Pañcaśikha, Parāśara, Garga, Bhārgava Angiras, Balabandhu Nirāmitra Ketuśṛnga, Tapodhana (13-17)

Lambodara Lamba, Lambaksa, Lambakesaka, Sarvajña, Samabuddhi, Sadhya, Satya Sudhāman Kāśyapa, Vasiṣṭha, Virajā, Atri, Ugra, Śravana, Śraviṣṭhaka, Kuni Kunibahu, Kuśarira, Kunetraka, Kasyapa Usanā, Cyavana and Bṛhaspati (18-20)

Utathya, Vāmadeva, Mahākāya, Mahānila Vācaśrava, Supika, Śyāvāśva, Sapathīsvara, Hiranyanābha, Kauśalya, Lokākṣi Kuthumi Sumantu, the learned Varcari, Kabandha, Kuśikandhara, Plakṣa Dārbhāyani, Ketumān, Gautama, Bhallapi Madhupinga, the ascetic Śveta-

उशिजो बृहदुक्थश्च देवलः कपिरेव च ।
शालिहोत्रोऽग्निवेश्यश्च युवनाश्वः शरद्वसुः ॥२४
छगलः कुण्डकर्णश्च कुम्भश्चैव प्रवाहकः ।
उलूको विद्युतश्चैव शाद्वलो ह्याश्वलायनः ॥२५
अक्षपादः कुमारश्च उलूको वत्स एव च ।
कुशिकश्चैव गर्गश्च मित्रको ऋष्य एव च ॥२६
शिष्या एते महात्मानः सर्वावर्त्तेषु योगिनाम् ।
विमला ब्रह्मभूयिष्ठा ज्ञानयोगपरायणाः ॥२७
कुर्वन्ति चावताराणि ब्राह्मणानां हिताय हि ।
योगेश्वराणामादेशाद् वेदसंस्थापनाय वै ॥२८
ये ब्राह्मणाः संस्मरन्ति नमस्यन्ति च सर्वदा ।
तर्पयन्त्यर्चयन्त्येतान् ब्रह्मविद्यामवाप्नुयुः ॥२९
इदं वैवस्वतं प्रोक्तमन्तरं विस्तरेण तु ।
भविष्यति च सावर्णो दक्षसावर्ण एव च ॥३०
दशमो ब्रह्मसावर्णो धर्मसावर्ण एव च ।
द्वादशो रुद्रसावर्णो रोचमानस्त्रयोदशः ।
भौत्यश्चतुर्दशः प्रोक्तो भविष्या मनवः क्रमात् ॥३१
अयं वः कथितो ह्यंशः पूर्वो नारायणेरितः ।
भूतभव्यैर्वर्त्तमानैराख्यानैरुपबृंहितः ॥३२
यः पठेच्छृणुयाद् वापि श्रावयेद् वा द्विजोत्तमान् ।
स सर्वपापनिर्मुक्तो ब्रह्मणा सह मोदते ॥३३

Ketu, Uśija, Bṛhaduktha, Devala, Kapi, Śālihotra, Agniveśya, Yuvanāśva, Śaradvasu, Chagala, Kuṇḍakarṇa, Kumbha, Pravāhaka, Ulūka, Vidyuta, Śādvala, Āśvalāyana, Akṣapāda, Kumāra, Ulūka, Vatsa, Kuśika, Garga, Mitraka as well Ṛṣya. (21-26)

These noble souls would be the disciples of the yogins in all wordly existences, souls which would be stainless, invested with the supreme spirit and intent on the acquisition of knowledge and meditation (27)

They would incarnate themselves at the behest of the masters of Yoga for the welfare of the Brāhmaṇas as well for establishing the Vedas. (28)

The Brāhmaṇas who would call them in mind or pay homage to them, adore them or propitiate them would acquire the knowledge of Brahma (the Supreme Spirit). (29)

Thus has been described the account of the Vaivasvata Manvantara in details; thereafter would commence the Sāvarṇa and *Dakṣa-sāvarṇa Manvantaras.* (30)

The tenth (Manvantara) would be Brahmasāvarṇa and the eleventh Dharmasāvarṇa, while the twelfth (Manvantara) would be named Rudrasāvarṇa and the thirteenth termed as Rocamāna, while Bhautya would be the fourteenth Manu in succession in the future (31)

Thus has been narrated to you the first part (of the Kūrma Purāṇa) related by Nārāyaṇa, and supplemented by tales of the past, present and future (32)

He who reads, hears or recites it to the excellent twice-born ones, is freed from all sins and enjoys bliss in company with Brahmā. (33)

पठेद् देवालये स्नात्वा नदीतीरेषु चैव हि ।
नारायणं नमस्कृत्य भावेन पुरुषोत्तमम् ॥३४

नमो देवादिदेवाय देवानां परमात्मने ।
पुरुषाय पुराणाय विष्णवे कूर्मरूपिणे ॥३५

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे एकपञ्चाशोऽध्यायः ॥५१॥

पूर्वविभागः समाप्त.

It should be read after taking ceremonious bath, in a sanctuary or on the the bank of a river, making obeisance devotedly to Nārāyana, Puruṣottama. (34)

Salutation to the overlord of the gods, the Primordial Soul of the deities, to the eternal Puruṣa, the tortoise-formed Viṣṇu. (35)

Thus ends Fifty first Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—51.

Here ends the Fist Part

१

ऋषय ऊचुः ।

भवता कथितः सम्यक् सर्गः स्वायंभुवस्ततः ।
ब्रह्माण्डस्यास्य विस्तारो मन्वन्तरविनिश्चयः ॥१
तत्रेश्वरेश्वरो देवो वर्णिभिर्धर्मतत्परैः ।
ज्ञानयोगरतैर्नित्यमाराध्यः कथितस्त्वया ॥२
तद्वदशेषसंसारदुःखनाशमनुत्तमम् ।
ज्ञानं ब्रह्मैकविषयं येन पश्येम तत्परम् ॥३
त्वं हि नारायणात्साक्षात् कृष्णद्वैपायनात् प्रभो ।
अवाप्ताखिलविज्ञानस्तत्त्वां पृच्छामहे पुनः ॥४

श्रुत्वा मुनीनां तद् वाक्यं कृष्णद्वैपायनं प्रभुम् ।
सूतः पौराणिकः स्मृत्वा भाषितुं ह्युपचक्रमे ॥५
अथास्मिन्नन्तरे व्यासः कृष्णद्वैपायनः स्वयम् ।
आजगाम मुनिश्रेष्ठा यत्र सत्रं समासते ॥६
तं दृष्ट्वा वेदविद्वांसं कालमेघसमद्युतिम् ।
व्यासं कमलपत्राक्षं प्रणेमुर्द्विजपुंगवाः ॥७
पपात दण्डवद् भूमौ दृष्ट्वाऽसौ रोमहर्षणः ।
प्रदक्षिणीकृत्य गुरुं प्राञ्जलिः पार्श्वगोऽभवत् ॥८

1

The sages said : (O Sūta) You have narrated to us the creation of Svayambhū (Self-born, i. e. Brahman), the expanse of the universe and the system of (ascertaining) the ages of Manus. (1)

You have told us that the Supreme God is the object of worship by the religious persons of different Varnas (castes) who are exclusively engaged in the pursuit of knowledge and Yoga. You have also explained to us the knowledge of Brahman (the Supreme Self) which dispels the endless miseries of life and by which we can realize the Ultimate Truth. (2,3)

O Lord, You have acquired all the high wisdom from Kṛṣna Dvaipāyana who is Nārāyaṇa Himself. We are, therefore, asking you again. (4)

Hearing this appeal of the sages, Sūta, who was well versed in the Purānas, called mentally upon Lord Kṛṣna Dvaipāyana and was about to speak. (5)

At that very moment Kṛṣna Dvaipāyana Vyāsa himself appeared at the place where the great sages were holding a Satra (i. e. sacrificial session)? (6)

The excellent Dvijas (twice borns i. e. the Brāhmanas), on seeing before them Vyāsa, having the lustre like a black cloud, with eyes like lotus-petals bowed down (in reverence). (7)

On seeing him, Lomaharsana Sūta also prostrated himself on the ground like a stem and then after encircling the preceptor from right side sat down by his side with folded hands. (8)

पृष्टास्तेऽनामय विप्रा शौनकाद्या महामुनिम ।
समाश्वास्यासन तस्मै तद्योग्य समकल्पयन् ॥९
अथैतानब्रवीद् वाक्य पराशरसुत प्रभु ।
कच्चिन्न तपसो हानि स्वाध्यायस्य श्रुतस्य च ॥१०
तत स सूत स्वगुरु प्रणम्याह महामुनिम् ।
ज्ञान तद् ब्रह्मविषय मुनीना वक्तुमर्हसि ॥११
इमे हि मुनय शान्तास्तापसा धर्मतत्परा ।
शुश्रूषा जायते चैषां वक्तुमर्हसि तत्त्वत ॥१२
ज्ञान विमुक्तिद दिव्य यन्मे साक्षात त्वयोदितम ।
मुनीना व्याहृत पूर्वं विष्णुना कूर्मरूपिणा ॥१३
श्रुत्वा सूतस्य वचन मुनि सत्यवतीसुत ।
प्रणम्य शिरसा रुद्र वच प्राह सुखावहम ॥१४

Then he inquired about the health, of Śaunaka and other sages They consoled him and offered him a proper seat (9)

After that Lord Vyasa son of Parāśara addressed them O Brahmaṇas there is no hindrance, I hope in your penance, study and learning (10)

Then Suta bowed down to his preceptor the great sage and said You should speak to these sages about the knowledge of Brahman (i e, the Supreme Self) (11)

These sages are all calm (free from *passions) solely, engaged in* penance and *meritorious deeds* and have also keen desire to listen, hence you *should explain* the divine and sublime *truth leading to* salvation which you yourself *have taught* me and which was revealed by Visnu *in his* Kūrma *incarnation to the* sages (12, 13)

Hearing this from Sūta, the son of Satyavati (i e, Vyāsa) bowed down to Rudra with his head and started his pleasing discourse (14)

व्यास उवाच ।

वक्ष्ये देवो महादेव पृष्टो योगीश्वरै पुरा ।
सनत्कुमारप्रमुखै स्वय यत्समभाषत ॥१५
सनत्कुमार सनकस्तथैव च सनन्दन ।
अङ्गिरा रुद्रसहितो भृगु परमधर्मवित् ॥१६
कणाद कपिलो योगी वामदेवो महामुनि ।
शुक्रो वसिष्ठो भगवान् सर्वे संयतमानसा ॥१७
परस्पर विचार्यैते संशयाविष्टचेतस ।
तप्तवन्तस्तपोघोर पुण्ये बदरिकाश्रमे ॥१८
अपश्यस्ते महायोगमृषिं धर्मसुत शुचिम् ।
नारायणमनाद्यन्त नरेण सहित तदा ॥१९
संस्तूय विविधै स्तोत्रै सर्वे वेदसमुद्भवै ।
प्रणेमुर्भक्तिसंयुक्ता योगिनो योगवित्तमम ॥२०

Vyasa said I am going to tell you what Mahadeva Himself explained to the great yogins like Sanatkumara and others being requested by them (15)

The sages Sanatkumāra Sanaka, Sanandana Aṅgiras Rudra Bhrgu, the the great knower of righteousness Kaṇāda Kapila the Yogin Vāmadeva the great sage Śukra and Bhagavan Vaśiṣṭha who were all in complete restraint of their minds failed to free their intelligence of certain doubts inspite of discussions and alterations among themselves and then they performed austere penance at the holy Badarikāśrama (16 18)

They then visualized there sage Nārāyana the great Yogin, son of Dharma, Pure without beginning and end, along with Nara (19)

The Yogins having extolled (Nārāyana) by citing various hymns from the Vedas bowed down to the greatest of Yogins with devotion (20)

विज्ञाय वाञ्छितं तेषा भगवानपि सर्ववित् ।
प्राह गम्भीरया वाचा किमर्थं तप्यते तपः ॥२१
अब्रुवन् हृष्टमनसो विश्वात्मानं सनातनम् ।
साक्षान्नारायणं देवमागतं सिद्धिसूचकम् ॥२२
वयं संशयमापन्नाः सर्वे वै ब्रह्मवादिनः ।
भवन्तमेक शरणं प्रपन्नाः पुरुषोत्तमम् ॥२३
त्वं हि तद् वेत्थ परमं सर्वज्ञो भगवानृषिः ।
नारायणः स्वय साक्षात् पुराणोऽव्यक्तपूरुषः ॥२४
नह्यन्यो विद्यते वेत्ता त्वामृते परमेश्वर ।
शुश्रूषाऽस्माकमखिलं संशय छेत्तुमर्हसि ॥२५
किं कारणमिद कृत्स्नं कोऽनुसंसरते सदा ।
कश्चिदात्मा च का मुक्तिः ससारः किंनिमित्तकः ॥२६
कः संसारयतीशानः को वा सर्वं प्रपश्यति ।
किं तत् परतर ब्रह्म सर्वं नो वक्तुमर्हसि ॥२७
एवमुक्ते तु मुनयः प्रापश्यन् पुरुषोत्तमम् ।
विहाय तापसं रूप संस्थितं स्वेन तेजसा ॥२८
विभ्राजमान विमल प्रभामण्डलमण्डितम् ।
श्रीवत्सवक्षस देव तप्तजाम्बूनदप्रभम् ॥२९
शङ्खचक्रगदापाणिं शार्ङ्गहस्त श्रियावृतम् ।
न दृष्टस्तत्क्षणादेव नरस्तस्यैव तेजसा ॥३०
तदन्तरे महादेवः शशाङ्काङ्कितशेखरः ।
प्रसादाभिमुखो रुद्रः प्रादुरासीन्महेश्वरः ॥३१

Then Nārāyaṇa, the knower of all (everything), knowing their desire, asked in a sublime voice, "Why are you practising this penance ?" (21)

Then those sages being delighted at heart said to Nārāyaṇa, Soul of the Universe, Eternal one, who himself appeared there as an indication of perfect attainment (of objects). (22)

'We all (though) Brahmavādins (the expounders of secret knowledge), being in doubt are suppliant to you the Best of persons (23)

'You are the Lord, Unmanifest Puruṣa and Omniscient Sage Nārāyaṇa You know that Supreme Truth (24)

'O Supreme Lord, none except You know all these, hence we are desirous of hearing from You and You should dispel our entire doubt (25)

"What is the cause of this whole (universe) (Or what is the entire (material) cause) ? Who is born again and again ? What is the soul ? What is salvation ? What is the cause of the cycle of rebirth ? (26)

'What is the Lord that causes others to pass through the cycle of rebirth ? Who is the observer of all these ? Who is the Supreme Brahman (Absolute) ? You should explain all these to us" (27)

The sages, having spoken thus, saw the best of persons had cast off the guise of a sage and is shining in his own radiant aureole, He is bathed in the radiance of a luminous sphere. On His chest is Śrīvatsa and He was shining like molten gold In His four hands are Śaṅkha (conch), Cakra (disc), Gadā (mace) and Śārṅga (bow), and He was accompanied by Śrī (Lakṣmī) But at that time Nara could not be seen through His radiance (28 30)

In the mean time the Supreme Lord Mahādeva Rudra, whose forehead was decorated with the crescent, of moon appeared there, as if, quite disposed to favour (31)

निरीक्ष्य तं जगन्नाथं त्रिनेत्रं चन्द्रभूषणम्।
तुष्टुवुर्हृष्टमनसो भक्त्या तं परमेश्वरम्॥३२
जयेश्वर महादेव जय भूतपते शिव।
जयाशेषमुनीशान तपसाऽभिप्रपूजित॥३३
सहस्रमूर्ते विश्वात्मन् जगद्यन्त्रप्रवर्त्तक।
जयानन्त जगज्जन्मत्राणसंहारकारण॥३४
सहस्रचरणेशान शंभो योगीन्द्रवन्दित।
जयाम्बिकापते देव नमस्ते परमेश्वर॥३५
संस्तुतो भगवानीशस्त्र्यम्बको भक्तवत्सलः।
समालिङ्ग्य हृषीकेशं प्राह गम्भीरया गिरा॥३६
किमर्थं पुण्डरीकाक्ष मुनीन्द्रा ब्रह्मवादिनः।
इमं समागता देशं किं वा कार्यं मयाऽच्युत॥३७
आकर्ण्य भगवद् वाक्यं देवदेवो जनार्दनः।
प्राह देवो महादेवं प्रसादाभिमुखं स्थितम्॥३८
इमे हि मुनयो देव तापसाः क्षीणकल्मषाः।
अभ्यागता मां शरणं सम्यग्दर्शनकाङ्क्षिणः॥३९
यदि प्रसन्नो भगवान् मुनीनां भावितात्मनाम्।
सन्निधौ मम तज्ज्ञानं दिव्यं वक्तुमिहार्हसि॥४०
त्वं हि वेत्थ स्वमात्मानं न ह्यन्यो विद्यते शिव।
ततस्त्वमात्मनात्मानं मुनीन्द्रेभ्यः प्रदर्शय॥४१
एवमुक्त्वा हृषीकेशः प्रोवाच मुनिपुङ्गवान्।
प्रदर्शयन् योगसिद्धिं निरीक्ष्य वृषभध्वजम्॥४२

On seeing the Supreme Lord, with three eyes and crescent of moon as His ornament (the sages) were delighted at heart and extolled him with devotion (32)

O God Mahādeva, all glory to you O Śiva, Lord of the elements, all glory to you O great Lord of all the sages. O the one worshipped by penance, all glory to you. (33)

O the one with a thousand forms, O, the soul of the universe, O the One who sets up the moving Universe; O the endless one, O the great cause of creation protection and destruction, all glory to you (34)

O Puṇḍarīkākṣa, why these sages, expounders of secret truth, have gathered here at this place? What have I to do O Acyuta? (37)

Lord Janārdana, God of Gods, on hearing this from Lord, said to Mahādeva seated and disposed to favour : (38)

O God, all these sages are practising penance and are sinless and have been supplicant to me with a desire to know the complete Truth (39)

If you the Lord, are pleased with these sages, who have meditated upon the soul, then you should narrate the divine wisdom to them in my presence (40)

सदर्शनान्महेशस्य शकरस्याथ शूलिन ।
कृतार्थं स्वयमात्मान ज्ञातुमर्हथ तत्त्वत ॥४३
प्रष्टुमर्हथ विश्वेश प्रत्यक्ष पुरत स्थितम् ।
ममैव सन्निधावेष यथावद् वक्तुमीश्वर ॥४४
निशम्य विष्णुवचन प्रणम्य वृषभध्वजम् ।
सनत्कुमारप्रमुखा पृच्छन्ति स्म महेश्वरम् ॥४५
अथास्मिन्नन्तरे दिव्यमासन विमल शिवम् ।
किमप्यचिन्त्य गगनादीश्वराहं समुद्बभौ ॥४६
तत्रासससाद योगात्मा विष्णुना सह विश्वकृत् ।
तेजसा पूरयन् विश्व भाति देवो महेश्वर ॥४७
त ते देवादिदेवेश शकर ब्रह्मवादिन ।
विभ्राजमान विमले तस्मिन् ददृशुरासने ॥४८
य प्रपश्यन्ति योगस्था स्वात्मन्यात्मानमीश्वरम् ।
अनन्यतेजस शान्त शिव ददृशिरे किल ॥४९
यत प्रसूतिर्भूताना यत्रैतत् प्रविलीयते ।
तमासनस्थ भूतानामीश ददृशिरे किल ॥५०
यदन्तरा सर्वमेतद् यतोऽभिन्नमिव जगत् ।
स वासुदेवमासीन तमीश ददृशु किल ॥५१
प्रोवाच पृष्टो भगवान् मुनीना परमेश्वर ।
निरीक्ष्य पुण्डरीकाक्ष स्वात्मयोगमनुत्तमम् ॥५२
तच्छृणुध्व यथान्यायमुच्यमान मयाऽनघा ।
प्रशान्तमानसा सर्वे ज्ञानमीश्वरभाषितम् ॥५३

इति श्रीकूर्मपुराणे षट्साहस्त्र्या सहितायामुपरिविभागे (ईश्वरगीतासु) प्रथमोऽध्याय ॥१॥

You should consider yourselves to be blessed with success because you have seen the holder of trident Śankara, the Great Lord You have now become worthy of learning (divine truths) (43)

Now you should ask questions to the Lord of the universe who is sitting before you in a visible form and He is capable of telling everything in my very presence (44)

On hearing this advice of Visnu and having bowed down to Mahādeva, Sanatkumāra and other sages put their queries to Mahesvara (45)

At that time there appeared from the sky a holy benevolent and divine seat, suitable for God (46)

Maheśvara the creator of the universe, whose very soul is identified with yoga, then filled the horizon with his radiance and seated himself on that seat with Visnu, with all the divine grace (47)

Then those sages, expounders of the secret Truth (Brahmavadins) saw the God of Gods Śankara, shining on that stainless seat (48)

They saw the most radiant, calm Śiva the God whom the Yogins see in their souls in the sublime trance of meditation as their own souls (49)

The sages saw on that seat that very Lord of beings God (Iśa) from whom life of all living beings spring up and in whom it finally merges (50)

God Vāsudeva, in whom the entire universe shines and whose own form is the *entire universe, came into view of the* sages as seated (51)

Being asked by the sages Lord Mahesvara cast a look towards Punda rikāksa (Nārāyana) and then spoke to them about his excellent own yoga (52)

You all listen with calmness of mind to what I say unto you and which is the knowledge imparted by God Himself (53)

Thus ends First Chapter (of the Iśvaragītā) in the Second Part of the
Kūrma Purāna Saṁhitā consisting of six thousand verses—I

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ईश्वर उवाच ।
अवाच्यमेतद् विज्ञानमात्मगुह्यं सनातनम् ।
यन्न देवा विजानन्ति यतन्तोऽपि द्विजातयः ॥१
इदं ज्ञानं समाश्रित्य ब्रह्मभूता द्विजोत्तमाः ।
न संसारं प्रपद्यन्ते पूर्वेऽपि ब्रह्मवादिनः ॥२
गुह्याद् गुह्यतमं साक्षाद् गोपनीयं प्रयत्नतः ।
वक्ष्ये भक्तिमतामद्य युष्माकं ब्रह्मवादिनाम् ॥३
आत्मा यः केवलः स्वस्थः शान्तः सूक्ष्मः सनातनः ।
अस्ति सर्वान्तरः साक्षाच्चिन्मात्रस्तमसः परः ॥४
सोऽन्तर्यामी स पुरुषः स प्राणः स महेश्वरः ।
स कालोऽग्निस्तदव्यक्तं स एवेदमिति श्रुतिः ॥५
अस्माद् विजायते विश्वमत्रैव प्रविलीयते ।
स मायी मायया बद्धः करोति विविधास्तनूः ॥६
न चाप्ययं संसरति न च संसारयेत् प्रभुः ।
नायं पृथ्वी न सलिलं न तेजः पवनो नभः ॥७
न प्राणो न मनोऽव्यक्तं न शब्दः स्पर्श एव च ।
न रूपरसगन्धाश्च नाहं कर्त्ता न वागपि ॥८
न पाणिपादौ नो पायुर्न चोपस्थं द्विजोत्तमाः ।
न कर्त्ता न च भोक्ता वा न च प्रकृतिपूरुषौ ।
न माया नैव च प्राणश्चैतन्यं परमार्थतः ॥९

2

God said : O Dvijas (brāhmaṇas), inspite of their efforts, the gods even could not acquire this greatly secret and eternal wisdom, hence it is not expressable (1)

The Brāhmaṇas (Dvijas) having adopted (the path of) this wisdom became one with the Brahman (i e they attained Brahmahood) They, like ancient Brahmavādins (expounders of Secret Truth), do *not enter into the cycle of rebirth* (or the worldly life) (2)

It is a secret of secrets and should be kept secret with all efforts But you are extremely devoted and Brahmavādins, hence I am telling this unto you (3)

Only the soul which is sole, self existent, calm, subtle, eternal, inner soul of everybody, consciousness itself and beyond ignorance exists (asti) (4)

The Śruti declares that this Soul is only Inner Controller, *Puruṣa, Life,* Maheśvara, Time, Agni and the Unmanifest (5)

It is from this soul that the universe springs into being and merges into it This *Soul, the master of Māyā (cosmic illusion),* when bound with Māyā (illusion) creates various forms for Himself (6)

This Lord Soul neither enters into the cycle of rebirth nor causes others to do so He is neither earth, nor water fire, air or *space* (7)

He is neither Prāṇa (Breath), nor mind, the unmanifest mind, sound, touch, form, taste, smell, nor he is Ahaṅkāra (ego) nor the doer of any action, nor speech (8)

O the excellent Brāhmaṇas, thus soul is not the (organs like) hand or feet, anus or penis nor he is the doer or enjoyer, He is neither Prakṛti nor Puruṣa. In reality He is not Māyā or Prāṇa (Breath) or the *Consciousness* (9)

यथा प्रकाश-तमसोः सम्बन्धो नोपपद्यते ।
तद्वदैक्यं न संबन्धः प्रपञ्चपरमात्मनोः ॥१०
छायातपौ यथा लोके परस्परविलक्षणौ ।
तद्वत् प्रपञ्चपुरुषौ विभिन्नौ परमार्थतः ॥११
यद्यात्मा मलिनोऽस्वस्थो विकारी स्यात् स्वभावतः ।
नहि तस्य भवेन्मुक्तिर्जन्मान्तरशतैरपि ॥१२
पश्यन्ति मुनयो युक्ताः स्वात्मानं परमार्थतः ।
विकारहीनं निर्दुःखमानन्दात्मानमव्ययम् ॥१३
अहं कर्त्ता सुखी दुःखी कृशः स्थूलेति या मतिः ।
सा चाहंकारकर्तृत्वादात्मन्यारोप्यते जनैः ॥१४
वदन्ति वेदविद्वांसः साक्षिणं प्रकृतेः परम् ।
भोक्तारमक्षरं शुद्धं सर्वत्र समवस्थितम् ॥१५
तस्मादज्ञानमूलो हि संसारः सर्वदेहिनाम् ।
अज्ञानादन्यथा ज्ञानं तच्च प्रकृतिसंगतम् ॥१६
नित्योदितः स्वयं ज्योतिः सर्वगः पुरुषः परः ।
अहंकाराविवेकेन कर्त्ताहमिति मन्यते ॥१७
पश्यन्ति ऋषयोऽव्यक्तं नित्यं सदसदात्मकम् ।
प्रधानं प्रकृतिं बुद्ध्वा कारणं ब्रह्मवादिनः ॥१८
तेनायं संगतो ह्यात्मा कूटस्थोऽपि निरञ्जनः ।
स्वात्मानमक्षरं ब्रह्म नावबुद्धयेत तत्त्वतः ॥१९
अनात्मन्यात्मविज्ञानं तस्माद् दुःखं तथेतरम् ।
रागद्वेषादयो दोषाः सर्वे भ्रान्तिनिबन्धनाः ॥२०

As no relation between light and darkness is possible so no relation of unity is possible between the Supreme Soul (Absolute) and the Expansion (Creation) (10)

As shade and sun light are different from each other in the world, so Expanse (Prapañca) and Puruṣa are different from each other in reality (11)

If this soul is believed to be impure, unhealthy and changeable by nature then it cannot be liberated through hundreds of lives. (12)

Only the sages engaged in the practice of yoga can visualise the soul in reality as changeless, free of miseries, full of bliss and constant (13)

The impressions that "I am the doer, I am happy, I am sorry, I am thin or stout" are attributed by people to the soul only due to the ego (14)

Those who are versed in the Vedas say that the soul is only the witness, beyond the Prakṛti (Nature), the enjoyer, the Imperishable, pure and all pervading. (15)

Therefore, for all persons worldly life is based on ignorance The True knowledge is quite opposed to Ignorance and *the latter is consistent with the Prakṛti* only (16)

The self luminous soul is always shining on its own, able to reach everywhere and is the Supreme Puruṣa The fact that still people think that 'I am the doer" is only due to ignorance bred by ego (17)

The Brahmavādin sages realise the Eternal and unmanifest soul and consider the Pradhāna (primary matter) or Prakṛti (nature) which is both existent and non existent to be the cause (18)

The soul, though unchanging and unstained, being embraced by that (*Pradhāna*) does not realize the reality of himself as imperishable Brahman (19)

The false knowledge of one's self as something other than the real soul, gives birth to miseries and faults like wrath and jealousy, which are born of ignorance (20)

कर्मण्यस्य भवेद् दोषः पुण्यापुण्यमिति स्थितिः ।
तद्वशादेव सर्वेषां सर्वदेहसमुद्भवः ॥२१
नित्यः सर्वगतो ह्यात्मा कूटस्थो दोषवर्जितः ।
एकः स भिद्यते शक्त्या मायया न स्वभावतः ॥२२
तस्मादद्वैतमेवाहुर्मुनयः परमार्थतः ।
भेदो व्यक्तस्वभावेन सा च मायात्मसंश्रया ॥२३
यथा हि धूमसंपर्कान्नाकाशो मलिनो भवेत् ।
अन्तःकरणजैर्भावैरात्मा तद्वन्न लिप्यते ॥२४
यथा स्वप्रभया भाति केवलः स्फटिकोऽमलः ।
उपाधिहीनो विमलस्तथैवात्मा प्रकाशते ॥२५
ज्ञानस्वरूपमेवाहुर्जगदेतद् विचक्षणाः ।
अर्थस्वरूपमेवाज्ञाः पश्यन्त्यन्ये कुदृष्टयः ॥२६
कूटस्थो निर्गुणो व्यापी चैतन्यात्मा स्वभावतः ।
दृश्यते ह्यर्थरूपेण पुरुषैर्भ्रान्तिदृष्टिभिः ॥२७
यथा संलक्ष्यते रक्तः केवलः स्फटिको जनैः ।
रक्तिकाद्युपधानेन तद्वत् परमपूरुषः ॥२८
तस्मादात्माऽक्षरः शुद्धो नित्यः सर्वगतोऽव्ययः ।
उपासितव्यो मन्तव्यः श्रोतव्यश्च मुमुक्षुभिः ॥२९
यदा मनसि चैतन्यं भाति सर्वत्रगं सदा ।
योगिनोऽव्यवधानेन तदा संपद्यते स्वयम् ॥३०
यदा सर्वाणि भूतानि स्वात्मन्येवाभिपश्यति ।
सर्वभूतेषु चात्मानं ब्रह्म संपद्यते तदा ॥३१
यदा सर्वाणि भूतानि समाधिस्थो न पश्यति ।
एकीभूतः परेणासौ तदा भवति केवलः ॥३२

Blemishes as righteous and non righteous arise in a person engaged in actions, wherefrom everybody becomes subjected to birth in different bodies (21)

The soul, which is eternal, all-pervading, unchangeable free of blemishes, is one, he appears to be many only through Māyā which is his energy, and not by his inherent nature (22)

So verily say the sages that in reality it is monism, the diversity is only due to *manifestation and the Māyā is dependent upon the soul* (23)

As smoke cannot (permanently) tarnish the sky so the impressions and idea rising in one's mind cannot taint the soul (24)

As a piece of stainless crystal shines with its own radiance, so *the soul unstained free of attributes shines of its own* (25)

Wise men say that the universe is the (manifest) form of wisdom, but the ignorant heretics view it as being composed of matter (Artha) (26)

The *conscious soul*, unchangeable, *free from* the Gunas (*dispositions* of Prakṛti), all-pervading in reality, is viewed as material by people of heterodox doctrines (27)

As the transparent crystal looks red *against "Guñjā" etc attributed to it, so* does the Supreme Soul (i e is perceived as having attachments, etc) (28)

Therefore the soul, which is imperishable, pure, eternal, omnipresent and immutable, is *the only thing to be meditated and thought upon and heard about,* by those craving salvation (29)

Everywhere and at all times, when consciousness arises in the mind of a devoted yogin without a break he attains the knowledge of the 'Self'. (30)

When he sees the entire world of elements in his own soul and in all beings sees his own soul, he attains *Brahman* (31)

When being united with Para (i e Brahman) under the trance of Samādhi he cannot see anything then he becomes one with the Supreme (Brahman) (32)

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिता ।
तदाऽसावमृतीभूत क्षेम गच्छति पण्डित ॥३३
यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तार ब्रह्म सपद्यते तदा ॥३४
यदा पश्यति चात्मान केवल परमार्थत ।
मायामात्र जगत् कृत्स्न तदा भवति निर्वृत ॥३५
यदा जन्मजराद्व खव्याधीनामेकभेषजम ।
केवल ब्रह्मविज्ञान जायतेऽसौ तदा शिव ॥३६
यथा नदीनदा लोके सागरेणैकता ययु ।
तद्वदात्माऽक्षरेणासौ निष्कलेनैकता व्रजेत् ॥३७
तस्माद् विज्ञानमेवास्ति न प्रपञ्चो न ससृति ।
अज्ञानेनावृत लोको विज्ञान तेन मुह्यति ॥३८
तज्ज्ञान निर्मल सूक्ष्म निर्विकल्प यदव्ययम् ।
अज्ञानमितरत् सर्वं विज्ञानमिति मे मतम् ॥३९
एतद् व परम साख्य भाषित ज्ञानमुत्तमम् ।
सर्ववेदान्तसार हि योगस्तत्रैकचित्तता ॥४०
योगात सजायते ज्ञान ज्ञानाद् योग प्रवर्त्तते ।
योगज्ञानाभियुक्तस्य नावाप्य विद्यते क्वचित् ॥४१
यदेव योगिनो यान्ति साख्यैस्तदधिगम्यते ।
एक साख्य च योग च य पश्यति स तत्त्ववित् ॥४२
अन्ये च योगिनो विप्रा ऐश्वर्यासक्तचेतस ।
मज्जन्ति तत्र तत्रैव न त्वात्मैषामिति श्रुति ॥४३
यत्तत सर्वगत दिव्यमैश्वर्यमचल महत ।
ज्ञानयोगाभियुक्तस्तु देहान्ते तदवाप्नुयात् ॥४४

When all the desires that lodge in one's heart are vanished then the learned one becomes immortal and attains true welfare (i e Salvation) (33)

When one *realises the different ele* ments as one vast wisdom which is the source of the Expanse then one attains Brahman (34)

When he realises the soul to be the only Supreme *goal in* reality and the universe as an illusion he attains salvation (35)

When the wisdom of Brahman, the only remedy for birth old age miseries and disease is born in his mind, he becomes one with Siva (36)

As on this earth the (small) rivers and the great rivers *flow into and become* one with the sea so the (individual) soul also becomes one with Brahman the imperishable and without parts (37)

Therefore Knowledge is the only reality and not *the expanse* nor the cycle of rebirths Knowledge becomes enveloped under the spell of illusion so the people suffer (38)

It is Knowledge which is pure subtle, without an alternative and immutable, the ignorance is just the opposite This I acknowledge as the true Knowledge (vijñāna) (39)

I have explained to you elaborately the great Sankhya philosophy, it is the essence of Vedanta Concentration of mind in this theory is called Yoga Wisdom is born of Yoga and Yoga also is born of wisdom Hence, nothing remains unattainable to him who is devoted to both wisdom and Yoga (40, 41)

What the Yogins attain is also attained by those versed in the Sānkhya There fore he who views both Yoga and Sankhya with the same regard is the only wise man (42)

There are other so called yogins, who are *fascinated by the powers acquired* by yoga and engage themselves in the cult of powers but the Śruti (Vedas) declare that they cannot realize Self (43)

The jnāna yogins attain that Divine *Treasure (i e Brahman), all pervading*

एष आत्माऽहमव्यक्तो मायावी परमेश्वरः ।
कीर्तितः सर्ववेदेषु सर्वात्मा सर्वतोमुखः ॥४५
सर्वकामः सर्वरसः सर्वगन्धोऽजरोऽमरः ।
सर्वतः पाणिपादोऽहमन्तर्यामी सनातनः ॥४६
अपाणिपादो जवनो ग्रहीता हृदि संस्थितः ।
अचक्षुरपि पश्यामि तथाऽकर्णः शृणोम्यहम् ॥४७
वेदाहं सर्वमेवेदं न मां जानाति कश्चन ।
प्राहुर्महान्तं पुरुषं मामेकं तत्त्वदर्शिनः ॥४८
पश्यन्ति ऋषयो हेतुमात्मनः सूक्ष्मदर्शिनः ।
निर्गुणामलरूपस्य यत्तदैश्वर्यमुत्तमम् ॥४९
यन्न देवा विजानन्ति मोहिता मम मायया ।
वक्ष्ये समाहिता यूयं शृणुध्वं ब्रह्मवादिनः ॥५०
नाहं प्रशास्ता सर्वस्य मायातीतः स्वभावतः ।
प्रेरयामि तथापीदं कारणं सूरयो विदुः ॥५१
यन्मे गुह्यतमं देहं सर्वगं तत्त्वदर्शिनः ।
प्रविष्टा मम सायुज्यं लभन्ते योगिनोऽव्ययम् ॥५२
तेषां हि वशमापन्ना माया मे विश्वरूपिणी ।
लभन्ते परमां शुद्धिं निर्वाणं ते मया सह ॥५३
न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि ।
प्रसादान्मम योगीन्द्रा एतद् वेदानुशासनम् ॥५४
नापुत्रशिष्ययोगिभ्यो दातव्यं ब्रह्मवादिभिः ।
मदुक्तमेतद् विज्ञानं सांख्ययोगसमाश्रयम् ॥५५

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे (ईश्वरगीतासु) द्वितीयोऽध्यायः ॥२॥

and immobile, after they cast off their mortal coils (44)

This Self or I, which is unmanifest, the over-lord of Māyā (illusion) Supreme God, soul of the universe, facing in all directions, has been extolled in all the Vedas (45)

I contain all the desires and all the tastes, all the smells I am unafflicted by age, I am immortal and eternal Though without hands and feet, I am swift and a seizer I dwell in the hearts (of all), I have no eyes but I see and no ears I have but I hear (46,47)

I know everything and everyone but none knows me The wise men who have seen the truth say that I am one, the great Puruṣa (48)

The superb treasure that is the cause of the pure and unqualified soul, comes into the view of only the sages with the power to see the subtle things (49)

What even the gods cannot know, being under the spell of my illusion, is being revealed to you by me and so you, O Brahmavādins, listen to me with all attention (50)

I am by nature beyond the influence of Māyā (Cosmic illusion), and hence I am not the Commander of this entire creation Still I do inspire this The learned know the cause of this (51)

The Yogins who have seen the Truth could enter my innermost self, and attain immutable (constant) and complete union with me (52)

My cosmic illusion (Māyā) which manifests as the universe comes under complete control of those (yogins) and they attain along with Me, the extreme perfection which is called salvation (Nirvāṇa) (53)

Through my favour, they do not come back to life even in hundreds of crores of Kalpas O Great yogins, this is the injunction of the Vedas (54)

This wisdom of Sāṅkhya and Yoga spoken out by me, should not be offered to one who is not a son or disciple or a yogin (55)

Thus ends Second Chapter (of the Īśvaragītā) in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—2

३

ईश्वर उवाच ।

अव्यक्तादभवत् काल. प्रधान पुरुष॰ परः ।
तेभ्य. सर्वमिदं जात तस्माद् ब्रह्मय जगत् ।।१
सर्वतः पाणिपाद तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वत. श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ।।२
सर्वेन्द्रियगुणाभास सर्वेन्द्रियविवर्जितम् ।
सर्वाधार सदानन्दमव्यक्त द्वैतवर्जितम् ।।३
सर्वोपमानरहित्त प्रमाणातीतगोचरम् ।
निर्विकल्प निराभास सर्वावास परामृतम् ।।४
अभिन्न भिन्नसस्थान शाश्वत ध्रुवमव्ययम् ।
निर्गुण परम व्योम तज्ज्ञान सूरयो विदुः ।।५
स आत्मा सर्वभूताना स बाह्याभ्यन्तर परः ।
सोऽह सर्वग. शान्तो ज्ञानात्मा परमेश्वरः ।।६
मया ततमिद विश्व जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि यस्त वेद स वेदवित् ।।७
प्रधान पुरुष चैव तत्त्वद्वयमुदाहृतम् ।
तयोरनादिरुद्दिष्ट काल॰ सयोजकः पर॰ ।।८
त्रयमेतदनाद्यन्तमव्यक्ते समवस्थितम् ।
तदात्मक तदन्यत् स्यात् तद्रूप मामक विदु. ।।९

3

God said Kala (Time) Pradhāna (the Primary Matter Prakṛti) and the Supreme Purusa (self) sprang up from the Unmanifest Brahman From them the entire universe has come into being, therefore, the entire universe is filled with *Brahman* (1)

He whose hands and feet are everywhere, eyes, heads, ears and faces are on all sides, dwells in the world, enveloping all (2)

He who appears to have the qualities of all the senses but still is himself free of all senses and who is the supporter of all in his self, who is ever full of bliss, unmanifest, and without duality who is devoid of all comparables, beyond proof, still capable of being proved, without an alternative without any comparison still *in whom everything* is sheltered the great deathless one, identical (with creation), still separately posed eternal, constant immutable, unqualified and the supreme void, is the knowledge as ascertained by the learned (3-5)

He is the soul of all elements (or of all beings), he is both the exterior and the interior, he is supreme, he is the 'I', he is the one capable of reaching everywhere, and he is tranquil and the Supreme God, knowledge incarnate He only, *who has the wisdom that "I am* pervading throughout the entire universe *of inert and moving elements and I hold* all the elements in me" is versed in the Vedas The Pradhana (Primary Matter) and the Puruṣa are two different entities The beginningless Kāla (Time) is described as the excellent uniting force of these two (6 8)

Therefore, all these three (viz Pradhāna, Puruṣa, and Kāla) are inherent in the Unmanifest (Brahman) But the learned ones know that I am both identified with and different from that (9)

महदाद्यं विशेषान्तं सम्प्रसूतेऽखिलं जगत् ।
या सा प्रकृतिरुद्दिष्टा मोहिनी सर्वदेहिनाम् ॥१०
पुरुषः प्रकृतिस्थो हि भुङ्क्ते यः प्राकृतान् गुणान् ।
अहङ्कारविमुक्तत्वात् प्रोच्यते पञ्चविंशकः ॥११
आद्यो विकारः प्रकृतेर्महानात्मेति कथ्यते ।
विज्ञानशक्तिर्विज्ञाता ह्यहङ्कारस्तदुत्थितः ॥१२
एक एव महानात्मा सोऽहङ्कारोऽभिधीयते ।
स जीवः सोऽन्तरात्मेति गीयते तत्त्वचिन्तकैः ॥१३
तेन वेदयते सर्वं सुखं दुःखं च जन्मसु ।
स विज्ञानात्मकस्तस्य मनः स्यादुपकारकम् ॥१४
तेनाविवेकतस्तस्मात् संसारः पुरुषस्य तु ।
स चाविवेकः प्रकृतौ सङ्गात् कालेन सोऽभवत् ॥१५
कालः सृजति भूतानि कालः संहरति प्रजाः ।
सर्वे कालस्य वशगा न कालः कस्यचिद् वशे ॥१६
सोऽन्तरा सर्वमेवेदं नियच्छति सनातनः ।
प्रोच्यते भगवान् प्राणः सर्वज्ञः पुरुषोत्तमः ॥१७
सर्वेन्द्रियेभ्यः परमं मन आहुर्मनीषिणः ।
मनसश्चाप्यहङ्कारमहङ्कारान्महान् परः ॥१८
महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषाद् भगवान् प्राणस्तस्य सर्वमिदं जगत् ॥१९
प्राणात् परतरं व्योम व्योमातीतोऽग्निरीश्वरः ।
सोऽहं सर्वगतः शान्तो ज्ञानात्मा परमेश्वरः ।

She who gives birth to the entire universe beginning from the Mahat (the Great Principle) and ending in Viśeṣa (*Individuality*) is called the Prakṛti, she charms all the living beings (10)

Puruṣa being amalgamated with Prakṛti enjoys her qualities and due to *being devoid of* Ego consciousness is called (the sum of) twenty five (entities) (11)

The primal evolution of Prakṛti is called Mahat or Ātman which being *endowed with the power of knowledge* becomes the knower and from which is born the Ego consciousness (12)

The Mahat is one and it is the Ātman (Soul) That very Mahat is called the Ego consciousness, the individual self and the inner self by the philosophers (13)

The happiness and miseries of life are both brought into perception only by this ego, therefore, ego is based on knowledge, and mind is its auxiliary. (14)

Hence, due to ignorance, Puruṣa is *involved in the world (i e cycle of rebirth)* Ignorance is born of the union of Prakṛti and Kāla (15)

Kāla creates all the elements as well as draws the created beings together (i e destroys them) All are under the control of Kāla, but none can bring *Kāla* under control (16)

That eternal Kāla becomes inherent in all things and regulates them (i e determines their course and destiny), hence Kāla has been described as Prāṇa (the Breath) Omniscient and the Supreme Puruṣa (17)

It is said by the learned ones that the mind is *the greatest* of all the senses But Ego consciousness is superior to the mind, and Mahat (the Great Principle) is superior to Ego consciousness (18)

The Unmanifest is superior to Mahat, Puruṣa is superior to the Unmanifest and Prāṇa, the Lord, is superior to Puruṣa Hence the entire universe *is under the* control of Prāṇa (19)

The Ether (Ākāśa) is superior to Prāṇa and God Agni (Fire) is superior to the *Ether But none is superior to me* because I am omnipresent, calm, embodiment of true knowledge and Parameśvara

नास्ति मत्त पर भूत मा विज्ञाय विमुच्यते ॥२०
नित्य हि नास्ति जगति भूत स्थावरजङ्गमम् ।
ऋते मामेकमव्यक्त व्योमरूप महेश्वरम् ॥२१
सोऽह सृजामि सकल सहरामि सदा जगत् ।
मायी मायामयो देव कालेन सह सङ्गत ॥२२
मत्सन्निधावेष काल करोति सकल जगत् ।
नियोजयत्यनन्तात्मा ह्येतद् वेदानुशासनम् ॥२३

इति श्रीकूर्मपुराणे षट्साहस्र्या सहितायामुपरिविभागे (ईश्वरगीतासु) तृतीयोऽध्याय ॥३॥

४

ईश्वर उवाच ।

वक्ष्ये समाहिता यूय शृणुध्व ब्रह्मवादिन ।
माहात्म्य देवदेवस्य येनेद सम्प्रवर्त्तते ॥१
नाह तपोभिर्विविधैर्न दानेन न चेज्यया ।
शक्यो हि पुरुषैर्ज्ञातुमृते भक्तिमनुत्तमाम् ॥२
अह हि सर्वभावानामन्तस्तिष्ठामि सर्वग ।
मा सर्वसाक्षिण लोको न जानाति मुनीश्वरा ॥३
यस्यान्तरा सर्वमिद यो हि सर्वान्तर पर ।
सोऽह धाता विधाता च कालोऽग्निर्विश्वतोमुख ॥४
न मा पश्यन्ति मुनय सर्वेऽपि त्रिदिवौकस ।

(the Supreme Lord) One who realizes me becomes free (i e attains salvation) (20)

I am Unmanifest and the Great Lord Space is my form I am alone eternal Nothing else, among the moving and the stationary in the universe, is eternal (21)

Being the master of and one with Maya (cosmic illusion) I become united with Kala (Time eternal) and create the universe and also draw it together (i e destroy it) (22)

Therefore only having my co operation, Kala the endless one, creates the whole universe and gives it momentum This is the teaching of the Vedas (23)

Thus ends Third Chapter (of the Iśvaragītā) in the Second Part of the Kūrma Purana Samhitā consisting of six thousand verses—3

4

The Lord said O Brahmavādin sages I will narrate to you the glory of God of gods and you listen to me with all attention All the noble inclinations are brought about by this (1)

Various penances charities and sacrificial performances cannot enable men to realize me Only superb devotion can do it (2)

It is I who become inherent in all elements (or living beings) and stay there as one capable of reaching everywhere But, O great sages, none can know me, the witness of all (3)

I am the creator, the promulgator (of eternal law) the Time Agni (Fire) and with face turned everywhere (viśvatomukha i e universal) Every thing is within me and I am in every thing (4)

None of all the sages, gods Manus, Brah

ब्रह्मा च मनव शक्रो ये चान्ये प्रथितौजस ॥५
गृणन्ति सतत वेदा मामेक परमेश्वरम ।
यजन्ति विविधैरग्नि ब्राह्मणा वैदिकैर्मख ॥६
सर्वे लोका नमस्यन्ति ब्रह्मा लोकपितामह ।
ध्यायन्ति योगिनो देव भूताधिपतिमीश्वरम् ॥७
अह हि सर्वहविषा भोक्ता चैव फलप्रद ।
सर्वदेवतनुर्भूत्वा सर्वात्मा सर्वसस्थित ॥८
मा पश्यन्तीह विद्वासो धार्मिका वेदवादिन ।
तेषा सन्निहितो नित्य ये भक्त्या मामुपासते ॥९
ब्राह्मणा क्षत्रिया वैश्या धार्मिका मामुपासते ।
तेषा ददामि तत स्थानमानन्द परम पदम ॥१०
अन्येऽपि ये विकर्मस्था शूद्राद्या नीचजातय ।
भक्तिमन्त प्रमुच्यन्ते कालेन मयि सगता ॥११
न मद्भक्ता विनश्यन्ति मद्भक्ता वीतकल्मषा ।
आदावेतत प्रतिज्ञात न मे भक्त प्रणश्यति ॥१२
यो वै निन्दति त मूढो देवदेव स निन्दति ।
यो हि त पूजयेद् भक्त्या स पूजयति मा सदा ॥१३
पत्र पुष्प फल तोय मदाराधनकारणात ।
यो मे ददाति नियत स मे भक्त प्रियो मत ॥१४
अह हि जगतामादौ ब्रह्माण परमेष्ठिनम् ।
विधाय दत्तवान वेदानशेषानात्मनि सृतान् ॥१५
अहमेव हि सर्वेषा योगिना गुरुरव्यय ।
धार्मिकाणा च गोप्ताऽह निहन्ता वेदविद्विषाम् ॥१६
अह वै सवससारान्मोचको योगिनामिह ।

man Śakra and other famous powerful personalities can see me (5)

The Vedas always extoll me as the Supreme God The Brāhmanas worship me alone, in the form of Agni by performing various Vedic sacrifices (6)

All the worlds and Brahman the Great Grandfather (Pitāmaha) of the world pay homage to me The Yogins meditate upon me, the god, the Lord of all the created beings (7)

I assuming the forms of all gods by virtue of my omnipresence and being the soul of everybody become the enjoyer of all the oblations (offered to sacrificed fire) and the giver of the desired results (of those sacrifices) (8)

The learned and pious followers of the doctrines of the Vedas, see me here in this life and I am always near to them who worship me with devotion (9)

The pious Brāhmaṇas Kṣatriyas and Vaiśyas worship me I favour them with the transcendental abode which is bliss itself (10)

Even if the people of low castes like Śudras and those who are engaged in wrong actions worship me with devotion, they are also liberated in due time and are united with me (11)

My devotees do not meet destruction they are always free from sin Long before did I promise that my devotee never perishes (12)

One who defames him, actually defames the God of gods and one who worships him with due devotion actually worships me (13)

A devotee who collects leaves, flowers fruits and water for my worship and offers them to me with due submission is dear to me (14)

At the beginning of the universe it was I who created Parameṣṭhin (Brahman) and offered him the Vedas which emanated from myself (15)

I am the eternal preceptor of the Yogins, protector of the pious and destroyer of the enemies of the Vedas (16)

I free the Yogins from all fetters of

संसारहेतुरेवाह सर्वसंसारवर्जितः ॥१७
अहमेव हि संहर्ता स्रष्टाऽहं परिपालकः ।
मायावी मामिका शक्तिर्माया लोकविमोहिनी ॥१८
ममैव च पराशक्तिर्या सा विद्येति गीयते ।
नाशयामि तया मायां योगिनां हृदि संस्थितः ॥१९
अहं हि सर्वशक्तीनां प्रवर्त्तकनिवर्त्तकः ।
आधारभूतः सर्वासां निधानममृतस्य च ॥२०
एका सर्वान्तरा शक्तिः करोति विविधं जगत् ।
आस्थाय ब्रह्मणो रूपं मन्मयी मदधिष्ठिता ॥२१
अन्या च शक्तिर्विपुला संस्थापयति मे जगत् ।
भूत्वा नारायणोऽनन्तो जगन्नाथो जगन्मयः ॥२२
तृतीया महती शक्तिर्निहन्ति सकलं जगत् ।
तामसी मे समाख्याता कालाख्या रुद्ररूपिणी ॥२३
ध्यानेन मां प्रपश्यन्ति केचिज्ज्ञानेन चापरे ।
अपरे भक्तियोगेन कर्मयोगेन चापरे ॥२४
सर्वेषामेव भक्तानामिष्टः प्रियतरो मम ।
यो हि ज्ञानेन मां नित्यमाराधयति नान्यथा ॥२५
अन्ये च ये त्रयो भक्ता मदाराधनकाङ्क्षिणः ।
तेऽपि मां प्राप्नुवन्त्येव नावर्त्तन्ते च वै पुनः ॥२६
मया ततमिदं कृत्स्नं प्रधानपुरुषात्मकम् ।
मय्येव संस्थितं विश्वं मया संप्रेर्यते जगत् ॥२७
नाहं प्रेरयिता विप्राः परमं योगमाश्रितः ।
प्रेरयामि जगत्कृत्स्नमेतद्यो वेद सोऽमृतः ॥२८
पश्याम्यशेषमेवेदं वर्त्तमानं स्वभावतः ।

worldly life and at the same time I am the cause of the world, but I am free of worldly spell (17)

I am the destroyer, creator and protector (of the world) I am the maker of Māyā (cosmic illusion) Māyā which charms the world is nothing but my power (18)

I, being seated in the hearts of the Yogins, dispel that very Māyā by the help of my principal power (Parā Śakti) which is called Vidyā (i e learning) (19)

I bring forth all the powers, as well as I restrain them I am at the root of the powers I am the abode of immortality. (20)

It is one of my Śaktis (powers) which is presided by myself and is innate in all beings She assumes the form of Brahmā and creates this universe which is full of diversity (21)

My second Śakti which is quite immense, assumes the form of Nārāyaṇa, the endless, the all pervading Lord of the universe and nurses and protects the (22)

My third Śakti is also great She is called Tāmasī (dull) and Kālī She assumes the form of Rudra and brings the entire universe to dissolution . (23)

Some realizes me through meditation, some through knowledge, some through devotion; while others realize me by adopting the path of (self-less) action (24)

But one who always worships me through knowledge is the dearest to me of all the devotees mentioned above (25)

Devotees who belong to other three categories do also attain me and are never reborn (26)

The universe which is a combination of Puruṣa and Prakṛti is pervaded by me. The entire universe is in me and gets its momentum from me (27)

O Brāhmaṇas, I am not the actuator of this world I actuate it only adopting the supreme Yoga; he who knows this becomes immortal (i e attains emancipation) (28)

I look upon this whole universe as if existing out of its own It is actually

करोति कालो भगवान् महायोगेश्वरः स्वयम् ॥२९
योग: संप्रोच्यते योगी माया शास्त्रेषु सूरिभि ।
योगेश्वरोऽसौ भगवान् महादेवो महान् प्रभु ॥३०
महत्त्व सर्वतत्त्वाना परत्वात् परमेष्ठिन ।
प्रोच्यते भगवान् ब्रह्मा महान् ब्रह्ममयोऽमल ॥३१
यो मामेव विजानाति महायोगेश्वरेश्वरम् ।
सोऽविकल्पेन योगेन युज्यते नात्र संशयः ॥३२
सोऽहं प्रेरयिता देव. परमानन्दमाश्रित. ।
नृत्यामि योगी सतत यस्तद् वेद स वेदवित् ॥३३
इति गुह्यतम ज्ञान सर्ववेदेषु निष्ठितम् ।
प्रसन्नचेतसे देय धार्मिकायाहिताग्नये ॥३४

इति श्रीकूर्मपुराणे षट्साहस्रया संहितायामुपरिविभागे (ईश्वरगीतासु) चतुर्थोऽध्याय ॥४॥

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व्यास उवाच ।

एतावदुक्त्वा भगवान् योगिना परमेश्वरः ।
ननर्त्त परम भावमैश्वर सम्प्रदर्शयन् ॥१
तं ते ददृशुरीशान तेजसा परम निधिम् ।
नृत्यमान महादेवं विष्णुना गगनेऽमले ॥२
य विदुर्योगतत्त्वज्ञा योगिनो यतमानसा. ।
तमीश सर्वभूतानामाकाशे ददृशु. किल ॥३
यस्य मायामय सर्वं येनेवं प्रेर्यते जगत् ।
नृत्यमान· स्वय विप्रैर्विश्वेश. खलु दृश्यते ॥४

created by God Kāla himself, the lord of the great Yogins (29)

In the Śāstras the wise call Yoga as Māyā (creative power) ahd Mahādeva, the Great Lord is Yogī and Yogeśvar (30)

Parameṣṭhin is (called) great because he is the greatest of all the realities (Tattvas) He is called Brahmā the great, (because) he is one with Brahman (the Supreme Self) and without any stain (31)

There is no doubt that he who thus realizes Me, the greatest of all great Yogins, is united (with Me) by unfaltering Yoga (or is *engrossed in nirvikalpa* samādhi) (32)

Thus I am the actuator divinity Taking resort to the Supreme bliss I, the Yogin *dance regularly* He who *knows that is* the knower of the Vedas (33)

This most secret wisdom contained in all the Vedas should be *imparted only to* those who are of pure spirit, have duly *established the sacrificial fire (āhitāgni)* and are pious (34)

Thus ends Fourth Chapter (of the Īśvaragītā) in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—4

5

Vyāsa said Lord Supreme God saying this much to the Yogins, started dancing exhibiting his divine nature (1)

They saw Īśāna, the great God, the excellent repository of (divine) radiance *dancing with Viṣṇu in the spotless sky*. (2)

In the sky *they really saw Him the lord* of all the creatures Whom only the Yogins, *the knowers of the secret Yoga, having duly subdued their minds can see* (3)

The Brāhmaṇas saw that dancing Lord of the universe, who actuates the

यत् पादपङ्कज स्मृत्वा पुरुषोऽज्ञानज भयम् ।
जहाति नृत्यमान त भूतेश ददृशु किल ॥५
य विनिद्रा जितश्वासा शान्ता भक्तिसमन्विता ।
ज्योतिर्मय प्रपश्यन्ति स योगी दृश्यते किल ॥६
योऽज्ञानान्मोचयेत् क्षिप्र प्रसन्नो भक्तवत्सल ।
तमेव मोचक रुद्रमाकाशे ददृशु परम ॥७
सहस्रशिरस देव सहस्रचरणाकृतिम् ।
सहस्रबाहु जटिल चन्द्रार्धकृतशेखरम् ॥८
वसान चर्म वैयाघ्र शूलासक्तमहाकरम् ।
दण्डपाणि त्रयीनेत्र सूर्यसोमाग्निलोचनम् ॥९
ब्रह्माण्ड तेजसा स्वेन सर्वमावृत्य च स्थितम ।
दष्ट्राकराल दुर्धर्ष सूर्यकोटिसमप्रभम् ॥१०
अण्डस्थ चाण्डबाह्यस्थ बाह्यमभ्यन्तर परम् ।
सृजन्तमनलज्वाल दहन्तमखिल जगत् ।
नृत्यन्त ददृशुर्देव विश्वकर्माणमीश्वरम् ॥११
महादेव महायोग देवानामपि दैवतम् ।
पशूना पतिमीशान ज्योतिषा ज्योतिरव्ययम् ॥१२
पिनाकिन विशालाक्ष भेषज भवरोगिणाम् ।
कालात्मान कालकाल देवदेव महेश्वरम् ॥१३
उमापतिं विरूपाक्ष योगानन्दमय परम् ।
ज्ञानवैराग्यनिलय ज्ञानयोग सनातनम् ॥१४
शाश्वतैश्वर्यविभव धर्माधार दुरासदम् ।
महेन्द्रोपेन्द्रनमित महर्षिगणवन्दितम् ॥१५
आधार सर्वशक्तीना महायोगेश्वरेश्वरम् ।

universe and pervades it with His Maya (cosmic illusion) (4)

They saw the Lord of elements, dancing by meditating on whose lotus like feet men are able to cast off the fear bred by ignorance (5)

That Yogin who is seen only as a divine radiance by the sleep less devotees who are in full control of their breathings and are calm (i e in full restraint of the senses) was then actually visible (6)

They saw in the sky Rudra, the great Liberator, affectionate to his devotees, who frees them from ignorance without the least delay (7)

They saw the God, *the creator of the* universe (Visvakarman) dancing who has a thousand heads a thousand feet a thousand forms and a thousand arms, who has matted locks of hair on his head and a crescent of moon on his forehead, in whose great hand a trident is held, who holds a club, who has sun, moon and fire as his eyes, who has three Vedas as his eyes who has filled the universe with his radiance, whose large teeth are fear some, who the excellent one is in the Egg (i e Brahmāṇḍa) and also out side the egg and also outside and within (simultaniously) who is indomitable and luminous as a million suns and who is creating terrific heat and (as if) burning *the entire universe* (8 11)

The Brahmavadin sages immediately saw *Him, who is Mahadeva (the great God)* embodiment of great yoga God of gods, *Paśupati (Master of all living beings),* Īśāna the undying light of all lights the *holder of (a bow named) Pināka with large* eyes, who is the remedy for the worldly *ills, the soul of Kāla, Kāla of Kālas,* God of gods, the Supreme God, Spouse of *Uma Virūpākṣa full of bliss attained* through yoga, the abode of wisdom and *renunciation eternal Jñāna Yoga* the abode of eternal powers a repository of *Dharma (i e eternal law) difficult to* approach to whom Mahendra and Up endra *bow down and who is lauded by* the great sages the very base of all powers, the lord of supreme Yogins Supreme Self to the Yogins, extolled by them and ensh rined in the heart of them enveloped

योगिनां परमं ब्रह्म योगिनां योगवन्दितम् ।
योगिना हृदि तिष्ठन्तं योगमायासमावृतम् ॥१६
क्षणेन जगतो योनिं नारायणमनामयम् ।
ईश्वरेणैकतापन्नमपश्यन् ब्रह्मवादिनः ॥१७
दृष्ट्वा तदैश्वरं रूपं रुद्रनारायणात्मकम् ।
कृतार्थं मेनिरे सन्तः स्वात्मानं ब्रह्मवादिनः ॥१८
सनत्कुमारः सनको भृगुश्च
सनातनश्चैव सनन्दनश्च ।
रुद्रोऽङ्गिरा वामदेवोऽथ शुक्रो
महर्षिरत्रिः कपिलो मरीचिः ॥१९
दृष्ट्वाऽथ रुद्रं जगदीशितारं
तं पद्मनाभाश्रितवामभागम् ।
ध्यात्वा हृदिस्थं प्रणिपत्य मूर्ध्ना
बद्ध्वाञ्जलिं स्वेषु शिरःसु भूयः ॥२०
ओङ्कारमुच्चार्य विलोक्य देव-
मन्तःशरीरे निहितं गुहायाम् ।
समस्तुवन् ब्रह्ममयैर्वचोभि-
रानन्दपूर्णायतमानसास्ते ॥२१

मुनय ऊचुः ।

त्वामेकमीशं पुरुषं पुराणं
प्राणेश्वरं रुद्रमनन्तयोगम् ।
नमाम सर्वे हृदि सन्निविष्टं
प्रचेतसं ब्रह्ममयं पवित्रम् ॥२२
त्वां पश्यन्ति मुनयो ब्रह्मयोनिं
दान्ताः शान्ता विमलं रुक्मवर्णम् ।
ध्यात्वात्मस्थमचलं स्वे शरीरे
कविं परेभ्यः परमं तत्परं च ॥२३
त्वत्तः प्रसूता जगतः प्रसूतिः
सर्वात्मभूस्त्वं परमाणुभूतः ।
अणोरणीयान् महतो महीया-
स्त्वामेव सर्वं प्रवदन्ति सन्तः ॥२४

by the Māyā of Yoga, creator of the universe, Nārāyana, free of ills and one with God (12-17)

The Brahmavādins, thus having seen the Divine Form in which both Rudra and Nārāyana became one, felt that their end has been well-attained (18)

Then the sages, Sanatkumāra, Sanaka, Bhrgu, Sanātana, Sanandana, Rudra, Angiras Vāmadeva, Śukra Atri, Kapila and Marīci seeing Lord Rudra who controls the universe, with His left half as Padmanābha (Nārāyana), meditated on Him in their hearts and touching the earth with their foreheads (i e. having bowed down to) and having folded hands on their heads, pronounced "OM" and seeing God in their inner selves also, became filled with joy and began to extoll Him in Vedic hymns (19-21)

The sages said We bow down to Thee who art the Primal Person, Lord of life (Prāna), Rudra, the Eternal Yogin, inherent in the core of our hearts, Pracetas, completely identified with Brahman (the Supreme Self) and the Holy (22)

Sages who are calm and subdued, having meditated upon their own souls within their physical bodies, can see Thee who art emanated from the Supreme Self, stainless, of golden radiance, the Seer (Kavi lit a poet) and the highest among all the high entities (23)

The mother of the universe (i e Prakrti) has been born of you, you are focal point of all as atom (paramāņu), you are subtler than an atom and greater than the great—so the saints

हिरण्यगर्भो जगदन्तरात्मा
त्वत्तोऽधिजातः पुरुषः पुराणः ।
संजायमानो भवता विसृष्टो
यथाविधानं सकलं ससर्ज ।।२५
त्वत्तो वेदाः सकलाः संप्रसूता-
स्त्वय्येवान्ते संस्थितिं ते लभन्ते ।
पश्यामस्त्वां जगतो हेतुभूतं
नृत्यन्तं स्वे हृदये सन्निविष्टम् ।।२६
त्वयैवेदं भ्राम्यते ब्रह्मचक्रं
मायावी त्वं जगतामेकनाथः ।
नमामस्त्वा शरणं संप्रपन्ना
योगात्मानं चित्पतिं दिव्यनृत्यम् ।।२७
पश्यामस्त्वां परमाकाशमध्ये
नृत्यन्तं ते महिमानं स्मरामः ।
सर्वात्मानं बहुधा सन्निविष्टं
ब्रह्मानन्दमनुभूयानुभूय ।।२८
ॐकारस्ते वाचको मुक्तिबीज
त्वमक्षरं प्रकृतौ गूढरूपम् ।
तत्त्वां सत्यं प्रवदन्तीह सन्तः
स्वयंप्रभं भवतो यत्प्रकाशम् ।।२९
स्तुवन्ति त्वा सततं सर्ववेदा
नमन्ति त्वामृषयः क्षीणदोषाः ।
शान्तात्मानः सत्यसन्धा वरिष्ठं
विशन्ति त्वा यतयो ब्रह्मनिष्ठाः ।।३०
एको वेदो बहुशाखो ह्यनन्तस्
त्वामेवैकं बोधयत्येकरूपम् ।
वेद्यं त्वां शरणं ये प्रपन्ना-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ।।३१

say about you all times (24)

Hiranyagarbha (the golden Germ), the inner soul of the universe, the Primal Person has been born of you and being emanated from you, has created all things as he was instructed to do (25)

All the Vedas have emanated from you and will finally merge into you Entering our hearts we observe you, the cause of the universe, dancing (26)

Thus Brahma cakra (i e the wheel of creation and dissolution of the universe) gets its momentum from you You are the only Lord of the universe and the source of Māyā. We take refuge unto you and bow down to you who are the very soul of Yoga, the Master of consciousness and the cosmic dancer (27)

We are seeing that you are dancing in the unlimited space. Even being the soul of everyone, you are present in innumerable places in various forms and enjoy the cosmic bliss We remember your glory in our minds (28)

The OM which is the very seed of salvation, expresses you You are the Imperishable, subtly inherent in Prakṛti (Nature) Therefore, the sages praise you and your self-radiant Light as the (only) truth (29)

All the Vedas are always but your praises the sages with imperfections done away bow down to you and the ascetics who have subdued their senses whose aims are true and are devoted to Brahman, enter you as the Ultimate Goal (30)

The Veda is one though with numerous branches and endless, it brings about your perception Those only who seek refuge unto you, the sole object of realization, they and no others have external peace (31)

भवानीशोऽनादिमास्तेजोराशि-
ब्रंह्मा विश्व परमेष्ठी वरिष्ठ ।
स्वात्मानन्दमनुभूयाधिशेते
स्वय ज्योतिरचलो नित्यमुक्त ॥३२

एको रुद्रस्त्व करोपीह विश्व
त्व पालयस्यखिल विश्वरूप ।
त्वामेवान्ते निलय विन्दतीद
नमामस्त्वा शरण सम्प्रपना ॥३३

त्वामेकमाहु कविमेकरुद्र
प्राण बृहन्त हरिमग्निमीशम् ।
इन्द्र मृत्युमनिल चेकितान
धातारमादित्यमनेकरूपम् ॥३४

त्वमक्षर परम वेदितव्य
त्वमस्य विश्वस्य पर निधानम् ।
त्वमव्यय शाश्वतधर्मगोप्ता
सनातनस्त्व पुरुषोत्तमोऽसि ॥३५

त्वमेव विष्णुश्चतुराननस्त्व
त्वमेव रुद्रो भगवानधीश ।
त्व विश्वनाभि प्रकृति प्रतिष्ठा
सर्वेश्वरस्त्व परमेश्वरोऽसि ॥३६

त्वामेकमाहु पुरुष पुराण-
मादित्यवर्णं तमस परस्तात् ।
चिन्मात्रमव्यक्तमचिन्त्यरूप
ख ब्रह्म शून्य प्रकृति निर्गुण च ॥३७

यदन्तरा सर्वमिद विभाति
यदव्यय निर्मलमेकरूपम् ।
किमप्यचिन्त्य तव रूपमेतत्
तदन्तरा यत्प्रतिभाति तत्त्वम् ॥३८

You are the spouse of Bhavānī, you are without a beginning and are a mass of divine radiance, you are Brahmā Viśva Parameṣṭhin and the Greatest of all You are *engrossed in the cosmic bliss of* your self, you are self luminous, constant and ever free (32)

You are one as Rudra, still you create the entire universe, assuming various forms you are sustaining it and at the end the entire universe merges into you There fore, we seek refuge unto you and salute you (33)

You are the Supreme Rudra Kavi Prāṇa the Great, Hari, Fire (Agni), God, Indra Yama Vāyu Consciousness con troller of destiny (Dhātṛ), Āditya and of many forms (34)

You are the Imperishable, the *Supreme to be realized* You are the ultimate resting place of the universe and the Unchangeable the Protector of the enternal law You are the eternal Person and the Best of persons (35)

You are Viṣṇu, you are the four faced *God (i e Brahmā), you are God Rudra* with six divine powers (Bhagavān), you are the very centre of the universe the Prakṛti and the abode (of every thing), you are the Lord of all and the Supreme God (36)

All say that you are without duality (i e One), the Primal Person, with the sun's radiance beyond darkness You are consciousness the unmanifest, of unconceivable form sky Brahman space, Prakṛti and the unqualified (*Nirguṇa i e free from three qualities*) (37)

You are the person in whom all these are shining you are undecaying pure and one, what a wonderful form you have where all the truths are shining (38)

योगेश्वरं रुद्रमनन्तशक्ति
परायणं ब्रह्मतनुं पवित्रम् ।
नमाम सर्वे शरणार्थिनस्त्वां
प्रसीद भूताधिपते महेश ॥३९

त्वत्पादपद्मस्मरणादशेष-
संसारबीजं विलयं प्रयाति ।
मनो नियम्य प्रणिधाय कायं
प्रसादयामो वयमेकमीशम् ॥४०

नमो भवायास्तु भवोद्भवाय
कालाय सर्वाय हराय तुभ्यम् ।
नमोऽस्तु रुद्राय कपर्दिने ते
नमोऽग्नये देव नमः शिवाय ॥४१

ततः स भगवान् देवः कपर्दी वृषवाहनः ।
संहृत्य परमं रूपं प्रकृतिस्थोऽभवद् भवः ॥४२

ते भवं भूतभव्येशं पूर्ववत् समवस्थितम् ।
दृष्ट्वा नारायणं देवं विस्मिता वाक्यमब्रुवन् ॥४३

भगवन् भूतभव्येश गोवृषाङ्कितशासन ।
दृष्ट्वा ते परमं रूपं निर्वृताः स्म सनातन ॥४४

भवत्प्रसादादमले परस्मिन् परमेश्वरे ।
अस्माकं जायते भक्तिस्त्वय्येवाव्यभिचारिणी ॥४५

इदानीं श्रोतुमिच्छामो माहात्म्यं तव शंकर ।
भूयोऽपि तव यन्नित्यं याथात्म्यं परमेष्ठिनः ॥४६

स तेषां वाक्यमाकर्ण्य योगिनां योगसिद्धिदः ।
प्राह गम्भीरया वाचा समालोक्य च माधवम् ॥४७

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे (ईश्वरगीतासु) पञ्चमोऽध्यायः ॥५॥

You are the Lord of Yoga, Rudra with unlimited powers, the greatest momentum, with Brahman as your form; you are the purifier. We are seeking shelter unto you. O Maheśa, O the Lord of elements, be gracious to us (39)

O God, the One Lord, when one meditates upon your lotus-feet, the seed of the cycle of rebirth in one dies out. Therefore, by subduing our minds and prostrating our bodies, we seek thy grace (40)

You are Bhava, the origin of the world, Kāla (Time Eternal), Sarva and Hara; we bow down to you. You are Rudra and Kapardin; we bow down to you O God, you are Agni (Fire) and Śiva; we bow down to you (41)

Then, Lord Kapardin Bhava, who has an ox as His vehicle, withdrew his cosmic form and became normal. (42)

Then the sages seeing Bhava, the Lord of past and future, in that (calm)state and also seeing Lord Nārāyana in the same state, were filled with wonder and said (43)

O God, O Lord of the past and the future, O God known by the ox vehicle, O Eternal One, having seen your divine form, we have attained perfect peace (44)

O God, It is through your grace that unswerving devotion has been born in our minds for you the Supreme lord, the Stainless one. (45)

Now we are desirous of hearing the story of your noble powers Also we are craving to hear O Śaṅkara of what is your, of Parameṣṭhin the eternal truth (46)

Then the God who endow the yogins with spiritual success, on hearing their appeal, cast a look at Mādhava (Nārāyaṇa) and spoke in a sublime voice (47)

Thus ends Fifth Chapter (of the Īśvaragītā) in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—5

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ईश्वर उवाच ।

शृणुध्वमृषय. सर्वे यथावत् परमेष्ठिन ।
वक्ष्यामीशस्य माहात्म्य यत्तद्वेदविदो विदु ॥१
सर्वलोकैकनिर्माता सर्वलोकैकरक्षिता ।
सर्वलोकैकसहर्त्ता सर्वात्माऽह सनातन ॥२
सर्वेषामेव वस्तूनामन्तर्यामी पिता ह्यहम् ।
मध्ये चान्त स्थित सर्वं नाह सर्वत्र सस्थित ॥३
भवद्भिरद्भुत दृष्ट यत्स्वरूप तु मामकम् ।
ममैषा ह्युपमा विप्रा मायया दर्शिता मया ॥४
सर्वेषामेव भावानामन्तरा समवस्थित ।
प्रेरयामि जगत् कृत्स्न क्रियाशक्तिरियं मम ॥५
ययेद चेष्टते विश्व तत्स्वभावानुवर्त्ति च ।
सोऽह कालो जगत् कृत्स्न प्रेरयामि कलात्मकम् ॥६
एकांशेन जगत् कृत्स्न करोमि मुनिपुगवा ।
सहराम्येकरूपेण द्विधाऽवस्था ममैव तु ॥७
आदिमध्यान्तनिर्मुक्तो मायातत्त्वप्रवर्तकः ।
क्षोभयामि च सर्गादौ प्रधानपुरुषावुभौ ॥८
ताभ्या सजायते विश्व सयुक्ताभ्या परस्परम् ।
महदादिक्रमेणैव मम तेजो विजृम्भते ॥९
यो हि सर्वजगत्साक्षी कालचक्रप्रवर्त्तकः ।
हिरण्यगर्भो मार्त्तण्ड. सोऽपि मद्देहसभवः ॥१०

6

God said Listen (to me), O sages, I am going to narrate thoroughly the greatness of God Parameṣṭhin which the knowers of Vedas know (1)

I am the only creator, the only *protector and the only destroyer of the* entire universe I am soul of all and am myself eternal (2)

I am the father of everything, the Inner-controller of all things Every thing stays in me, but I do not stay every where (3)

The wonderful view of mine that you have just seen, is only my simile O Brāhmaṇas, I have shown this to you through Māyā (power of cosmic illusion) (4)

I become inherent in all phenomena and give momentum to this universe This is my power of action (Kriyā-śakti) (5)

The universe created on my conception is set in motion by this (power of mine) I the Kāla, rule the universe which consists of various components (6)

O great sages, I create the universe on the one hand and destroy it on the other—these are my two aspects. (7)

I have no beginning, no middle and no end, still I am the propounder of the system of Māyā (or the originator of Māyā) It is I who agitate the Pradhāna (Primary matter) and the Puruṣa at the beginning of the creation (8)

When these Pradhāna and Puruṣa are united, *the universe springs into being* as per the gradual course from Mahat, etc and thus my power is revealed (9)

Hiraṇyagarbha, the sun who is a witness to the entire universe and sets up the wheel of time is also emanated from my body (10)

तस्मै दिव्यं स्वमैश्वर्यं ज्ञानयोगं सनातनम् ।
दत्तवानात्मजान् वेदान् कल्पादौ चतुरो द्विजाः ॥११
स मन्नियोगतो देवो ब्रह्मा मद्भावभावितः ।
दिव्यं तन्मामकैश्वर्यं सर्वदा वहति स्वयम् ॥१२
स सर्वलोकनिर्माता मन्नियोगेन सर्ववित् ।
भूत्वा चतुर्मुखः सर्गं सृजत्येवात्मसम्भवः ॥१३
योऽपि नारायणोऽनन्तो लोकानां प्रभवाव्ययः ।
ममैव परमा मूर्तिः करोति परिपालनम् ॥१४
योऽन्तकः सर्वभूतानां रुद्रः कालात्मकः प्रभुः ।
मदाज्ञयाऽसौ सततं संहरिष्यति मे तनुः ॥१५
हव्यं वहति देवानां कव्यं कव्याशिनामपि ।
पाकं च कुरुते वह्निः सोऽपि मच्छक्तिचोदितः ॥१६
भुक्तमाहारजातं च पचते तदहर्निशम् ।
वैश्वानरोऽग्निर्भगवानीश्वरस्य नियोगतः ॥१७
योऽपि सर्वाम्भसां योनिर्वरुणो देवपुंगवः ।
सोऽपि सञ्जीवयेत् कृत्स्नमीशस्यैव नियोगतः ॥१८
योऽन्तस्तिष्ठति भूतानां बहिर्देवः प्रभञ्जनः ।
मदाज्ञयाऽसौ भूतानां शरीराणि बिभर्ति हि ॥१९
योऽपि सञ्जीवनो नृणां देवानाममृताकरः ।
सोमः स मन्नियोगेन चोदितः किल वर्तते ॥२०
यः स्वभासा जगत् कृत्स्नं प्रकाशयति सर्वदा ।
सूर्यो वृष्टिं वितनुते शास्त्रेणैव स्वयंभुवः ॥२१
योऽप्यशेषजगच्छास्ता शक्रः सर्वामरेश्वरः ।
यज्वनां फलदो देवो वर्त्ततेऽसौ मदाज्ञया ॥२२

O Brāhmanas, at the beginning of the aeon I have endowed him (to Brahman) with my own divine wealth—the path of knowledge (jñāna yoga) eternal, and the four Vedas which had emanated from myself (11)

The God Brahmā, being charged with my power, always carries (upholds) that *divine treasure of mine at my command* (12)

That self born Brahmā the creator of all beings, omniscient and four faced goes on with the work of creation under my direction (13)

He who is Nārāyaṇa the boundless, the undying origin of all the worlds, is but my supreme form and (in this aspect) he sustains (the creation) (14)

And Lord Kālātmaka Rudra, destroyer of all elements, who will always destroy under my order, is also my aspect (15)

The Fire (Agni) who carries oblations (Havis) to the gods and offerings (or food etc i e Kavya) to the ancestors and performs the function of transformation (cooking, etc) is also inspired by my power (16)

And that Vaiśvānara Agni who digests, day and night, the food consumed, is activised by my order (17)

Varuṇa, the great god, who is the source of all water is giving life to every *thing at the instance of Lord* (18)

God Air (Vāyu) who is both within and without livings, nourishes the bodies of them under my order (19)

Soma (i e the moon) who enlivens *the human being* and *is the store of nectar to the gods*, is active under my order (20)

*The sun being ordered by me the Self-*born (Svayambhū) constantly *illumines the whole world with his own rays and causes* downpour of rains (21)

Śakra, who is the ruler of the entire universe, and lord of the gods and rewards the performer of Yajña is under my order (22)

य: प्रशास्ता ह्यसाधूनां वर्त्तते नियमादिह ।
यमो वैवस्वतो देवो देवदेवनियोगतः ॥२३

योऽपि सर्वधनाध्यक्षो धनानां संप्रदायकः ।
सोऽपीश्वरनियोगेन कुबेरो वर्त्तते सदा ॥२४

यः सर्वरक्षसां नाथस्तामसानां फलप्रदः ।
मन्नियोगादसौ देवो वर्त्तते निर्ऋतिः सदा ॥२५

वेतालगणभूतानां स्वामी भोगफलप्रदः ।
ईशानः किल भक्तानां सोऽपि तिष्ठन्ममाज्ञया ॥२६

यो वामदेवोऽङ्गिरसः शिष्यो रुद्रगणाग्रणीः ।
रक्षको योगिनां नित्यं वर्त्ततेऽसौ मदाज्ञया ॥२७

यश्च सर्वजगत्पूज्यो वर्त्तते विघ्नकारकः ।
विनायको धर्मनेता सोऽपि मद्वचनात् किल ॥२८

योऽपि ब्रह्मविदां श्रेष्ठो देवसेनापतिः प्रभुः ।
स्कन्दोऽसौ वर्त्तते नित्यं स्वयंभूर्विधिचोदितः ॥२९

ये च प्रजानां पतयो मरीच्याद्या महर्षयः ।
सृजन्ति विविधं लोकं परस्यैव नियोगतः ॥३०

या च श्रीः सर्वभूतानां ददाति विपुलां श्रियम् ।
पत्नी नारायणस्यासौ वर्त्तते मदनुग्रहात् ॥३१

वाचं ददाति विपुलां या च देवी सरस्वती ।
साऽपीश्वरनियोगेन चोदिता संप्रवर्त्तते ॥३२

याऽशेषपुरुषान् घोरान्नरकात् तारयिष्यति ।
सावित्री संस्मृता देवी देवाज्ञाऽनुविधायिनी ॥३३

पार्वती परमा देवी ब्रह्मविद्याप्रदायिनी ।
याऽपि ध्याता विशेषेण सापि मद्वचनानुगा ॥३४

God Vaivasvata Yama (i e God of death) is regularly punishing the wicked under the order of the god of the gods (23)

Kubera, the treasurer of all wealth and giver of riches, does also function under the instructions of the Supreme Lord. (24)

God Nirṛti the king of all Rākṣasas and giver of fruits for Tāmasa (dull) deeds, is under my authority (25)

God Īśāna, the Lord of all Vetāla Gaṇas, Bhūtas (i e ghosts and other evil spirits) and devotees and the giver of enjoyments is always under my rule. (26)

Vāmadeva, the disciple of Angiras and foremost among the Gaṇas of Rudra, functions regularly as the protector of the Yogins under my direction (27)

Vināyaka, who is worshipped by the whole world and who is the god of all obstructions and troubles, is also leading a pious life under my instructions. (28)

Lord Skanda, the self-born, who is the greatest of all persons knowing Brahman and the general of the army of gods, is also under my rule (29)

It is under the order of Supreme one that great sages and Prajāpatis like Marīci create different Lokas (regions of the universe). (30)

Lakṣmī, the spouse of Nārāyaṇa, who gives immense wealth to people, is also existing on my favour (31)

Goddess Sarasvatī who bestows profound learning on people, has also been engaged by Lord and is functioning under His instructions (32)

Goddess Sāvitrī who when appealed to, saves all persons even from the lowest hell, also carries out the orders of the god. (33)

The Supreme Goddess Pārvatī who, on prayer, bestows the knowledge of Brahman, also moves on my intructions. (34)

योऽनन्तमहिमाऽनन्तः शेषोऽशेषामरप्रभुः ।
दधाति शिरसा लोकं सोऽपि देवनियोगतः ॥३५
योऽग्निः संवर्त्तको नित्यं वडवारूपसंस्थितः ।
पिबत्यखिलमम्भोधिमीश्वरस्य नियोगतः ॥३६
ये चतुर्दश लोकेऽस्मिन् मनवः प्रथितौजसः ।
पालयन्ति प्रजाः सर्वास्तेऽपि तस्य नियोगतः ॥३७
आदित्या वसवो रुद्रा मरुतश्च तथाऽश्विनौ ।
अन्याश्च देवताः सर्वा मच्छास्त्रेणैव धिष्ठिताः ॥३८
गन्धर्वा गरुडा ऋक्षाः सिद्धाः साध्याश्च चारणाः ।
यक्षरक्षःपिशाचाश्च स्थिताः शास्त्रे स्वयम्भुवः ॥३९
कलाकाष्ठानिमेषाश्च मुहूर्त्ता दिवसाः क्षपाः ।
ऋतवः पक्षमासाश्च स्थिताः शास्त्रे प्रजापतेः ॥४०
युगमन्वन्तराण्येव मम तिष्ठन्ति शासने ।
पराश्चैव परार्धाश्च कालभेदास्तथा परे ॥४१
चतुर्विधानि भूतानि स्थावराणि चराणि च ।
नियोगादेव वर्त्तन्ते देवस्य परमात्मनः ॥४२
पातालानि च सर्वाणि भुवनानि च शासनात् ।
ब्रह्माण्डानि च वर्त्तन्ते सर्वाण्येव स्वयम्भुवः ॥४३
अतीतान्यप्यसंख्यानि ब्रह्माण्डानि ममाज्ञया ।
प्रवृत्तानि पदार्थौघैः सहितानि समन्ततः ॥४४
ब्रह्माण्डानि भविष्यन्ति सह वस्तुभिरात्मगैः ।
वहिष्यन्ति सदैवाज्ञां परस्य परमात्मनः ॥४५
भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
भूतादिरादिप्रकृतिर्नियोगे मम वर्त्तते ॥४६
याऽशेषजगतां योनिर्मोहिनी सर्वदेहिनाम् ।
माया विवर्त्तते नित्यं साऽपीश्वरनियोगतः ॥४७

Ananta Nāga also called Śeṣa, whose glory knows no bound, who is the Lord of all gods and who holds the world on his head is under the authority of the Supreme God (35)

Saṁvartaka Agni who assuming the *form of the Submarine (in the form of a mare)* always drinks the water of the sea, is also under my authority (36)

The fourteen Manus, who are ruling the people of this earth and are famous for their vigour are also under His power *(37)*

Ādityas, Vasus, Rudras, Maruts, two Aśvinīkumāras and all other gods, are established by my law (38)

Gandharvas, Garuḍas, Ṛkṣas, Siddhas, Sādhyas Cāraṇas, Yakṣas, Rākṣasas, Piśācas—all these are under the rule of the Selfborn (39)

All the divisions of time, viz., Kalā Kāṣṭhā, Nimeṣa, Muhūrta, day, night, *season, fortnight, month* Yugas, Manvantaras, Para, Parārdha whichever are in the system of Prajāpati, are under my control (40, 41)

All the four categories of living beings, *the inert and the animated*, are under the rule of the great God—Supreme Self. (42)

All the (seven) nether regions, all the worlds and all the Brahmāṇḍas are existing and functioning on the command of the Self-born (43)

The innumerable universes of the past which are no more, the universes which are at *present existing, being built up* with a combination of elements, and the universes which will be created in future with the primal elements, all will carry out the command of the *Supreme God (44, 45)*

Earth, water, fire air, ether, mind, intellect ego and the primal Prakṛti all are under my rule (46)

Māyā, which is the origin of the all universes and who holds all animals under her spell of charm, is functioning at all times under the order of Him. (47)

यो वै देहभृता देवः पुरुषः पठ्यते परः ।
आत्माऽसौ वर्त्तते नित्यमीश्वरस्य नियोगत. ॥४८
विधूय मोहकलिल यया पश्यति तत् पदम् ।
साऽपि विद्या महेशस्य नियोगवशवर्त्तिनी ॥४९
बहुनाऽत्र किमुक्तेन मम शक्त्यात्मक जगत् ॥
मयैव प्रेर्यते कृत्स्नं मय्येव प्रलयं व्रजेत् ॥५०
अह हि भगवानीशः स्वयं ज्योतिः सनातनः ।
परमात्मा परं ब्रह्म मत्तो ह्यन्यन्न विद्यते ॥५१
इत्येतत् परम ज्ञानं युष्माकं कथितं मया ।
ज्ञात्वा विमुच्यते जन्तुर्जन्मससारबन्धनात् ॥५२

इति श्रीकूर्मपुराणे षट्साहस्त्र्या सहितायामुपरिविभागे (ईश्वरगीतासु) षष्ठोऽध्याय ॥६॥

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ईश्वर उवाच ।
शृणुध्वमृषयः सर्वे प्रभावं परमेष्ठिनः ।
य ज्ञात्वा पुरुषो मुक्तो न ससारे पतेत् पुनः ॥१
परात् परतर ब्रह्म शाश्वत निष्कल ध्रुवम् ।
नित्यानन्द निर्विकल्पं तद्धाम परम मम ॥२
अह ब्रह्मविदा ब्रह्मा स्वयम्भूर्विश्वतोमुखः ।
मायाविनामह देवः पुराणो हरिरव्ययः ॥३

Ātman (soul) the God who is described as the Supreme Person (Puruṣa) among the living creatures is also existing and functioning under the will of Īśvara (48)

Vidyā (learning personified) through whom people destroy the dark ignorance illusion and see the Supreme Self, is also functioning under the will of Maheśa (49)

What is the use of describing in more details ? (To speak in brief) The entire universe is the manifestation of my power. I propel it and in the end it merges into my self (50)

I am Bhagavān (i e the possessor of six powers, i e saḍaiśvarya), God (Īśvara), Luminous with my own radiance, eternal, the Supreme self, and the Supreme Brahman, there is nothing other than me (51)

I have imparted this great wisdom, to you people which, when achieved, frees human beings from the fetters of rebirth (52)

Thus ends Sixth Chapter (of the Īśvaragītā) in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses-6

7

God said : O Sages, now you all listen to (my description of) the glory of Parameṣṭhin One who knows Him attains liberation and is never reborn in this world (1)

My supreme abode is that which is the greatest of all, Brahman, Eternal, undivisible and constant and *full of* everlasting cosmic joy (2)

Of the persons knowing Brahman I am Brahmā the Svayambhū (self-born), whose faces are turned on all sides Among the holders of *Māyā, I am the eternal God* Hari (3)

योगिनामस्म्यहं शंभुः स्त्रीणा देवी गिरीन्द्रजा ।
आदित्यानामहं विष्णुर्वसूनामस्मि पावकः ॥४
रुद्राणा शंकरश्चाहं गरुडः पततामहम् ।
ऐरावतो गजेन्द्राणां रामः शस्त्रभृतामहम् ॥५
ऋषीणा च वसिष्ठोऽहं देवाना च शतक्रतुः ।
शिल्पिना विश्वकर्माऽहं प्रह्लादोऽस्म्यमरद्विषाम् ॥६
मुनीनामप्यहं व्यासो गणाना च विनायकः ।
वीराणा वीरभद्रोऽहं सिद्धाना कपिलो मुनिः ॥७
पर्वतानामहं मेरुर्नक्षत्राणा च चन्द्रमाः ।
वज्रं प्रहरणाना च व्रताना सत्यमस्म्यहम् ॥८
अनन्तो भोगिना देवः सेनानीना च पावकिः ।
आश्रमाणा च गार्हस्थ्यमीश्वराणा महेश्वरः ॥९
महाकल्पश्च कल्पाना युगानां कृतमस्म्यहम् ।
कुबेरः सर्वयक्षाणा गणेशानां च वीरकः ॥१०
प्रजापतीना दक्षोऽहं निर्ऋतिः सर्वरक्षसाम् ।
वायुर्बलवतामस्मि द्वीपाना पुष्करोऽस्म्यहम् ॥११
मृगेन्द्राणा च सिंहोऽहं यन्त्राणा धनुरेव च ।
वेदाना सामवेदोऽहं यजुषा शतरुद्रियम् ॥१२
सावित्री सर्वजप्याना गुह्याना प्रणवोऽस्म्यहम् ।
सूक्ताना पौरुषं सूक्तं ज्येष्ठसाम च सामसु ॥१३
सर्ववेदार्थविदुषा मनुः स्वायंभुवोऽस्म्यहम् ।
ब्रह्मावर्तस्तु देशाना क्षेत्राणामविमुक्तकम् ॥१४

Of the Yogins I am Śambhu of the women I am the daughter of the king of mountains (i e Pārvatī), of the Ādityas I am Viṣṇu, of the Vasus I am Pāvaka (Agni) (4)

I am Śaṁkara among the Rudras, Garuḍa among the birds, Airāvata among the lordly elephants, Rāma among the men at arms (5)

Of the sages (seers) I am Vasiṣṭha, of gods I am Śatakratu (Indra), of the artisans I am Viśvakarman and of the enemies of the gods (i e daityas) I am Prahlāda, (6)

I am Vyāsa among the sages, Vināyaka among the Gaṇas, Vīrabhadra among the heroes, sage Kapila among the perfected ones (Siddhas) (7)

Of the mountains I am Meru, of the stars I am the moon, of the weapons I am Vajra, of the Vratas (meritorious vows) I am truth. (8)

Of the serpents I am Lord Ananta of the generals I am Skanda (Kārttikeya), of the Āśramas (four stages of life) I am the house-hold (Gārhasthya) and of Lords I am Maheśvara (9)

I am the Great Aeon (Mahākalpa) among the aeons (Kalpas), Kṛtayuga among the Yugas, Kubera among all the Yakṣas and Vīraka among the Gaṇeśas (10)

I am Dakṣa among the Prajāpatis, Nirṛti among all the Rākṣasas, wind (Vāyu) among the powerful ones and Puṣkara among the islands (Dvīpas) (11)

I am lion among the kings of beasts, bow (Dhanus) among the weapons, the Sāmaveda among the Vedas, the Śatarudriya (chapter) of the Yajuṣ s (12)

Among the Mantras to be muttered I am Sāvitrī, of the Mantras deserving secrecy I am Praṇava (i e OM), of the Vedic hymns I am the Puruṣasūkta, and the Jyeṣṭhasāman among all the Sāmans (13)

Of all those who know the true purport of the Vedas I am Svāyambhuva Manu, of the countries I am Brahmāvarta and of the holy places I am Avimuktaka (Kāśī). (14)

विद्यानामात्मविद्याऽहं ज्ञानानामैश्वरं परम् ।
भूतानामस्म्यहं व्योम सत्वाना मृत्युरेव च ॥१५

पाशानामस्म्यहं माया कालः कलयतामहम् ।
गतीना मुक्तिरेवाहं परेषा परमेश्वर ॥१६

यच्चान्यदपि लोकेऽस्मिन् सत्त्व तेजोबलाधिकम् ।
तत्सर्वं प्रतिजानीध्व मम तेजोविजृम्भितम् ॥१७

आत्मान पशव प्रोक्ता सर्वे ससारवर्त्तिन ।
तेषा पतिरह देव स्मृत पशुपतिर्बुधै ॥१८

मायापाशेन बध्नामि पशूनेतान् स्वलीलया ।
मामेव मोचक प्राहु पशूना वेदवादिन ॥१९

मायापाशेन बद्धाना मोचकोऽन्यो न विद्यते ।
मामृते परमात्मान भूताधिपतिमव्ययम् ॥२०

चतुर्विंशतितत्त्वानि माया कर्म गुणा इति ।
एते पाशा पशुपते क्लेशाश्च पशुबन्धना ॥२१

मनो बुद्धिरहकार खानिलाग्निजलानि भू ।
एता प्रकृतयस्त्वष्टौ विकाराश्च तथापरे ॥२२

श्रोत्र त्वक् चक्षुषी जिह्वा घ्राण चैव तु पञ्चमम् ।
पायूपस्थ करौ पादौ वाक चैव दशमी मता ॥२३

शब्द स्पर्शश्च रूप च रसो गन्धस्तथैव च ।
त्रयोविंशतिरेतानि तत्त्वानि प्राकृतानि तु ॥२४

चतुर्विंशकमव्यक्त प्रधान गुणलक्षणम् ।
अनादिमध्यनिधन कारण जगत परम् ॥२५

सत्त्व रजस्तमश्चेति गुणत्रयमुदाहृतम् ।
साम्यावस्थितिमेतेषामव्यक्त प्रकृति विदु ॥२६

Of all the learnings I am the learning through which Ātman (self) is attained, *of all the knowledges I am excellent Īsvara* knowledge, of all the elements I am the ether (Vyoman) death of all the beings (Sattvas) (15)

Of all the fetters I am Māya (the *cosmic illusion), of calculators I am time,* of all the goals I am liberation (Mukti), the Supreme God of all the great ones (16)

Whatever else a person or an object in this world is great in power or quality, know you O sages is a manifestion of my power (17)

All beings in this world are called Paśus, I am their master Hence I am called Paśupati by the wise (18)

I chain these Paśus with the fetters of Māyā (illusion), just as a sport, and the knowers of the Vedas know me to be the only liberator of those Paśus (19)

There is none else who can liberate them from the fetters of Māyā, than myself the Supreme self the undying lord of beings (20)

The twentyfour principles, Māya action and (three) qualities—these and the miseries are the fetters of Paśupati, for the Pasus (21)

Mind Intellect, Ego, Ether Air Fire, Water and Earth these eight are called the Prakṛtis (i e the productive ones) *every thing else is a product (Vikāra) (22)*

Ears skin eyes, tongue nose the fifth, rectum, genitic organ, hands, feet, vocal organ the tenth, sound touch, form taste and smell, these thirteen principles are *the products of Nature (Prakṛti)* (23, 24)

The Twenty fourth one called Pradhāna (Primary matter) the unmanifest perceptible only as quality, without beginning, middle or end is the sole cause of (the creation of) the universe (25)

Sattva Rajas and Tamas—these are *called the three qualities (Guṇas)* The equilibrium of these three is known as *the unmanifest Nature (Prakṛti)* (26)

सत्त्वं ज्ञानं तमोऽज्ञानं रजो मिश्रमुदाहृतम् ।
गुणानां बुद्धिवैषम्याद् वैषम्यं कवयो विदुः ॥२७
धर्माधर्माविति प्रोक्तौ पाशौ द्वौ बन्धसंज्ञितौ ।
मय्यर्पितानि कर्माणि निबन्धाय विमुक्तये ॥२८
अविद्यामस्मितां रागं द्वेषं चाभिनिवेशकम् ।
क्लेशाख्यानचलान् प्राहुः पाशानात्मनिबन्धनान् ॥२९
एतेषामेव पाशानां माया कारणमुच्यते ।
मूलप्रकृतिरव्यक्ता सा शक्तिर्मयि तिष्ठति ॥३०
स एव मूलप्रकृतिः प्रधानं पुरुषोऽपि च ।
विकारा महदादीनि देवदेवः सनातनः ॥३१
स एव बन्धः स च बन्धकर्ता
स एव पाशः पशवः स एव ।
स वेद सर्वं न च तस्य वेत्ता
तमाहुरग्र्यं पुरुषं पुराणम् ॥३२

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे (ईश्वरगीतासु) सप्तमोऽध्यायः ॥७॥

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ईश्वर उवाच ।
अन्यद् गुह्यतमं ज्ञानं वक्ष्ये ब्राह्मणपुङ्गवाः ।
येनासौ तरते जन्तुर्घोरं संसारसागरम् ॥१
अहं ब्रह्ममयः शान्तः शाश्वतो निर्मलोऽव्ययः ।
एकाकी भगवानुक्तः केवलः परमेश्वरः ॥२

Sattva is knowledge *Tamas* is ignorance, while Rajas is said to be the admixture of both The wise say that the difference is *created by faulty understanding of the Gunas* (27)

There are two fetters called Dharma and Adharma All actions if surrendered *to me* never leads to bondage but to emancipation (28)

Avidyā (ignorance), Asmitā (Ego), Rāga *(attachment)* Dveṣa (repulsion), Abhiniveśa (longing) are called miseries and these are the fetters which bind the soul *(to the worldly life)* (29)

It is Māyā (cosmic illusion) from which all these fetters originate This Māyā is the Nature unmanifest and *stays in me as a power* (30)

This is the basic Prakṛti which is known as both Pradhāna and Puruṣa and again products e g Mahat, etc *He* is the eternal God of gods (31)

He is the bondage, He is the cause of bondage He himself is the Paśus (i e the individual souls) and also the Pāśa (fetter) He knows everything—but none knows Him (perfectly) He is called the First and the Eternal Puruṣa (32)

Thus ends Seventh Chapter (*of the Īśvaragītā*) *in the Second Part of the* Kūrma Purāna Saṁhitā consisting of six thousand verses—7

8

God said *O Great Brāhmaṇas*, now I shall narrate to you another most secret knowledge which enables people to pass over the horrible cycle of birth (1)

I am identical with Brahman, tranquil, eternal pure undecaying, one, without a second and the Supreme God (2)

मम योनिमहद् ब्रह्म तत्र गर्भं दधाम्यहम् ।
मूल मायाभिधान तु ततो जातमिद जगत ॥३
प्रधान पुरुषो ह्यात्मा महान् भूतादिरेव च ।
तन्मात्राणि महाभूतानीन्द्रियाणि च जज्ञिरे ॥४
ततोऽण्डमभवद्धैम सूर्यकोटिसमप्रभम् ।
तस्मिन् जज्ञे महाब्रह्मा मच्छक्त्या चोपबृहित ॥५
ये चान्ये बहवो जीवा मन्मया सर्व एव ते ।
न मा पश्यन्ति पितर मायया मम मोहिता ॥६
याश्च योनिषु सर्वासु सभवन्ति हि मूर्त्तय ।
तासा माया परा योनिर्मामेव पितर विदु ॥७
यो मामेव विजानाति बीजिन पितर प्रभुम् ।
स धीर सर्वलोकेषु न मोहमधिगच्छति ॥८

The Mahat Brahman (i e Prakṛti) is my womb, I cast the seed (of creation) in that and it is called the original Maya of which the entire universe is born (3)

It is from this Māya that Pradhana (the Primary matter), Purusa, Ātman (soul) Mahat the origin of the elements Tanmattrās (five finer elements) the five great elements and the senses are born (4)

It is from this that the golden sphere (Aṇḍa) as bright as a million suns was originated Being activised by my power, great Brahmā was born in it (5)

All the other creatures are made of me (Brahman) Being under the spell of my illusion (Māyā) they cannot see me who is their father (6)

People know that I am the father and Māyā *is the mother of all the various* kinds of creatures under various species (7)

Wise men knowing me as the father who casts the seeds (of creation) never get be wildered in all the worlds (8)

ईशान सर्वविद्याना भूताना परमेश्वर ।
ओङ्कारमूर्तिर्भगवानह ब्रह्मा प्रजापति ॥९
सम सर्वेषु भूतेषु तिष्ठन्त परमेश्वरम् ।
विनश्यत्स्वविनश्यन्त य पश्यति स पश्यति ॥१०
सम पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मान ततो याति परा गतिम् ॥११
विदित्वा सप्त सूक्ष्माणि षडङ्ग च महेश्वरम् ।
प्रधानविनियोगज्ञ पर ब्रह्माधिगच्छति ॥१२
सर्वज्ञता तृप्तिरनादिबोध
स्वतन्त्रता नित्यमलुप्तशक्ति ।
अनन्तशक्तिश्च विभोर्विदित्वा
षडाहुरङ्गानि महेश्वरस्य ॥१३

I am the Lord of all the Vidyas *(learning)*, Supreme *God* of the *living* beings the embodiment of Omkara', Bhagavan (possessor of the six super-powers) Brahmā and Prajāpati (9)

He who sees the Supreme Lord abiding equally in all creatures and not perishing *when they perish, sees the truth* (10)

He who sees God equally present every where, *never offends the Self by the* self and thereby attains the Supreme Goal (11)

He who knows the seven *subtle* principles and Maheśvara with six limbs *(i e properties) knows the principal* application and attains the Supreme Brahman (12)

Omniscience contentment perception of the beginningless freedom undecaying and *unlimited strength—these* are the six physical components of Lord Maheśvara, which are to be known (realized) (13)

सत्त्व ज्ञान तमोऽज्ञान रजो मिश्रमुदाहृतम् ।
गुणाना बुद्धिवैषम्याद् वैषम्य कवयो विदु ॥२७
धर्माधर्माविति प्रोक्तौ पाशौ द्वौ बन्धसज्ञितौ ।
मय्यर्पितानि कर्माणि निबन्धाय विमुक्तये ॥२८
अविद्यामस्मिता राग द्वेष चाभिनिवेशकम् ।
क्लेशाख्यानचलान् प्राहु पाशानात्मनिबन्धनान् ॥२९
एतेषामेव पाशाना माया कारणमुच्यते ।
मूलप्रकृतिरव्यक्ता सा शक्तिर्मयि तिष्ठति ॥३०
स एव मूलप्रकृति प्रधान पुरुषोऽपि च ।
विकारा महदादीनि देवदेव सनातन ॥३१
स एव बन्ध स च बन्धकर्त्ता
स एव पाश पशव स एव ।
स वेद सर्वं न च तस्य वेत्ता
तमाहुरग्र्य पुरुष पुराणम् ॥३२

इति श्रीकूर्मपुराणे षट्साहस्त्रया सहितायामुपरिविभागे (ईश्वरगीतासु) सप्तमोऽध्याय ॥७॥

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ईश्वर उवाच ।

अन्यद् गुह्यतम ज्ञान वक्ष्ये ब्राह्मणपुगवा ।
येनासौ तरते जन्तुर्घोर ससारसागरम् ॥१
अह ब्रह्ममय शान्त शाश्वतो निर्मलोऽव्यय ।
एकाकी भगवानुक्त केवल परमेश्वर ॥२

Sattva is knowledge Tamas is ignorance, while Rajas is said to be the admixture of both The wise say that the difference is created by faulty understanding of the Gunas (27)

There are two fetters called Dharma and Adharma All actions if surrendered to me never leads to bondage but to emancipation (28)

Avidya (ignorance), Asmita (Ego), Raga (attachment) Dvesa (repulsion), Abhinivesa (longing) are called miseries and *these* are the fetters which bind the soul (to the worldly life) (29)

It is Maya (cosmic illusion) from which all these fetters originate This Mayā is the Nature unmanifest and stays in me as a power (30)

This is the basic Prakṛti *which is* known as both Pradhāna and Purusa and again products e g Mahat, etc He is the eternal God of gods (31)

He is the bondage, He is the cause of bondage He himself is the Paśus (i e the individual souls) and also the Pāśa (fetter) *He knows everything—but none* knows Him (perfectly) He is called the First and the Eternal Purusa (32)

Thus ends Seventh Chapter (of the Īśvaragita) in the Second Part of the Kūrma Purana Samhita consisting of six thousand verses—7

8

God said *O Great Brāhmanas,* now I shall narrate to you another most secret knowledge which enables people to pass over the horrible cycle of birth (1)

I am identical with Brahman, *tranquil, eternal, pure* undecaying, one, without a second and the Supreme God (2)

तन्मात्राणि मन आत्मा च तानि
सूक्ष्माण्याहु सप्ततत्त्वात्मकानि ।
या सा हेतु प्रकृति सा प्रधान
बन्ध प्रोक्तो विनियोगोऽपि तेन ॥१४
या सा शक्ति प्रकृतौ लीनरूपा
वेदेषूक्ता कारण ब्रह्मयोनि ।
तस्या एक परमेष्ठी परस्ता-
न्महेश्वर पुरुष सत्यरूप ॥१५
ब्रह्मा योगी परमात्मा महीयान्
व्योमव्यापी वेदवेद्य पुराण ।
एको रुद्रो मृत्युरव्यक्तमेक
बीज विश्व देव एक स एव ॥१६
तमेवैक प्राहुरन्येऽप्यनेक
त्वेकात्मान केचिदन्यत्तथाहु ।
अणोरणीयान् महतोऽसौ महीयान्
महादेव प्रोच्यते वेदविद्भि ॥१७
एव हि यो वेद गुहाशय पर
प्रभु पुराण पुरुष विश्वरूपम् ।
हिरण्मय बुद्धिमता परा गति
सबुद्धिमान्बुद्धिमतीत्य तिष्ठति ॥१८

इति श्रीकूर्मपुराणे षट्साहस्र्या सहितायामुपरिविभागे (ईश्वरगीतासु) अष्टमोऽध्याय ॥८॥

The five Tanmātras (finer elements), mind, Ātman (soul)—these are called the seven subtle principles Prakṛti is cause of all these, she is also called Pradhāna and hence is also called bondage and application (14)

The power that is concealed in Prakṛti has been called in the Vedas as the cause and origin of Brahman Her only Puruṣa is Parameṣṭhin Maheśvara Supreme and truth incarnate (15)

That is the Puruṣa who is Brahmā, Yogin Paramātman (the Supreme Self), Great pervader of the sky, Knowable through the Vedas and Eternal He is Eka Rudra, Death, Invisible, without a second the seed (of creation) and the universe (16)

Some call Him one' and some others many' Some consider him to be one 'Ātma (soul)' while others think him otherwise. But he is subtler than an atom and greater than anything great He is described as the Great God (Mahādeva) by the knowers of the Vedas (17)

He who thus realizes the Lord as residing in the cave (Guhā), Eternal Puruṣa whose manifest is the universe and who is full of golden radiance the Supreme goal of wisemen, wise, he passes over the region of perception (buddhi) (18)

Thus ends Eighth Chapter (of the Īśvaragītā) in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses–8

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ऋषय ऊचु ।
निष्कलो निर्मलो नित्यो निष्क्रिय परमेश्वर ।
तन्नो वद महादेव विश्वरूप कथ भवान ॥१

ईश्वर उवाच ।
नाहं विश्वो न विश्व च मामृते विद्यते द्विजा ।
मायानिमित्तमत्रास्ति सा चात्मानमपाश्रिता ॥२
अनादिनिधना शक्तिर्मायाऽव्यक्तसमाश्रया ।
तन्निमित्त प्रपञ्चोऽयमव्यक्तादभवत खलु ॥३
अव्यक्त कारण प्राहुरानन्द ज्योतिरक्षरम् ।
अहमेव पर ब्रह्म मत्तो ह्यन्यन्न विद्यते ॥४
तस्मान्मे विश्वरूपत्व निश्चित ब्रह्मवादिभि ।
एकत्वे च पृथक्त्वे च प्रोक्तमेतन्निदर्शनम् ॥५
अह तत् परम ब्रह्म परमात्मा सनातन ।
अकारण द्विजा प्रोक्तो न दोषो ह्यात्मनस्तथा ॥६
अनन्ता शक्तयोऽव्यक्ते मायाद्या सस्थिता ध्रुवा ।
तस्मिन् दिवि स्थित नित्यमव्यक्त भाति केवलम् ॥७
याभिस्तल्लक्ष्यते भिन्नमभिन्न तु स्वभावत ।
एकया मम सायुज्यमनादिनिधन ध्रुवम् ॥८
पुसोऽभूदन्यया भूतिरन्यया तत्तिरोहितम् ।
अनादिमध्य तिष्ठन्त युज्यतेऽविद्यया किल ॥९

9

The sages said If the Supreme Lord is without parts pure eternal and perfectly passive, then O Mahadeva please tell us how can you assume the form universal ? (1)

The Lord said O Brahmanas I am not the universe but the universe cannot exist without me Maya (cosmic illusion) is at the root of all these and I have sheltered Maya in my very soul (2)

The Power which has neither the beginning nor end and *which is sheltered in the Unmanifest* is called Māya This expanse (i e the manifestation) originated from this and came out of the unmanifest (3)

The unmanifest which is bliss itself and imperishable radiance is called the cause I am the Supreme Brahman *nothing except me exists at all* (4)

Therefore the *Brahmavadins* have *conclusively* proved that the universe *is my form* The same idea is implied in both unity and diversity (5)

I am that Supreme Brahman—the Supreme Self and eternal O Brāhmanas it is verily said that I am without any cause So no fault can be ascribed to the Self (6)

Innumerable and unlimited are the powers viz Maya etc inherent in the unmanifest Hence only the unmanifest which is eternal and situated in the heaven (i e beyond the phenomenal world) regions is supreme (7)

Though one in reality He appears to be divergent due to these powers I am united *with only one power i e Maya I am without the beginning* and end and (hence) constant (8)

Through one of these powers a person attains prosperity, through some other he losses it entirely That which exists without the beginning and end is united *with Avidyā* (9)

तदेतत् परम व्यक्त प्रभामण्डलमण्डितम् ।
तदक्षर पर ज्योतिस्तद् विष्णो परम पदम् ॥१०
तत्र सर्वमिद प्रोतमोत चैवाखिल जगत् ।
तदेव च जगत् कृत्स्न तद् विज्ञाय विमुच्यते ॥११
यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
आनन्द ब्रह्मणो विद्वान विभेति न कुतश्चन ॥१२
वेदाहमेत पुरुष महान्त-
मादित्यवर्ण तमस परस्तात् ।
तद् विज्ञाय परिमुच्येत विद्वान्
नित्यानन्दी भवति ब्रह्मभूत ॥१३
यस्मात् पर नापरमस्ति किञ्चित
यज्ज्योतिषा ज्योतिरेक दिविस्थम ।
तदेवात्मान मन्यमानोऽथ विद्वा-
नात्मानन्दी भवति ब्रह्मभूत ॥१४

That great manifest enveloped in a halo is the imperishable radiance and this is the divine abode of Visnu (10)

The entire universe is pervaded by this, and this is the universe One who realizes this attains emancipation (11)

Wherefrom words together with the mind, turns back, not having attained the bliss of Brahman He who knows (this) does not fear from anything at all (12)

I know this great person of Suns radiance, beyond darkness Only by knowing this a wise man may be redeemed and become ever blissful one with Brahman (13)

Than whom there is naught else higher which is the supreme light in heaven, of all the lights, by knowing this to be his one self a wise man attains eternal bliss and becomes one with Brahman (14)

तदव्यय कलिल गूढदेह
ब्रह्मानन्दममृत विश्वधाम ।
वदन्त्येव ब्राह्मणा ब्रह्मनिष्ठा
यत्र गत्वा न निवर्तेत भूय ॥१५
हिरण्मये परमाकाशतत्त्वे
यदर्चिषि प्रविभातीव तेज ।
तद्विज्ञाने परिपश्यन्ति धीरा
विभ्राजमान विमल व्योम धाम ॥१६
तत पर परिपश्यन्ति धीरा
आत्मन्यात्मानमनुभूयानुभूय ।
स्वयप्रभ परमेष्ठी महीयान्
ब्रह्मानन्दी भगवानीश एष ॥१७
एको देव सर्वभूतेषु गूढ
सर्वव्यापी सर्वभूतान्तरात्मा ।
तमेवैक येऽनुपश्यन्ति धीरा-
स्तेषा शान्ति शाश्वती नेतरेषाम् ॥१८

The Brahmanas established in the Brahman declare Him as undecaying confusing (for the common man) subtle bodied cosmic joy, immortal and the abode of the universe One who attains Him, is never reborn in this world (15)

Through the vision of Fire (Tejas) that lights up in the subtle element of ether of golden hue, the wise men can see the transcendental and pure void (i e Brahman) (16)

The wise men realize even the higher truth by repeated realization of Self in their own souls Self luminous Paramesthin, the great is full of cosmic joy (17)

The one God hidden in all beings (or element) all pervading and the inner soul of all things—the wise who realizes him they alone and none else attain eternal peace (18)

सर्वाननशिरोग्रीव सर्वभूतगुहाशय ।
सर्वव्यापी च भगवान् न तस्मादन्यदिष्यते ॥१९

इत्येतदैश्वरं ज्ञानमुक्तं वो मुनिपुङ्गवाः ।
गोपनीयं विशेषेण योगिनामपि दुर्लभम् ॥२०

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायामुपरिविभागे (ईश्वरगीतासु) नवमोऽध्याय ॥९॥

१०

ईश्वर उवाच ।
अलिङ्गमेकमव्यक्तं लिङ्गं ब्रह्मेति निश्चितम् ।
स्वयंज्योतिः परं तत्त्वं परे व्योम्नि व्यवस्थितम् ॥१

अव्यक्तं कारणं यत्तदक्षरं परमं पदम् ।
निर्गुणं शुद्धविज्ञानं तद् वै पश्यन्ति सूरयः ॥२

तन्निष्ठाः शान्तसंकल्पा नित्यं तद्भावभाविताः ।
पश्यन्ति तत् परं ब्रह्म यत्तल्लिङ्गमिति श्रुतिः ॥३

अन्यथा नहि मां द्रष्टुं शक्यं वै मुनिपुङ्गवाः ।
नहि तद् विद्यते ज्ञानं यतस्तज्ज्ञायते परम् ॥४

एतत्तत्परमं ज्ञानं केवलं कवयो विदुः ।
अज्ञानमितरत् सर्वं यस्मान्मायामयं जगत् ॥५

यज्ज्ञानं निर्मलं सूक्ष्मं निर्विकल्पं यदव्ययम् ।
ममात्मासौ तदेवेदमिति प्राहुर्विपश्चितः ॥६

येऽप्यनेकं प्रपश्यन्ति तेऽपि पश्यन्ति तत्परम् ।

He has faces, heads and throats on all sides He dwells in the hearts of all He is all pervading and the possessor of six divine properties Nothing else than Him is desirable (19)

O great sages I have thus narrated to you this knowledge divine—which must be kept secret carefully and it is rare *even among the Yogins* (20)

Thus ends Ninth Chapter (of the Īśvaragītā) in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—9

10

The Lord said The supreme Brahman is without any *mark* (Linga) but He Himself is with the Linga (mark) and constant He is Self luminous Truth absolute and stays in the highest sky (i e *beyond the phenomenal world*) (1)

The cause, that is unmanifest, is imperishable and the supreme goal It is free of (three) qualities (Guṇas) and pure knowledge The learned (only) see it (2)

That which is described as Linga (the Primal cause or mark) is seen by only the sages who are devoted to It are calmly dissolved and are always engrossed in its *contemplation* (3)

O great sages in no other way one can see Me and there is no other knowledge by which I can be realized (4)

This the highest knowledge which only the Seers can attain Everything else is ignorance, because the entire world is full of illusion (Māyā) (5)

The learned men verily say that the knowledge which is pure, subtle, without a duality and undecaying is my soul (6)

And those who realize truth to be many do also see *the Absolute (ultimately)*

तदेतत् परम व्यक्त प्रभामण्डलमण्डितम् ।
तदक्षर पर ज्योतिस्तद् विष्णो परम पदम् ॥१०
तत्र सर्वमिद प्रोतमोत चैवाखिल जगत् ।
तदेव च जगत् कृत्स्न तद् विज्ञाय विमुच्यते ॥११
यतो वाचो निवर्त्तन्ते अप्राप्य मनसा सह ।
आनन्द ब्रह्मणो विद्वान् बिभेति न कुतश्चन ॥१२
वेदाहमेत पुरुष महान्त-
मादित्यवर्णं तमस परस्तात् ।
तद् विज्ञाय परिमुच्येत विद्वान्
नित्यानन्दी भवति ब्रह्मभूत ॥१३
यस्मात् पर नापरमस्ति किञ्चित्
यज्ज्योतिषा ज्योतिरेक दिविस्थम् ।
तदेवात्मान मन्यमानोऽथ विद्वा-
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तदव्यय कलिल गूढदेह
ब्रह्मानन्दममृत विश्वधाम ।
वदन्त्येव ब्राह्मणा ब्रह्मनिष्ठा
यत्र गत्वा न निवर्त्तेत भूय ॥१५
हिरण्मये परमाकाशतत्वे
यदर्चिषि प्रविभातीव तेज ।
तद्विज्ञाने परिपश्यन्ति धीरा
विभ्राजमान विमल व्योम धाम ॥१६
तत पर परिपश्यन्ति धीरा
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स्वयप्रभ परमेष्ठी महीयान्
ब्रह्मानन्दी भगवानीश एष ॥१७
एको देव सर्वभूतेषु गूढ
सर्वव्यापी सर्वभूतान्तरात्मा ।
तमेवैक येऽनुपश्यन्ति धीरा-
स्तेषा शान्ति शाश्वती नेतरेषाम् ॥१८

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सर्वाननशिरोग्रीव सर्वभूतगुहाशय ।
सर्वव्यापी च भगवान् न तस्मादन्यदिष्यते ॥१९

इत्येतदैश्वर ज्ञानमुक्त वो मुनिपुगवा ।
गोपनीय विशेषेण योगिनामपि दुर्लभम् ॥२०

इति श्रीकूर्मपुराणे षट्साहस्रया संहितायामुपरिविभागे (ईश्वरगीतासु) नवमोऽध्याय ॥९॥

१०

ईश्वर उवाच ।
अलिङ्गमेकमव्यक्त लिङ्ग ब्रह्मेति निश्चितम ।
स्वयज्योति पर तत्त्व परे व्योम्नि व्यवस्थितम् ॥१
अव्यक्त कारण यत्तदक्षर परम पदम् ।
निर्गुण शुद्धविज्ञान तद् वै पश्यन्ति सूरय ॥२
तन्निष्ठा शान्तसकल्पा नित्य तद्भावभाविता ।
पश्यन्ति तत् पर ब्रह्म यत्तल्लिङ्गमिति श्रुति ॥३

अन्यथा नहि मा द्रष्टु शक्य वै मुनिपुगवा ।
नहि तद विद्यते ज्ञान यतस्तज्ज्ञायते परम् ॥४
एतत्तत्परम ज्ञान केवल कवयो विदु ।
अज्ञानमितरत् सर्व यस्मान्मायामय जगत् ॥५
यज्ज्ञान निर्मल सूक्ष्म निर्विकल्प यदव्ययम् ।
ममात्माऽसौ तदेवेदमिति प्राहुर्विपश्चित ॥६
येऽप्यनेक प्रपश्यन्ति तेऽपि पश्यन्ति तत्परम् ।

He has faces, heads and throats on all sides He dwells in the hearts of all He is all pervading and the possessor of six divine properties Nothing else than Him is desirable (19)

O great sages I have thus narrated to you this knowledge divine—which must be kept secret carefully and it is rare even among the Yogins (20)

Thus ends Ninth Chapter (of the Īsvaragītā) in the Second Part of the Kurma Purāna Samhita consisting of six thousand verses—9

10

The Lord said The supreme Brahman is without any mark (Ling) but He Himself is with the Ling (mark) and constant He is Self luminous *Truth* absolute and stays in the highest sky (i e beyond the phenomenal world) (1)

The cause, that is unmanifest, is imperishable and the supreme goal It is free of (three) qualities (Gunas) and pure knowledge The learned (only) see it (2)

That which is described as Linga (the *Primal cause or mark*) *is* seen by *only* the sages who are devoted to It are calmly dissolved and are always engrossed in its contemplation (3)

O great sages in no other way one *can see Me and there is no other know*ledge by which I can be realized (4)

Thus the highest knowledge which only the Seers can attain Everything else is ignorance, because the entire world is full of illusion (Māyā) (5)

The learned men verily say that the knowledge which is pure, subtle, without a duality and undecaying is my soul (6)

And those who realize truth to be many do also see the Absolute (ultimately)

आश्रिता परमा निष्ठा बुद्ध्वैकं तत्त्वमव्ययम् ॥७
ये पुनः परमं तत्त्वमेकं वानेकमीश्वरम् ।
भक्त्या मां सम्प्रपश्यन्ति विज्ञेयास्ते तदात्मकाः ॥८
साक्षादेव प्रपश्यन्ति स्वात्मानं परमेश्वरम् ।
नित्यानन्दं निर्विकल्पं सत्यरूपमिति स्थितिः ॥९
भजन्ते परमानन्दं सर्वगं यत्तदात्मकम् ।
स्वात्मन्यवस्थिताः शान्ताः परेऽव्यक्ते परस्य तु ॥१०
एषा विमुक्तिः परमा मम सायुज्यमुत्तमम् ।
निर्वाणं ब्रह्मणा चैक्यं कैवल्यं कवयो विदुः ॥११
तस्मादनादिमध्यान्तं वस्त्वेकं परमं शिवम् ।
स ईश्वरो महादेवस्तं विज्ञाय विमुच्यते ॥ १२
न तत्र सूर्यः प्रविभातीह चन्द्रो
न नक्षत्राणि तपनो नोत विद्युत् ।
तद्भासेदमखिलं भाति नित्यं
तन्नित्यभासमचलं सद्विभाति ॥१३
नित्योदितं संविदा निर्विकल्पं
शुद्धं बृहन्तं परमं यद्विभाति ।
अत्रान्तरं ब्रह्मविदोऽथ नित्यं
पश्यन्ति तत्त्वमचलं यत् स ईशः ॥१४
नित्यानन्दममृतं सत्यरूपं
शुद्धं वदन्ति पुरुषं सर्ववेदाः ।
तमोमिति प्रणवेनेशितारं
ध्यायन्ति वेदार्थविनिश्चितार्थाः ॥१५
न भूमिरापो न मनो न वह्निः
प्राणोऽनिलो गगनं नोत बुद्धिः ।
न चेतनोऽन्यत् परमाकाशमध्ये
विभाति देवः शिव एव केवलः ॥१६

by exclusive adherence and by understanding the undying truth (7)

Those who again view the Supreme truth, the Lord as one or many with perfect devotion should be known as completely identified with that (truth) (8)

It is a fact that they achieve direct perception of their Self, the Supreme Lord who is full of eternal bliss, without duality and the embodiment of truth (9)

They having been well established in *their own self and having their sense* under perfect control attain the absolute bliss which is inherent in everything and embodiment of that (i e the Supreme Brahman) in the unmanifest (10)

This the highest emancipation the best identification with Me, this is Nirvana (salvation) unity with Brahmana and perfect isolation—as the Seers know it (11)

Therefore there exists only one object which is without the *beginning middle* and end the Supreme and benevolent He is Mahadeva the Lord, one who *knows him is liberated* (12)

The sun shines not there, nor the moon and stars, the fire shines not nor the lightning The whole world is illumined with this light and that Eternal and Constant *Radiance shines for all the* times (13)

The Radiance which is ever rising, Consciousness without duality pure great and Supreme shines The knowers *of Brahman see the Highest and Constant* truth which is the Lord Himself in it (14)

It is said in all the Vedas that the (Supreme) Purusa is full of eternal bliss immortal, embodiment of truth and pure *Those who ascertain the truth with the* help of the Vedas, meditate upon this Overlord as Pranava OM (15)

He is none of earth water mind fire Prana (breathing or life) air, sky, intelligence, consciousness or the opposite God Śiva alone shines in the highest sky (16)

इत्येतदुक्त परम रहस्य
ज्ञानामृत सर्ववेदेषु गूढम् ।
जानाति योगी विजनेऽथ देशे
युञ्जीत योग प्रयतो ह्यजस्रम् ॥१७

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायामुपरिविभागे (ईश्वरगीतासु) दशमोऽध्याय ॥१०॥

११

ईश्वर उवाच ।
अत पर प्रवक्ष्यामि योग परमदुर्लभम् ।
येनात्मान प्रपश्यन्ति भानुमन्तमिवेश्वरम् ॥१
योगाग्निर्दहति क्षिप्रमशेष पापपञ्जरम् ।
प्रसन्न जायते ज्ञान साक्षान्निर्वाणसिद्धिदम् ॥२
योगात्सजायते ज्ञान ज्ञानाद् योगः प्रवर्त्तते ।
योगज्ञानाभियुक्तस्य प्रसीदति महेश्वर ॥३
एककाल द्विकाल वा त्रिकाल नित्यमेव वा ।
ये युञ्जन्तीह मद्योग ते विज्ञेया महेश्वरा ॥४
योगस्तु द्विविधो ज्ञेयो ह्यभाव प्रथमो मत ।
अपरस्तु महायोग सर्वयोगोत्तमोत्तम ॥५
शून्य सर्वनिराभास स्वरूप यत्र चिन्त्यते ।
अभावयोग स प्रोक्तो येनात्मान प्रपश्यति ॥६
यत्र पश्यति चात्मान नित्यानन्द निरञ्जनम् ।

The nectar of this secret knowledge of all the Vedas has been revealed to you It is known by the Yogin only Hence one should always practise Yoga with all efforts in a solitary place (17)

Thus ends Tenth Chapter (of the Īsvaragītā) in the Second Part of the Kūrma Purana Saṁhita consisting of six thousand verses—10

11

The Lord said Now I shall speak to you of the Yoga which is extremely rare, which enables one to visualize the self as luminous as the sun (1)

The fire of Yoga burns out very quickly all the sins and then the sublime knowledge which directly leads to fulfilment of emancipation, appears (2)

Knowledge is born of Yoga as well as Yoga starts from knowledge (Hence) The Supreme God (Maheśvara) is pleased with him who is well-established in both Yoga and knowledge (3)

Those who practise this Yoga of mine once twice or thrice a day or all the times, are known to be (identified) with Maheśvara (4)

Yoga is of two kinds one is called *Abhāvayoga* and the other is called Mahāyoga (the great Yoga) which is the best of all kinds of Yogas (5)

The Yoga in which one contemplates on one's self as void and without the shadow (i e manifestation) of anything also is called Abhāva Yoga which enables one to visualize the self (6)

And the Yoga in which one realizes the self as the eternal bliss a stainless and

मयैवयं स महायोगो भाषितः परमेश्वरः ॥७
ये चान्ये योगिना योगाः श्रूयन्ते ग्रन्थविस्तरे ।
सर्वे ते ब्रह्मयोगस्य कला नार्हन्ति षोडशीम् ॥८
यत्र साक्षात् प्रपश्यन्ति विमुक्ता विश्वमीश्वरम् ।
सर्वेषामेव योगानां स योगः परमो मतः ॥९
सहस्रशोऽथ शतशो ये चेश्वरबहिष्कृताः ।
न ते पश्यन्ति मामेकं योगिनो यतमानसाः ॥१०
प्राणायामस्तथा ध्यानं प्रत्याहारोऽथ धारणा ।
समाधिश्च मुनिश्रेष्ठा यमो नियम आसनम् ॥११
मय्येकचित्ततायोगो वृत्त्यन्तरनिरोधतः ।
तत्साधनान्यष्टधा तु युष्माकं कथितानि तु ॥१२
अहिंसा सत्यमस्तेय ब्रह्मचर्यापरिग्रहौ ।
यमाः सक्षेपतः प्रोक्ताश्चित्तशुद्धिप्रदा नृणाम् ॥१३
कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा ।
अक्लेशजननं प्रोक्तं त्वहिंसा परमर्षिभिः ॥१४
अहिंसायाः परो धर्मो नास्त्यहिंसा परं सुखम् ।
विधिना या भवेद्धिंसा त्वहिंसैव प्रकीर्तिता ॥१५
सत्येन सर्वमाप्नोति सत्ये सर्वं प्रतिष्ठितम् ।
यथार्थकथनाचारः सत्यं प्रोक्तं द्विजातिभिः ॥१६
परद्रव्यापहरणं चौर्याद् वाऽथ बलेन वा ।
स्तेयं तस्यानाचरणादस्तेयं धर्मसाधनम् ॥१७

one with me is called Mahāyoga the great lord (of all Yogas) (7)

All other forms of Yogas practised by different (schools of) Yogins and described in manuals *written elaborately* cannot be equal to even one sixteenth part of Brahmayoga (8)

The Yoga in which the liberated one realizes the universe as the Lord Himself (i e the self) is known to be the highest of all Yogas (9)

Those Yogins who consider god to be different from themselves (or who do not believe in *the existence of god*) cannot realize me, the one, inspite of their practising Yoga hundred and thousand times with concentrated mind (10)

O great sages, I have just now narrated to you the eight-fold means (Sādhana) of Yoga which is exclusive concentration on Me *by* the restriction of all other fluctuations (of the mind), viz regulation of the breath, contemplation, withdrawal of the senses, fixed attention, concentration abstention, observance and posture. (11,12)

Abstinence from injury, truth, celebacy and non acceptance of gifts are, in brief, called abstentions which purify the human mind (13)

Not to inflict any pain on any creature by action thought or speech, at anytime is called *'abstinence from injury (Ahimsā)* by the great sages (14)

There is no religion greater than the 'abstinence from injury', it is the greatest happiness But the injury done in persuance of the (sacrifical) code is deemed as *non injury* (15)

'Statement of fact' is called the truth (Satya) by the twice born ones (i e, the *Brāhmaṇas*) *Everything* can be attained by this truth and everything is founded on truth (16)

Taking away possessions of other people by theft or by force is called 'Steya' (theft), non-observance of this is called 'Asteya' (abstinence from theft) and this is as means to *meritorious deeds* (17)

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा ।
सर्वत्र मैथुनत्याग ब्रह्मचर्य प्रचक्षते ॥१८
द्रव्याणामप्यनादानमापद्यपि यथेच्छया ।
अपरिग्रह इत्याहुस्त प्रयत्नेन पालयेत ॥१९
तप स्वाध्यायसतोषा शौचमीश्वरपूजनम् ।
समासान्नियमा प्रोक्ता योगसिद्धिप्रदायिन ॥२०
उपवासपराकादिकृच्छ्रचान्द्रायणादिभि ।
शरीरशोषण प्राहुस्तापसास्तप उत्तमम् ॥२१
वेदान्तशतरुद्रीयप्रणवादिजप बुधा ।
सत्त्वशुद्धिकर पुसा स्वाध्याय परिचक्षते ॥२२
स्वाध्यायस्य त्रयो भेदा वाचिकोपाशुमानसा ।

उत्तरोत्तरवैशिष्ट्य प्राहुर्वेदार्थवेदिन ॥ २३
य शब्दबोधजनन परेषा शृण्वता स्फुटम् ।
स्वाध्यायो वाचिक प्रोक्त उपाशोरथ लक्षणम् ॥२४
ओष्ठयो स्पन्दमात्रेण परस्याशब्दबोधक ।
उपाशुरेष निर्दिष्ट साहस्रो वाचिकाज्जप ॥२५
यत्पदाक्षरसङ्गत्या परिस्पन्दनवर्जितम् ।
चिन्तन सर्वशब्दाना मानस त जप विदु ॥२६
यदृच्छालाभतो नित्यमल पुसो भवेदिति ।
या धीस्तामृषय प्राहु सतोष सुखलक्षणम् ॥२७
बाह्यमाभ्यन्तर शौच द्विधा प्रोक्त द्विजोत्तमा ।
मृज्जलाभ्या स्मृत बाह्य मन शुद्धिरथान्तरम् ॥२८

Abstinence from the performance of sexual intercourse (Maithuna) in action, thought and speech at all times and under all circumstances is called celebacy (Brahmacarya) (18)

Not to take any object (gift) willingly even at the moment of crisis is called 'non acceptence (of gifts)' (Aparigraha)—it should be observed in right earnest (19)

Penance, study, contentment cleanliness (of body and mind) worship of God—are called observances (Niyama) in brief These lead to the success of Yoga (20)

Emaciation of body by fasting (Upavāsa) and observing the vows as Parāka, Cāndrāyaṇa etc is called the best penance (Tapaḥ) by the sages (21)

Muttering (Japa) of the Vedānta the Śatarudrīya and Praṇava which purify the Sattva Guṇa in men—is called 'the study (Svādhyāya) by the wise (22)

The study (Svādhyāya) is of three kinds, viz vocal (Vācika) labial (Upāṁśu) and mental (Mānasa) The knowers of *the Vedas say that the subsequent is* better than the preceding one among them (23)

The study (i e the muttering) which is explicitly audible to others is called the vocal (Vācika) and the definition of the labial (Upāṁśu) is as follows (24)

The labial study is performed by only movements of the lips and it is not audible to others It is thousand times superior to the vocal study (25)

The study which one contemplates on all the words (of the Mantra) in sequence of parts of speech and syllables, without any movement (of the lips) is known as mental (Mānasa) (26)

The understanding by which man *thinks it sufficient whatever comes by* chance—is called by sages as contentment (Santoṣa) which is happiness itself (27)

O great Brāhmaṇas, cleanliness (Śauca) is said to be of two kinds viz external and internal The external is achieved with the help of earth and water while the internal is the purity of mind (i e thoughts) (28)

स्तुतिस्मरणपूजाभिर्वाङ्मन.कायकर्मभिः ।
सुनिश्चला शिवे भक्तिरेतदीश्वरपूजनम् ॥२९
यमाः सनियमाः प्रोक्ताः प्राणायामं निबोधत ।
प्राणः स्वदेहजो वायुरायामस्तन्निरोधनम् ॥३०
उत्तमाधममध्यत्वात् त्रिधाऽयं प्रतिपादितः ।
स एव द्विविधः प्रोक्तः सगर्भोऽगर्भ एव च ॥३१
मात्राद्वादशको मन्दश्चतुर्विंशतिमात्रिकः ।
मध्यमः प्राणसरोधः षट्त्रिंशन्मात्रिकोत्तम. ॥३२
प्रस्वेदकम्पनोत्थानजनकत्वं यथाक्रमम् ।
मन्दमध्यममुख्यानामानन्दादुत्तमोत्तमः ॥३३
सगर्भमाहुः सजपमगर्भं विजपं बुधाः ।
एतद् वै योगिनामुक्तं प्राणायामस्य लक्षणम् ॥३४
सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।
त्रिर्जपेदायतप्राणः प्राणायाम· स उच्यते ॥३५
रेचक· पूरकश्चैव प्राणायामोऽथ कुम्भक· ।
प्रोच्यते सर्वशास्त्रेषु योगिभिर्यतमानसै· ॥३६
रेचकोऽजस्रनिश्वासात् पूरकस्तन्निरोधत· ।
साम्येन संस्थितिर्या सा कुम्भकः परिगीयते ॥३७

The unshakable devotion to Śiva expressed by the reciting of hymns of praise, *meditation, worshipping*, and by the actions of words, mind and body is called the worship of God (Īśvara-pūjana) (29)

Abstentions (Yamas) along with observances (Niyamas) have already been described Now you try to understand what regulation of breath (Prāṇāyāma) is 'Prāna' (breath) means the wind produced in the body and 'Āyama' is its *restraint* (30)

This (Prāṇāyāma) is called to be of three kinds, viz superior, middling and low This again admits of another two fold division, viz with something inside (Sagarbha) and *without something* (Agarbha) (31)

A Prāṇāyāma (regulation of breath) *is* called low when it has the duration of twelve moras (Matrās), a middling when *the duration is of twentyfour* moras and the best when of thirtysix moras (32)

These three kinds of Prāṇāyāma cause sweating, trembling and lifting (of the body) respectively The superiority of the one to the other may be ascer*tained by the joy attained in these three* states (33)

The Prāṇāyama which is accompanied by muttering (of Mantras) is with something inside (Sagarbha) and which is not accompanied by such muttering is called without something inside (Agarbha) by the wise This is the definition of (various kinds of) Prāṇayāma practised by the Yogins (34)

One should mutter the Gāyatrī hymn *thrice*, along with Pranava (i e Om) the Vyāhṛtis (i e Bhūr Bhuvar and Svar) and *the* Śiromantra (?) *in one* restrained breath This (practice) is called Pranayāma (35)

The Prāṇāyāma is further classified by the Yogins who are in full control of their minds in all the scriptures, as Recaka, Pūraka, and Kumbhaka. (36)

Recaka is performed by continuously exhausting *the* breath while Pūraka is by the restraint of it The state of equilibrium is called Kumbhaka (37)

इन्द्रियाणा विचरता विषयेषु स्वभावत ।
निग्रह. प्रोच्यते सद्भि प्रत्याहारस्तु सत्तमा ॥३८
हृत्पुण्डरीके नाभ्या वा मूर्ध्नि पर्वतमस्तके ।
एवमादिषु देशेषु धारणा चित्तबन्धनम् ॥३९
देशावस्थितिमालम्ब्य बुद्धेर्या वृत्तिसतति ।
वृत्यन्तरैरसमृष्टा तद्ध्यान सूरयो विदु ॥४०
एकाकार समाधि स्याद देशालम्बनवर्जित ।
प्रत्ययो ह्यर्थमात्रेण योगसाधनमुत्तमम् ॥४१
धारणा द्वादशायामा ध्यान द्वादशधारणा ।
ध्यान द्वादशक यावत समाधिरभिधीयते ॥४२
आसन स्वस्तिक प्रोक्त पद्ममर्द्धासन तथा ।
साधनाना च सर्वेषामेतत्साधनमुत्तमम् ॥४३

ऊर्वोरुपरि विप्रेन्द्रा कृत्वा पादतले उभे ।
समासीतात्मन पद्ममेतदासनमुत्तमम् ॥४४
एव पादमथैकस्मिन् विन्यस्योरुणि सत्तमा ।
आसीतार्द्धासनमिद योगसाधनमुत्तमम् ॥४५
उभे कृत्वा पादतले जान्वोरन्तरेण हि ।
समासीतात्मन प्रोक्तमासन स्वस्तिक परम् ॥४६
अदेशकाले योगस्य दर्शन हि न विद्यते ।
अग्न्यभ्यासे जले वाऽपि शुष्कपर्णचये तथा ॥४७
जन्तुव्याप्ते श्मशाने च जीर्णगोष्ठे चतुष्पथे ।
सशब्दे सभये वाऽपि चैत्यवल्मीकसचये ॥४८
अशुभे दुर्जनाक्रान्ते मशकादिसमन्विते ।
नाचरेद् देहबाधे वा दौर्मनस्यादिसभवे ॥४९

O great ones the restraint of the senses who fickle by nature in the objects of senses is called withdrawal of senses' (Pratyahara) by *the pious* (38)

Concentration of mind on particular places, e g the heart the navel the head or even the peak of a mountain is called fixed attention (Dharana) (39)

The continuation of functioning of the intellect on a particular object of contemplation not inter mixed with any other functioning is known to be contem plation (Dhyāna) by the learned (40)

Samādhi *is an uniform consciousness* without the aid of any particular spot and object (of concentration) This is the culmination of Yoga practices (41)

Dharaṇā is extended upto twelve Yāmas, a Dhyāna *is equal to twelve* Dharanās, and twelve Dhyānas constitute a Samādhi (42)

Svastika, Padmāsana (lotus posture) and Ardhāsana—these are the postures which are the best of all means (of Yoga) (43)

One should sit by placing one s feet on the thighs This is called the Padmāsana—the best of all postures O great *Brahmanas* (44)

One should sit by placing only one feet on the (alternative) thigh This posture is called Ardhasana (the half posture) which is one of the best means of *Yoga O Brahmanas* (45)

One should sit by placing the feet between the (alternative) knees and thighs This is called the Svastika posture (46)

Yoga is not possible in an improper place or at an improper time So one should not practise Yoga at a place adjacent to fire or in water or in site strewn with dry leaves, infested by (wild) *beasts in a crima forium, in* an old cowpen near a junction of roads in a place disturbed by din and bustle fearful or on an anthill, in an inauspicious spot, haunted by wicked persons or full of mosquitoes etc One should not practise Yoga also when the body is sick or the

सुगुप्ते सुशुभे देशे गुहायां पर्वतस्य तु ।
नद्यास्तीरे पुण्यदेशे देवतायतने तथा ॥५०
गृहे वा सुशुभे रम्ये विजने जन्तुवर्जिते ।
युञ्जीत योगी सततमात्मानं मत्परायणः ॥५१
नमस्कृत्य तु योगीन्द्रान् सशिष्यांश्च विनायकम् ।
गुरुं चैवाथ मां योगी युञ्जीत सुसमाहितः ॥५२
आसनं स्वस्तिकं बद्ध्वा पद्ममर्द्धमथापि वा ।
नासिकाग्रे समां दृष्टिमीषदुन्मीलितेक्षणः ॥५३
कृत्वाऽथ निर्भयः शान्तस्त्यक्त्वा मायामयं जगत् ।
स्वात्मन्यवस्थितं देवं चिन्तयेत् परमेश्वरम् ॥५४
शिखाग्रे द्वादशाङ्गुल्ये कल्पयित्वाऽथ पङ्कजम् ।
धर्मकन्दसमुद्भूतं ज्ञाननालं सुशोभनम् ॥५५
ऐश्वर्याष्टदलं श्वेतं परं वैराग्यकर्णिकम् ।
चिन्तयेत् परमं कोशं कर्णिकायां हिरण्मयम् ॥५६
सर्वशक्तिमयं साक्षाद् यं प्राहुर्दिव्यमव्ययम् ।
ओंकारवाच्यमव्यक्तं रश्मिजालसमाकुलम् ॥५७
चिन्तयेत् तत्र विमलं परं ज्योतिर्यदक्षरम् ।
तस्मिन् ज्योतिषि विन्यस्य स्वात्मानं तदभेदतः ॥५८
ध्यायीताकाशमध्यस्थमीशं परमकारणम् ।
तदात्मा सर्वगो भूत्वा न किञ्चिदपि चिन्तयेत् ॥५९
एतद् गुह्यतमं ध्यानं ध्यानान्तरमथोच्यते ।
चिन्तयित्वा तु पूर्वोक्तं हृदये पद्ममुत्तमम् ॥६०

mind is worried (47-49)

A Yogin who is devoted to me should contemplate on the Self in a place *which is solitary and pleasing in a cave* of a mountain, on the bank of a river, in a holy place or in a temple, or in a room which is solitary and pleasing and not haunted by any beast. (50,51)

A Yogin should practise Yoga with well-concentrated mind and having bowed down to all the great Yogins along with their disciples, to Vināyaka, to their respective preceptors and to Me. (52)

originated from the root of merit (Dharma), has knowledge as its stalk is beautiful, has eight petals of eight Yoga-properties (e g Aṇiman, Laghiman, etc), is white and has a pericarp of renunciation He should also contemplate on the golden hued calyx in the pericarp of the lotus. This is called omnipotent divine and undecaying, expressed only as Oṁkāra, unmanifest and full of radiance (55-57)

There he should think a lustre which is Stainless, Transcendental and Imperishable He should place, by con-

आत्मानमथ कर्त्तार तनानलसमत्विषम् ।
मध्ये वह्निशिखाकार पुरुष पञ्चविंशकम् ॥६१
चिन्तयेत् परमात्मान तन्मध्ये गगन परम् ।
ओंकारबोधित तत्त्व शाश्वत शिवमच्युतम् ॥६२
अव्यक्त प्रकृतौ लीन पर ज्योतिरनुत्तमम् ।
तदन्त परम तत्त्वमात्माधार निरञ्जनम् ॥६३
ध्यायीत तन्मयो नित्यमेकरूप महेश्वरम् ।
विशोध्य सर्वतत्त्वानि प्रणवेनाथवा पुन ॥६४
सस्थाप्य मयि चात्मान निर्मले परमे पदे ।
प्लावयित्वात्मनो देह तेनैव ज्ञानवारिणा ॥६५
मदात्मा मन्मयो भस्म गृहीत्वा ह्यग्निहोत्रजम् ।

तेनोद्धृत्य तु सर्वाङ्गमग्निरित्यादिमन्त्रत ।
चिन्तयेत् स्वात्मनीशान पर ज्योति स्वरूपिणम् ॥६६
एष पाशुपतो योग पशुपाशविमुक्तये ।
सर्ववेदान्तसारोऽयमत्याश्रममिति श्रुति ॥६७
एतत् परतर गुह्य मत्सायुज्योपपादकम् ।
द्विजातीना तु कथित भक्ताना ब्रह्मचारिणाम् ॥६८
ब्रह्मचर्यमहिंसा च क्षमा शौच तपो दम ।
सतोष सत्यमास्तिक्य व्रताङ्गानि विशेषत ॥६९
एकेनाप्यथ हीनेन व्रतमस्य तु लुप्यते ।
तस्मादात्मगुणोपेतो मद्व्रत वोढुमर्हति ॥७०
वीतरागभयक्रोधा मन्मया मामुपाश्रिता ।

the afore said lotus in his heart and the self who is the creator and luminous as a flame of fire the twentyfifth Purusa in the midst of that lotus (60 61)

Then he should contemplate on the Supreme Self (Paramātman) in the afore said Purusa as a transcendental void, understood *only through* the Omkara, eternal, benevolent (Śiva) and unshaken, unmanifest, inherent in Nature (Prakṛti) and the Supreme Lusture He should then meditate upon the Supreme Principle (Paramatattva) the basis of the self and stainless, within the said Lusture, having identified himself with the Eternal Mahe *śvara who is One and having purified all* the principles with the help of Pranava (62 64)

He should think in himself Īśāna who is the Supreme Lustre, having placed (by contemplation) himself in Me who am stainless and the ultimate abode, having purified himself with the water of that very knowledge being well identified with Me, having taken the sacred ash of the Agni hotra sacrifice and anointing the whole body with it while reciting the hymn 'Agni, etc" (65, 66)

This is the Pasupata Yoga meant for the liberation of the Pasus (*i e individual* souls) from the fetters (of Maya) This is the cream of all the Vedāntas (i e, the Upanisads) and the Sruti declare that this is beyond the Āśramas (i e the laws of the four stages of life) (67)

This is the secret of all secrets it leads to the absorption (of the devotee) unto *Me It is narrated to Brāhmanas, devo tees* and Brahmacarins (only) (68)

Celebacy abstinence from injury forbearance cleanliness, penance, restraint of senses, contentment truth faith in the next life (or faith in the Vedas)—these are the component parts of a religious vow (69)

If lacking in one of these parts the vow of austerity is violated and lost So one should observe one's vow being guarded by the qualities of the soul (70)

Delivered from passion fear and anger, *absorbed in Me, taking refuge in*

बहवोऽनेन योगेन पूता मद्भावमागताः ॥७१
ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
ज्ञानयोगेन मां तस्माद् यजेत परमेश्वरम् ॥७२
अथवा भक्तियोगेन वैराग्येण परेण तु ।
चेतसा बोधयुक्तेन पूजयेन्मां सदा शुचिः ॥७३
सर्वकर्माणि सन्यस्य भिक्षाशी निष्परिग्रहः ।
प्राप्नोति मम सायुज्यं गुह्यमेतन्मयोदितम् ॥७४
अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारो यो मद्भक्तः स मे प्रियः ॥७५
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनो बुद्धिर्यो मद्भक्तः स मे प्रियः ॥७६
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स हि मे प्रियः ॥७७
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी भक्तिमान् यः स मे प्रियः ॥७८
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्मद्भक्तो मामुपैष्यति ॥७९
सर्वकर्माण्यपि सदा कुर्वाणो मत्परायणः ।
मत्प्रसादादवाप्नोति शाश्वतं परमं पदम् ॥८०
चेतसा सर्वकर्माणि मयि सन्यस्य मत्परः ।
निराशीर्निर्ममो भूत्वा मामेकं शरणं व्रजेत् ॥८१
त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव तेन निबध्यते ॥८२

Me, many people purified by this Yoga have attained to My state of being (71)

I accept men in the same way in which they approach Me Hence, one should worship the great Lord (Parameśvara) through Jñānayoga (i e the path of knowledge) .(72)

Or one should worship Me through devotion, utter renunciation and with heart already awakened, being completely pure. (73)

One by renouncing all the action and living on alms and practising non acceptance of gifts, can attain Me This is the secret disclosed (to you) by me (74)

The devotee who has no ill will to any being, who is freindly and compassionate, free from selfishness and egoism is dear to me (75)

The devotee who is content, always engaged in Yoga, in full control of his self, very firm on his determination, has surrendered his mind and intellect to me, is dear to me (76)

He from whom the people do not shrink, and who does not shrink from the world and who is free from delight and anger, fear and anxiety, is dear to me (77)

He who has no expectation, is pure, competent, unconcerned and has no suffering, who has renounced all initiatives and is a devotee, is dear to me. (78)

He who considers both blame and praise equal, who is silent, content with whatever comes, who has no (permanent) abode and is firm in determination and devoted to me will attain Me (79)

One who is devoted to Me, even performing always all actions, attains to the eternal and supreme abode through My grace (80)

Surrendering in thought all actions to Me, depending on Me as the Supreme and being free from desire and egoism, one should come to me for shelter. (81)

Having given up attachment to the results of actions, ever content, without any fixed abode (or any kind of dependence), though he is engaged in work, he never gets bondage of it. (82)

निराशोयंतचित्तात्मा त्यक्तसर्वपरिग्रह ।
शारीर केवल कर्म कुर्वन्नाप्नोति तत्पदम् ॥८३
यदृच्छालाभतुष्टस्य द्वन्द्वातीतस्य चैव हि ।
कुर्वतो मत्प्रसादार्थं कर्म ससारनाशनम ॥८४
मन्मना मन्नमस्कारो मद्याजी मत्परायण ।
मामुपैष्यति योगीश ज्ञात्वा मा परमेश्वरम् ॥८५
मद्बुद्धयो मा सतत बोधयन्त परस्परम् ।
कथयन्तश्च मा नित्य मम सायुज्यमाप्नुयु ॥८६
एव नित्याभियुक्ताना मायेय कर्मसान्वगम् ।
नाशयामि तम कृत्स्न ज्ञानदीपेन भास्वता ॥८७
मद्बुद्धयो मा सतत पूजयन्तीह ये जना ।
तेषा नित्याभियुक्ताना योगक्षेम वहाम्यहम् ॥८८
येऽन्ये च कामभोगार्थं यजन्ते ह्यन्यदेवता ।
तेषा तदन्त विज्ञेय देवतानुगत फलम् ॥८९
ये चान्यदेवताभक्ता पूजयन्तीह देवता ।
मद्भावनासमायुक्ता मुच्यन्ते तेऽपि भावत ॥९०
तस्मादनीश्वरानन्यास्त्यक्त्वा देवानशेषत ।
मामेव सश्रयेदीश स याति परम पदम् ॥९१
त्यक्त्वा पुत्रादिषु स्नेह नि शोको निष्परिग्रह ।
यजेच्चामरणाल्लिङ्गे विरक्त परमेश्वरम् ॥९२
येऽर्चयन्ति सदा लिङ्ग त्यक्त्वा भोगानशेषत ।
एकेन जन्मना तेषा ददामि परमैश्वरम् ॥९३

Having no desire and with his mind and self under perfect control giving up all possessions, though he performs actions by the body alone he attains to that abode (i e emancipation) (83)

Of one who is content with whatever comes by chance and who is beyond the contradictories (i e pleasure and pain) actions performed with a view to obtaining my pleasure cause terminat on of the cycle of rebirths (84)

One who fixes one s mind on me reveres Me, worships me and is devoted *to Me thus having realized Me as the* Lord of the Yogins and the Great Lord (Paramesvara) shall come to me (85)

Having their thoughts in me and enlightening each other and ever conversing me, they will attain complete absorption into me (86)

I destroy by the shining lamp of wisdom the entire darkness of ignorance born of the illusion accompanied with actions of those who ever persevere (87)

I bring attainment of what they have not and security in what they have to *those who have their thoughts in Me ever* worship Me and ever persevere (88)

Those who worship other divinities with a view to getting (worldly) enjoyments it is to be clearly understood that they will get results according to those divinities (89)

Those who are devoted to other divinities and worship them with their thoughts in Me are also liberated due to their ideals (90)

So he who abandons other (lower) divinities who are dependents, and comes to Me for shelter also attains the highest goal (i e emancipation) (91)

Having given up the attachment to near ones like children etc and being free of bereavement and possession, and a renunciate, one should worship the Great Lord in the (emblem of) Linga throughout one's whole life (92)

I give them who ever worship the Linga having given up all enjoyments the divine riches even in a single birth (93)

परानन्दात्मकं लिङ्गं केवलं सनिरञ्जनम् ।
ज्ञानात्मकं सर्वगतं योगिनां हृदि संस्थितम् ॥९४
ये चान्ये नियता भक्ता भावयित्वा विधानतः ।
यत्र क्वचन तल्लिङ्गमर्चयन्ति महेश्वरम् ॥९५
जले वा वह्निमध्ये वा व्योम्नि सूर्येऽथवाऽन्यतः ।
रत्नादौ भावयित्वेशमर्चयेल्लिङ्गमैश्वरम् ॥९६
सर्वं लिङ्गमयं ह्येतत् सर्वं लिङ्गे प्रतिष्ठितम् ।
तस्माल्लिङ्गेऽर्चयेदीशं यत्र क्वचन शाश्वतम् ॥९७
अग्नौ क्रियावतामप्सु व्योम्नि सूर्ये मनीषिणाम् ।
काष्ठादिष्वेव मूर्खाणां हृदि लिङ्गं तु योगिनाम् ॥९८
यद्यनुत्पन्नविज्ञानो विरक्तः प्रीतिसंयुतः ।
यावज्जीवं जपेद् युक्तः प्रणवं ब्रह्मणो वपुः ॥९९
अथवा शतरुद्रीयं जपेदामरणाद् द्विजः ।
एकाकी यतचित्तात्मा स याति परमं पदम् ॥१००
वसेद् वामरणाद् विप्रो वाराणस्यां समाहितः ।
सोऽपीश्वरप्रसादेन याति तत् परमं पदम् ॥१०१
तत्रोत्क्रमणकाले हि सर्वेषामेव देहिनाम् ।
ददाति तत् परं ज्ञानं येन मुच्येत बन्धनात् ॥१०२
वर्णाश्रमविधिं कृत्स्नं कुर्वाणो मत्परायणः ।
तेनैव जन्मना ज्ञानं लब्ध्वा याति शिवं पदम् ॥१०३
येऽपि तत्र वसन्तीह नीचा वा पापयोनयः ।
सर्वे तरन्ति संसारमीश्वरानुग्रहाद् द्विजाः ॥१०४

The Linga is the emblem of Supreme Bliss, It is the only Existant and Stainless, It is Knowledge itself and omnipresent and dwells in the hearts of the Yogins (94)

All other devotees, having thought in persuance of the scriptures worship Mahesvara in Linga at any place of their choice (95)

One should think the Linga of God any where, e g in water, in fire, in the sky, in the Sun or in any precious stone and should worship God in that Linga (96)

All This is one with the Linga and every thing is established in the Linga Hence one should worship the Eternal Lord in the Linga, at any place (97)

The ritualists consider the Linga to exist in the (sacrificial) fire, the wise in the water or in the sky, or in the Sun, the fools in wood etc (i e in idols made of wood, etc) and the Yogins in the core of their hearts (98)

A twice-born (i e a Brāhmana) even in case that knowledge has not yet developed in him, being free of all attachments and with complete devotion mutters the Pranava (i e the syllable Om) throughout his life, or repeats the Śatarudriya till his death being in full control of his soul, he attains the Supreme Goal (99,100)

Or, if a Brāhmana lives in Vārānasī till death, with his mind fully concentrated he also attains the Supreme Goal through the grace of the Lord (101)

There the Lord endows all the beings at the time of their death, with Supreme knowledge by which they are freed from the fetters (102)

Those who are devoted to me, by performing all the duties according to their respective castes (Varnas) and stages of life (Āsramas) attain knowledge in the same life and reach the Supreme abode (103)

All those who reside there (i e in Vārānasī) O Brahmanas even if they are sinners or of lowly origin, are liberated from the cycle of rebirth through the grace of the Lord (104)

किन्तु विघ्ना भविष्यन्ति पापोपहृतचेतसाम् ।
धर्मं समाश्रयेत् तस्मान्मुक्तय नियत द्विजा ॥१०५
एतद रहस्य वेदाना न देय यस्य कस्य चित ।
धार्मिकायैव दातव्य भक्ताय ब्रह्मचारिण ॥१०६

व्यास उवाच ।

इत्येतदुक्त्वा भगवानात्मयोगमनुत्तमम् ।
व्याजहार समासीन नारायणमनामयम् ॥१०७
मयैतद् भाषित ज्ञान हितार्थं ब्रह्मवादिनाम् ।
दातव्य शान्तचित्तभ्य शिष्येभ्यो भवता शिवम्॥१०८
उक्त्वैवमथ य गीन्द्रानब्रवीद् भगवानज ।
हिताय सर्वभक्ताना द्विजातीना द्विजोत्तमा ॥१०९
भवन्तोऽपि हि मज्ज्ञान शिष्याणा विधिपूर्वकम्।
उपदेक्ष्यन्ति भक्ताना सर्वेषा वचनान्मम ॥११०

अय नारायणो योऽहमीश्वरो नात्र सशय ।
नान्तर ये प्रपश्यन्ति तेषा देयमिद परम् ॥१११
ममैषा परमा मूर्त्तिर्नारायणसमाह्वया ।
सर्वभूतात्मभूतस्था शान्ता चाक्षरसञ्ज्ञिता ॥११२
ये त्वन्यथा प्रपश्यन्ति लोके भेददृशो जना ।
न ते मा सप्रपश्यन्ति जायन्ते च पुन पुन ॥११३
ये त्विम विष्णुमव्यक्त मा वा देव महेश्वरम् ।
एकीभावेन पश्यन्ति न तेषा पुनरुद्भव ॥११४
तस्मादनादिनिधन विष्णुमात्मानमव्ययम् ।
मामेव सप्रपश्यध्व पूजयध्व तथैव हि ॥११५
येऽन्यथा मा प्रपश्यन्ति मत्वेम देवतान्तरम् ।
ते यान्ति नरकान् घोरान् नाह तेषु व्यवस्थित ॥११६

But obstacles are sure to come to those whose hearts are overpowered by sinful acts Hence, the Brahmanas should take the shelter of the piousness (Dharma) with a view to achieving emancipation (105)

This is the secret of all the Vedas It should not be disclosed to everybody but only to a pious man to a devotee and to a Brahmacarin (106)

Vyasa said Having thus spoken of His best Self Yoga the Lord (Bhagavan) said to sitting Narâyana who is free of all ills (107)

I have described knowledge for the benefit of the Brahmavadins, you should impart this beneficial knowledge to disciples who are tranquil in their minds *(108)*

O Brahmanas, having thus said the unborn lord (Bhagavan Aja) spoke to the great Yogins for the good of all the devoted Brâhmanas (109)

You too should, *as per my instructions* impart this knowledge of mine to your *devoted disciples according to rules (110)*

I am also the same what this Narayana is There is no doubt in this This excellent *(knowlede) should* be given to *those who* do not find any difference between the two (111)

This is my Supreme Embodiment known by the name of Narayana which *dwells in the very souls of all beings,* which is tranquil and is known as Imperishable (112)

Those who due to their false notion of distinction in the world think other *wise cannot visualize me and are reborn* again and again (113)

Those who find this Visnu the unmanifest and Me the Supreme Lord as completely identified and one are never reborn (114)

Therefore, you consider Visnu who is *without beginning and end and the self* undecaying as Me and worship Him in this way Those who think Me otherwise, thinking Him just as some other deity should go to most horrible hells and I never *abide in them* (115, 116)

मूर्खं वा पण्डितं वापि ब्राह्मणं वा मदाश्रयम् ।
मोचयामि श्वपाकं वा न नारायणनिन्दकम् ॥११७
तस्मादेष महायोगी मद्भक्तैः पुरुषोत्तमः ।
अर्चनीयो नमस्कार्यो मत्प्रीतिजननाय हि ॥११८
एवमुक्त्वा समालिङ्ग्य वासुदेवं पिनाकधृक् ।
अन्तर्हितोऽभवत् तेषां सर्वेषामेव पश्यताम् ॥११९
नारायणोऽपि भगवास्तापसं वेषमुत्तमम् ।
जग्राह योगिनः सर्वास्त्यक्त्वा वै परमं वपुः ॥१२०
ज्ञातं भवद्भिरमलं प्रसादात् परमेष्ठिनः ।
साक्षादेव महेशस्य ज्ञानं संसारनाशनम् ॥१२१
गच्छध्वं विज्वराः सर्वे विज्ञानं परमेष्ठिनः ।
प्रवर्त्तयध्वं शिष्येभ्यो धार्मिकेभ्यो मुनीश्वरा ॥१२२

I shall redeem a person devoted to me *whether he is a fool or a learned man*, a Brāhmana, or an out caste but not one who defames Nārāyana (117)

All my devotees, therefore, should worship and revere this Great Yogin the Supreme Person (Puruṣottama) with a view to create my pleasure. (118)

So saying and having embraced Vāsudeva, the holder of the Pinaka bow (i e Śiva) disappeared at the very presence of those all (119)

Then Nārāyana too left his divine appearance and assumed the gard of an ascetic in presence of all those Yogins (120)

You have, through the grace of Paramesthin, achieved the pure knowledge of Mahesa Himself, which destroys the cycle of rebirth (121)

O great sages you, now, being delivered from fever go and introduce this (Knowledge) of Paramesthin, among your pious disciples (122)

इदं भक्ताय शान्ताय धार्मिकायाहिताग्नये ।
विज्ञानमैश्वरं देयं ब्राह्मणाय विशेषतः ॥१२३
एवमुक्त्वा स विश्वात्मा योगिनां योगवित्तमः ।
नारायणो महायोगी जगामादर्शनं स्वयम् ॥१२४
तेऽपि देवादिदेवेशं नमस्कृत्य महेश्वरम् ।
नारायणं च भूतादिं स्वानि स्थानानि भेजिरे ॥१२५
सनत्कुमारो भगवान् संवर्त्ताय महामुनिः ।
दत्तवानैश्वरं ज्ञानं सोऽपि सत्यव्रताय तु ॥१२६
सनन्दनोऽपि योगीन्द्रः पुलहाय महर्षये ।
प्रददौ गौतमायाथ पुलहोऽपि प्रजापतिः ॥१२७
अङ्गिरा वेदविदुषे भरद्वाजाय दत्तवान् ।
जैगीषव्याय कपिलस्तथा पञ्चशिखाय च ॥१२८

This divine knowledge should be *imparted to a devotee, to a tranquil, to a* pious man to a person who has established the (sacrificial) fire and especially to a Brāhmana (123)

Having thus said, Nārayana, the soul of the universe, the greatest knower of Yoga among all the Yogins, disappeared himself (124)

They too having bowed down to Maheśvara, God of gods and Nārāyana the origin of all beings went to their respective places (125)

Bhagavan Sanatkumara *the great sage* handed down this divine knowledge to Samvarta who again gave it to Satyavrata (126)

Sanandana, the great Yogin, imparted (this knowledge) to Pulaha the great sage Pulaha, the progenitor (Prajapati) taught it to Gautama (127)

Angiras handed it down to Bharadvāja well-versed in the Vedas, and Kapila to Jaigīsavya and to Pañcaśikha (128)

पराशरोऽपि सनकात् पिता मे सर्वतत्त्वदृक् ।
लेभे तत्परम ज्ञान तस्माद् वाल्मीकिराप्तवान् ॥१२९
ममोवाच पुरा देव सतीदेहभवाङ्गज ।
वामदेवो महायोगी रुद्र किल पिनाकधृक् ॥१३०
नारायणोऽपि भगवान् देवकीतनयो हरि ।
अर्जुनाय स्वय साक्षात् दत्तवानिदमुत्तमम् ॥१३१
यदह लब्धवान् रुद्राद् वामदेवादनुत्तमम् ।
विशेषाद् गिरिशे भक्तिस्तस्मादारभ्य मेऽभवत् ॥१३२
शरण्य शरण रुद्र प्रपन्नोऽह विशेषत ।
भूतेश गिरिश स्थाणु देवदेव त्रिशूलिनम् ॥१३३
भवन्तोऽपि हि त देव शभु गोवृषवाहनम् ।
प्रपद्यध्व सपत्नीका सपुत्रा शरण शिवम् ॥१३४
वर्त्तध्व तत्प्रसादेन कर्मयोगेन शकरम् ।
पूजयध्व महादेव गोपति भूतिभूषणम् ॥१३५
एवमुक्तेऽथ मुनय शौनकाद्या महेश्वरम् ।
प्रणेमु शाश्वत स्थाणु व्यास सत्यवतीसुतम् ॥१३६
अब्रुवन् हृष्टमनस कृष्णद्वैपायन प्रभुम् ।
साक्षादेव हृषीकेश सर्वलोकमहेश्वरम् ॥१३७
भवत्प्रसादादचला शरण्ये गोवृषध्वजे ।
इदानीं जायते भक्तिर्या देवैरपि दुर्लभा ॥१३८
कथयस्व मुनिश्रेष्ठ कर्मयोगमनुत्तमम् ।
येनासौ भगवानीश समाराध्यो मुमुक्षुभि ॥१३९
त्वत्सन्निधावेव सूत शृणोतु भगवद्वच ।
तद्वदाखिललोकाना रक्षण धर्मसग्रहम् ॥१४०

Parašara, my father and the realizer of all spiritual realities received this Supreme knowledge from Sanaka, and from him (Parašara) Vālmīki received it (129)

Rudra Vāmadeva, the great Yogin and the holder of the Pināka bow, the offspring of Satī and Bhava taught this knowledge to me (130)

Bhagavān Nārāyana Hari, son of Devakī, himself gave this sublime knowledge to Arjuna (131)

When I received this sublime knowledge from Rudra Vāmadeva thence forward I cherished special devotion towards Giriśa, (i e , Śiva) (132)

I have taken refuge especially, unto Rudra Giriśa who is the (true) protector, place of protection the Lord of beings (or the master of evil spirits) the Steady, God of gods and the holder of a trident (133)

You too, along with your wives and sons take *refuge under that bull riding* god Śambhu Śiva (134)

You be devoted to Śankara by adopting the path of action (Karma yoga) by his grace and worship Mahādeva the master of the earth who is adorned with the ashes (135)

Thus being said the sages Śaunaka and *others bowed down to* Maheśvara the Eternal and Steady and to Vyāsa, son of Satyavatī (136)

They being delighted at their hearts said to Lord Kṛṣṇadvaipāyana who is Hṛṣīkeśa *Himself, the Lord* of the entire universe (137)

It is due to your grace that unshakable *devotion towards Govṛṣadhvaja* (i e having a bull as His sign or vehicle = Śiva) is now developing (in us), which is rare even with the gods (138)

O the best of sages please now tell us the noble path of action (Karma yoga) through which Lord Īśa is to be worshipped by those who seek emancipation (139)

Let this Sūta listen to the words of God from you Please tell (us) the abstract

यदुक्तं देवदेवेन विष्णुना कूर्मरूपिणा ।
पृष्टेन मुनिभिः पूर्वं शक्रेणामृतमन्थने ॥१४१
श्रुत्वा सत्यवतीसूनुः कर्मयोगं सनातनम् ।
मुनीनां भाषितं कृष्णः प्रोवाच सुसमाहितः ॥१४२
य इमं पठते नित्यं संवादं कृत्तिवाससः ।
सनत्कुमारप्रमुखैः सर्वपापैः प्रमुच्यते ॥१४३
श्रावयेद् वा द्विजान् शुद्धान् ब्रह्मचर्यपरायणान् ।
यो वा विचारयेदर्थं स याति परमां गतिम् ॥१४४
यश्चैतच्छृणुयान्नित्यं भक्तियुक्तो दृढव्रतः ।
सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते ॥१४५
तस्मात् सर्वप्रयत्नेन पठितव्यो मनीषिभिः ।
श्रोतव्यश्चाथ मन्तव्यो विशेषाद् ब्राह्मणैः सदा ॥१४६

इति श्रीकूर्मपुराणे षट्साहस्त्र्यां संहितायामुपरिविभागे (ईश्वरगीतासु) एकादशोऽध्यायः ॥११॥

(ईश्वरगीता समाप्ता)

१२

व्यास उवाच ।
शृणुध्वमृषयः सर्वे वक्ष्यमाणं सनातनम् ।
कर्मयोगं ब्राह्मणानामात्यन्तिकफलप्रदम् ॥१
आम्नायसिद्धमखिलं ब्रह्मणानुप्रदर्शितम् ।
ऋषीणां शृण्वतां पूर्वं मनुराह प्रजापतिः ॥२

of the Law (Dharma) which can save the entire universe and which was narrated by Visnu the god of gods in his incarnation of tortoise, being entreated by the sages and Śakra at the time of the churning of the ocean for nectar (140 141)

On hearing the words of the sages Krsna son of Satyavatī narrated (to them) the eternal path of action (Karmayoga) being well concentrated in himself (142)

He who reads regularly this conversation of Krttivāsas (one dressed in an elephant's hide i e Śiva) with the sages Sanatkumāra and others, is redeemed from all sins (143)

Or he who recites this to pure Brāhmanas devoted to celebacy or ponders upon its purport achieves the ultimate goal (144)

He who hears it everyday with devotion and being steady to his religious vows, is redeemed from all sins and attains to greatness in Brahmaloka (145)

Therefore, this should always be read heard and thought on by the wise men especially by the Brāhmanas (146)

Thus ends Eleventh Chapter (of the Īśvaragītā) in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses 11

(Here ends Īśvaragītā)

12

Vyāsa said: O sages, now you listen to me narrating eternal path of action which gives permanent results to the Brāhmaṇas (1)

This path of action (Karmayoga) which is established in the Vedas and later on demonstrated by Brahmā was first narrated by Manu the progenitor (Prajāpati) to

सर्वपापहर पुण्यमृषिसङ्घैर्निषेवितम् ।
समाहितधियो यूय शृणुध्व गदतो मम ॥३
कृतोपनयनो वेदानधीयीत द्विजोत्तमा ।
गर्भाष्टमेऽष्टमे वाब्दे स्वसूत्रोक्तविधानत ॥४
दण्डी च मेखली सूत्री कृष्णाजिनधरो मुनि ।
भिक्षाहारो गुरुहितो वीक्षमाणो गुरोर्मुखम् ॥५
कार्पासमुपवीतार्थं निर्मित ब्रह्मणा पुरा ।
ब्राह्मणाना त्रिवित सूत्र कौश वा वस्त्रमेव वा ॥६
सदोपवीती चैव स्यात सदा बद्धशिखो द्विज ।
अन्यथा यत् कृत कर्म तद भवत्ययथाकृतम् ॥७
वसेदविकृत वास कार्पास वा कषायकम् ।
तदेव परिधानीय शुक्लमच्छिद्रमुत्तमम् ॥८
उत्तर तु समाख्यात वास कृष्णाजिन शुभम् ।
अभावे गव्यमजिन रौरव वा विधीयते ॥९
उद्धृत्य दक्षिण बाहु सव्ये बाहौ समर्पितम् ।
उपवीत भवेन्नित्य निवीत कण्ठसज्जने ॥१०
सव्य बाहु समुद्धृत्य दक्षिणे तु धृत द्विजा ।
प्राचीनावीतमित्युक्त पित्र्ये कर्मणि योजयेत ॥११
अग्न्यगारे गवा गोष्ठे होमे जप्ये तथैव च ।
स्वाध्याये भोजने नित्य ब्राह्मणाना च सन्निधौ ॥१२

sages eager to hear (2)

You being well concentrated in thoughts listen to me narrating this sacred teaching which destroys all sins and which is practised by the sages (3)

O *the best Brāhmaṇas*, one (*i e* a Brāhmana) having been initiated with the Upanayana Saṁskāra (i e sacred thread ceremony) at the *age of eight or on the* eighth year reconing from conception according to the rules enjoined (on him) by the ritual texts (Sūtras) *of his own school* should study the Vedas (4)

(Then) He should hold a stick, wear a *girdle the sacred thread* and cover himself with skin of a black antelope, live on alms, think of the welfare of the preceptor and *depend on him* (5)

Cotton was created by Brahmā, in the beginning to serve the purpose of the *sacred thread The three fold* thread of the Brāhmanas should be made of either Kuśa grass or cotton (6)

A twice born should always wear the sacred thread and keep his Śikhā (a tuft of hair on the crown of the head) knotted Otherwise all his (religious) performances will be in vain (7)

He should wear an unaltered (unsewen) clothing made of either a bark or cotton *He should wear what is white* (*clean*), untorn and nice (8)

The upper garment is stated to be made of the skin of a black antelope and *when the same is not available* the skin of a cow or that of a Ruru (a species of antelope) is prescribed (as a substitute) The sacred thread is called Upavīta when it is placed on the left arm (here shoulder) by holding up the right one, when the thread is placed round the neck it is called Nivīta and when it is placed on the right arm (here shoulder) by holding up the left arm, it is called Prācīnāvīta which is necessary while performing the rites for the ancestors (Śrāddha) (9 11)

The sacred thread will be placed in the Upavīta position always while one is *in sacrificial room or in a cowpen*, engaged in a sacrificial performance or in muttering (some Mantras) or at the time of

उपासने गुरूणां च संध्ययोः साधुसंगमे ।
उपवीती भवेन्नित्यं विधिरेष सनातनः ।।१३

मौञ्जी त्रिवृत् समा श्लक्ष्णा कार्या विप्रस्य मेखला ।
मुञ्जाभावे कुशेनाहुर्ग्रन्थिनैकेन वा त्रिभिः ।।१४

धारयेद् बैल्वपालाशौ दण्डौ केशान्तकौ द्विजः ।
यज्ञार्हवृक्षजं वाऽथ सौम्यमव्रणमेव च ।।१५

सायं प्रातर्द्विजः सन्ध्यामुपासीत समाहितः ।
कामाल्लोभाद् भयान्मोहात् त्यक्तेन पतितो भवेत् ।।१६

अग्निकार्यं ततः कुर्यात् सायं प्रातः प्रसन्नधीः ।
स्नात्वा संतर्पयेद् देवानृषीन् पितृगणांस्तथा ।।१७

देवताभ्यर्चनं कुर्यात् पुष्पैः पत्रेण वाम्बुभिः ।
अभिवादनशीलः स्यान्नित्यं वृद्धेषु धर्मतः ।।१८

असावहं भो नामेति सम्यक् प्रणतिपूर्वकम् ।
आयुरारोग्यसिद्ध्यर्थं तन्द्रादिपरिवर्जितः ।।१९

आयुष्मान् भव सौम्येति वाच्यो विप्रोऽभिवादने ।
अकारश्चास्य नाम्नोऽन्ते वाच्यः पूर्वाक्षरः प्लुतः ।।२०

न कुर्याद् योऽभिवादस्य द्विजः प्रत्यभिवादनम् ।
नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ।।२१

व्यत्यस्तपाणिना कार्यमुपसंग्रहणं गुरोः ।
सव्येन सव्यः स्प्रष्टव्यो दक्षिणेन तु दक्षिणः ।।२२

worshipping the preceptors daily Sandhya rites and meeting pious men, this is the eternal law (12,13)

The girdle of a Brāhmana should be of Muñja grass, it should be threefold, equal and soft In case, Muñja grass is not available Kusa grass is to be used There will be one knot or three knots in a girdle A twice born should have the stick of the woodapple tree (aegle marmelos) or of *the Palāśa tree (Butea Trondosa) as high as* to reach the hair (of the holder) The stick may also be made of any other wood prescribed for ritualistic purposes, it should be pleasant looking and without any crack (14,15)

A Brāhmana (Dvija) should observe the Sandhya in the morning and in the evening with full concentration Non-observance due to desire greed or fear leads to sinking downward (16)

Thereafter one being *happy in mind* should offer oblations to the fire both in the morning and in the evening Having taken a bath he should satisfy the gods, the sages and the manes (17)

He should worship the gods with flowers, leaves or water He should always revere the old according to law having forshaken to drowsiness (i e lazyless) completely by bowing down (to them) and uttering ' O, here I am by name'', with a view to gaining longevity and good health (18, 19)

A Brāhmana should be responded in return of the salute, 'may you be long-lived, O gentle one, and the vowel 'a' should be added at the end of his name, the penultimate syllable being drawn out *to the length of a Pluta vowel (i e, of three moras)* (20)

A Brāhmaṇa who does not return a salutation, should not be saluted by a learned man, he is just like a Śūdra (21)

One should touch the feet of *one's preceptor by hands placed cross-wise,* (so that) he touches the left foot by the left hand and the right foot by the right hand (22)

लौकिक वैदिक चापि तथाध्यात्मिकमेव वा ।
आददीत यतो ज्ञान त पूर्वमभिवादयेत् ॥२३
नोदक धारयेद् भैक्ष पुष्पाणि समिधस्तथा ।
एवविधानि चान्यानि न दैवाद्येषु कर्मसु ॥२४
ब्राह्मण कुशल पृच्छेत् क्षत्रबन्धुमनामयम् ।
वैश्य क्षेम समागम्य शूद्रमारोग्यमेव तु ॥२५
उपाध्याय पिता ज्येष्ठो भ्राता चैव महीपति ।
मातुल श्वशुरस्त्राता मातामहपितामहौ ।
वर्णज्येष्ठ पितृव्यश्च पुसोऽत्र गुरव स्मृता ॥२६
माता मातामही गुर्वी पितुर्मातुश्च सोदरा ।
श्वश्रू पितामहीज्येष्ठा धात्री च गुरव स्त्रिय ॥२७

इत्युक्तो गुरुवर्गोऽय मातृत पितृतो द्विजा ।
अनुवर्त्तनमेतेषा मनोवाक्कायकर्मभि ॥२८
गुरु दृष्ट्वा समुत्तिष्ठेदभिवाद्य कृताञ्जलि ।
नैतैरुपविशेत् सार्द्ध विवदेत्नात्मकारणात् ॥२९
जीवितार्थमपि द्वेषाद् गुरुभिर्नैव भाषणम् ।
उदितोऽपि गुणैरन्यैर्गुरुद्वेषी पतत्यध ॥३०
गुरूणामपि सर्वेषा पूज्या पञ्च विशेषत ।
तेषामाद्यास्त्रय श्रेष्ठास्तेषा माता सुपूजिता ॥३१
यो भावयति या सूते येन विद्योपदिश्यते ।
ज्येष्ठो भ्राता च भर्त्ता च पञ्चैते गुरव स्मृता ॥३२
आत्मन सर्वयत्नेन प्राणत्यागेन वा पुन ।
पूजनीया विशेषेण पञ्चैते भूतिमिच्छता ॥३३

One should salute a person first of all, from whom he receives knowledge whether secular vedic or spiritual (23)

(While thus saluting) one should not hold water, alms, flowers, sacrificial wood or other similar objects and should also not salute while engaged in any ritual of gods (24)

One should ask a Brāhmana (on meeting him) about his welfare with the word Kuśala, a Kṣatriya Anāmaya, a Vaiśya with the word Kṣema and a Śūdra with the word Ārogya (25)

A sub teacher (Upādhyāya) the father an elder brother, a king, a maternal uncle a father in law, protector, the grand fathers (both maternal and paternal) a person of higher caste and an uncle are regarded as superiors (Gurus) of a person (26)

Among the women—mother, grand mother wife of a preceptor sisters of both father and mother mother in law grand mother and a nurse senior in age are regarded as superiors (27)

Here O Brahmaṇas all the superiors on both paternal and maternal sides have been enumerated One should revere them with thoughts body and action (28)

On seeing the preceptor one should rise and salute him with folded hands One should not share a seat with one's preceptors nor should one with them for any personal end (29)

One should not talk with enmity with his preceptors, even for the sake of life One having attained prosperity by dint of other qualifications, will sink down if one turns an enemy to his preceptor (30)

Among all the superiors, five are to be especially revered, and again, the first three among them, the mother is first object of reverence of them all (31)

The father, the mother, he who educates, the elder brother and the master—these five are regarded as superiors (32)

One who desires prosperity should revere these five superiors by all means even at the cost of his life (33)

यावत् पिता च माता च द्वावेतौ निर्विकारिणौ।
तावत् सर्वं परित्यज्य पुत्र स्यात् तत्परायण ॥३४
पिता माता च सुप्रीतौ स्याता पुत्रगुणैर्यदि ।
स पुत्र सकल धर्ममाप्नुयात् तेन कर्मणा ॥३५
नास्ति मातृसम देव नास्ति पितृसमो गुरु ।
तयो प्रत्युपकारोऽपि न कथञ्चन विद्यते ॥३६
तयोर्नित्य प्रिय कुर्यात् कर्मणा मनसा गिरा ।
न ताभ्यामननुज्ञातो धर्ममन्य समाचरेत् ॥३७
वर्जयित्वा मुक्तिफल नित्य नैमित्तिक तथा ।
धर्मसार समुद्दिष्ट प्रेत्यानन्तफलप्रद ॥३८
सम्यगाराध्य वक्तार विसृष्टस्तदनुज्ञया ।
शिष्यो विद्याफल भुङ्क्ते प्रेत्य चापद्यते दिवि ॥३९
यो भ्रातर पितृसम ज्येष्ठ मूर्खोऽवमन्यते ।
तेन दोषेण स प्रेत्य निरय घोरमृच्छति ॥४०
पुसा वर्त्मनिविष्टेन पूज्यो भर्त्ता तु सर्वदा ।
याति दातरि लोकेऽस्मिन् उपकाराद्धि गौरवम् ॥४१
ये नरा भर्त्तृपिण्डार्थं स्वान् प्राणान् सत्यजन्ति हि ।
तेषामथाक्षयाँल्लोकान् प्रोवाच भगवान् मनु ॥४२
मातुलाश्च पितृव्याश्च श्वशुरानृत्विजो गुरून् ।
असावहमिति ब्रूयु प्रत्युत्थाय यवीयस ॥४३
अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ।
भोभवत्पूर्वक त्वेनमभिभाषेत धर्मवित् ॥४४

A son should be devoted to his parents by *ignoring everything else so long as they* do not renounce the worldly life (34)

A son who is able to satisfy his parents by dint of his qualities achieves all the (religious) merits by that (noble) deed (35)

There is no divinity who equals mother nor there is any superior who equals the father Hence requital of their obligation on (a son) is not possible (36)

A son should always please them by *actions*, thoughts and words He should not observe any other religious vow, if *not permitted* by them (37)

With the exception of deeds that result in emancipation and religious *duties* obligatory and optional the service to parents is described *as the cream of* religion—it gives eternal results in the next life (38)

Having properly revered his preceptor and entering the household with his permission a disciple enjoys the fruit of learning (in this life) and does not perish after the death (39)

A fool who ignores his elder brother equal to *his father, is degenerated in the* lowest of hells after death due to this *sin* (40)

He who follows the path of law should always revere *his* master He attains fame in this world by doing services to a giver (a generous person) (41)

Those who sacrifice their lives to pay up the debt of maintenance of their masters are placed unshakably according to *Bhagavān Manu* in higher abodes after their death (42)

The younger people should rise in the presence of maternal uncles, uncles, fathers in law, priests and preceptors and say 'here I am' (43)

One who has been initiated (to perform a Vedic sacrifice) must not be addressed by his name even though he be a younger man, one who knows the Law (Dharma) must use in speaking to such a man 'Bhoh' and 'Bhavat' (44)

अभिवाद्यश्च पूज्यश्च शिरसा वन्द्य एव च ।
ब्राह्मणः क्षत्रियाद्यैश्च श्रीकामैः सादरं सदा ॥४५
नाभिवाद्यास्तु विप्रेण क्षत्रियाद्याः कथञ्चन ।
ज्ञानकर्मगुणोपेता यद्यप्येते बहुश्रुताः ॥४६
ब्राह्मणः सर्ववर्णानां स्वस्ति कुर्यादिति स्थितिः ।
सवर्णेषु सवर्णानां कार्यमेवाभिवादनम् ॥४७
गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः ।
पतिरेको गुरुः स्त्रीणां सर्वत्राभ्यागतो गुरुः ॥४८
विद्या कर्म वयो बन्धुर्वित्तं भवति पञ्चमम् ।
मान्यस्थानानि पञ्चाहुः पूर्वं पूर्वं गुरुत्तरात् ॥४९
पञ्चानां त्रिषु वर्णेषु भूयांसि बलवन्ति च ।
यत्र स्युः सोऽत्र मानार्हः शूद्रोऽपि दशमीं गतः ॥५०
पन्था देयो ब्राह्मणाय स्त्रियै राज्ञे ह्यचक्षुषे ।
वृद्धाय भारभुग्नाय रोगिणे दुर्बलाय च ॥५१
भिक्षामाहृत्य शिष्टानां गृहेभ्यः प्रयतोऽन्वहम् ।
निवेद्य गुरवेऽश्नीयाद् वाग्यतस्तदनुज्ञया ॥५२
भवत्पूर्वं चरेद् भैक्ष्यमुपनीतो द्विजोत्तमः ।
भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥५३
मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम् ।
भिक्षेत भिक्षां प्रथमं या चैनं न विमानयेत् ॥५४
सजातीयगृहेष्वेव सार्ववर्णिकमेव वा ।
भैक्ष्यस्य चरणं प्रोक्तं पतितादिषु वर्जितम् ॥५५

A Brāhmana *should* always be saluted, revered and worshipped by bowing down of the head, by Kṣatriyas and others who desire prosperity (45)

The Kṣatriyas and others, even though they are endowed with knowledge, good actions and qualifications and are well *versed in the Śastras are not to be saluted* by a Brāhmana (46)

This is the approved custom that a Brāhmana *can* do well to all *other castes* People should salute to persons belonging to their respective castes. (47)

Fire is the preceptor of twice borns (i e *Brāhmaṇas*), *Brāhmana is the pre*ceptor of all other castes, the husband is the only preceptor of the wife and a guest is the preceptor everywhere (48)

Learning, rites, age, kindred and fifthly wealth are titles to respect, but each preceeding cause is more weighty (important) than the later-named one (49)

Whatever *man of the three castes* possesses, most of these five, both in number and strength, that man is worthy of honour among them, and so is also a Śūdra who has entered the tenth part of *his life (i e age above ninety years)* (50)

Way must be made for a Brāhmana, for a woman, for a king, for a blind man, for an old man, for the carrier of a burden, for one diseased and for a feable person (51)

The disciple having control over his *senses should collect alms from the houses of cultured people daily and having offered* the same to his preceptor, should partake of it with his permission keeping complete silence (52)

A Brāhmana duly initiated *with the* sacred thread will beg for alms using the word *'Bhavat' at the beginning, a Kṣatriya* at the middle and a Vaiśya at the end (53)

A Brahmacārin should beg alms for the first time of his mother, or of his sister, or of the sister of his mother *and she should* not dis-oblige him (54)

Begging of alms from the houses of one's own caste or of all castes, except the houses of an outcaste, is prescribed (55)

वेदयज्ञैरहीनानां प्रशस्तानां स्वकर्मसु ।
ब्रह्मचर्याहरेद् भैक्षं गृहेभ्यः प्रयतोऽन्वहम् ॥५६
गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु ।
अलाभे त्वन्यगेहानां पूर्वं पूर्वं विवर्जयेत् ॥५७
सर्वं वा विचरेद् ग्रामं पूर्वोक्तानामसंभवे ।
नियम्य प्रयतो वाचं दिशस्त्वनवलोकयन् ॥५८
समाहृत्य तु तद् भैक्षं यावदर्थममायया ।
भुञ्जीत प्रयतो नित्यं वाग्यतोऽनन्यमानसः ॥५९
भैक्ष्येण वर्त्तयेन्नित्यं नैकान्नादी भवेद् व्रती ।
भैक्ष्येण व्रतिनो वृत्तिरुपवाससमा स्मृता ॥६०
पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन् ।
दृष्ट्वा हृष्येत् प्रसीदेच्च प्रतिनन्देच्च सर्वशः ॥६१
अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम् ।
अपुण्यं लोकविद्विष्टं तस्मात् तत्परिवर्जयेत् ॥६२
प्राङ्मुखोऽन्नानि भुञ्जीत सूर्याभिमुख एव वा ।
नाद्यादुदङ्मुखो नित्यं विधिरेष सनातनः ॥६३
प्रक्षाल्य पाणिपादौ च भुञ्जानो द्विरुपस्पृशेत् ।
शुचौ देशे समासीनो भुक्त्वा च द्विरुपस्पृशेत् ॥६४

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे द्वादशोऽध्यायः ॥१२॥

A Brahmacārin being in control of his senses, should everyday collect alms from the house of those who have not given up Vedic studies and rituals and who are famous for performing their duties (56)

One should not beg from his preceptor, nor from his own blood-relations, but if there are no houses belonging to others (than the above-mentioned) one may go to one of those named above, taking the last-named first (57)

Or, if there is none of the mentioned above, he may approach the whole village, (i e, every house of the village), being restrained and having controlled the speech and not looking at any direction. (58)

Having collected the alms just according to bare necessities and without any deceit, he eat it with restrained self, controlled speech (i e. being silent) and apt attention (59)

He who observes the vow of a Brahmacārin shall constantly live on alms not eat the food given by one person only The living of a Brahmacārin on alms is regarded to be equal to fasting (60)

He (a Brahmacārin) should always worship the food, and eat it without any criticism. He should be delighted and satisfied by looking at the food (61)

Excessive eating causes illness, lessens longevity, does not lead to heaven, is not meritorious and universally hated, hence it should be avoided (62)

One should always take one's meals seating with face turned to the East or towards the Sun, but never to the North This is the eternal law (63)

One should start eating seated at a clean place first having washed hands and feet and sipping water twice (from the palm), having finished his food he should again sip water twice (from the plam) (64)

Thus ends Twelfth Chapter in the Second Part of the Kūrma Purāṇa Samhitā consisting of six thousand verses—12.

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व्यास उवाच ।

भुक्त्वा पीत्वा च सुप्त्वा च स्नात्वा रथ्योपसर्पणे ।
ओष्ठावलोमकौ स्पृष्ट्वा वासो विपरिधाय च ॥१
रेतोमूत्रपुरीषाणामुत्सर्गेऽयुक्तभाषणे ।
ष्ठीवित्वाऽध्ययनारम्भे कासश्वासागमे तथा ॥२
चत्वरं वा श्मशानं वा समाक्रम्य द्विजोत्तमः ।
संध्ययोरुभयोस्तद्वदाचान्तोऽप्याचमेत् पुनः ॥३
चण्डालम्लेच्छसंभाषे स्त्रीशूद्रोच्छिष्टभाषणे ।
उच्छिष्टं पुरुषं स्पृष्ट्वा भोज्यं चापि तथाविधम् ।
आचामेदश्रुपाते वा लोहितस्य तथैव च ॥४
भोजने संध्ययोः स्नात्वा पीत्वा मूत्रपुरीषयोः ।
आचान्तोऽप्याचमेत् सुप्त्वा सकृत्सकृदथान्यतः ॥५
अग्नेर्गवामथालम्भे स्पृष्ट्वा प्रयतमेव वा ।
स्त्रीणामथात्मनः स्पर्शे नीवीं वा परिधाय च ॥६
उपस्पृशेज्जलं वार्द्रं तृणं वा भूमिमेव वा ।
केशानां चात्मनः स्पर्शे वाससोऽक्षालितस्य च ॥७
अनुष्णाभिरफेनाभिरदुष्टाभिश्च धर्मतः ।
शौचेप्सुः सर्वदाचामेदासीनः प्रागुदङ्मुखः ॥८
शिरः प्रावृत्य कण्ठं वा मुक्तकच्छशिखोऽपि वा ।
अकृत्वा पादयोः शौचमाचान्तोऽप्यशुचिर्भवेत् ॥९

13

Vyāsa said A good Brāhmaṇa should sip water (for purification), even though he has done so before hand, after taking any food or drink, or having slept, or after bathing, or after walk in a street, or having touched his lips or after having changed his clothes, or after the discharge of semen stool or urine, or after talking anything improper, or after spitting, at the beginning of study, after coughing or a heavy breathing, after crossing a yard or a *crematorium and at both the junctures* of day and night (1-3)

He should perform the same purification after having spoken to a Caṇḍāla or a Mleccha or a person who has eaten something, after talking with a woman and Śūdra who his still remains of food or after touching a person who has still the remains of the food (in the mouth or hands) or the *remaining food itself, or after shedding* tears, or after blood shed (4)

At the time of meals, at the time of both the Sandhyās after a bath, after drinking something, after the discharge of stool or urine, and after a sleep he should perform the purification by sipping water once only for all those purposes, even though he has already done so (5)

He should do the same after touching *fire or a cow, the body of a woman or of himself, or after wearing a under-garment* (6)

As a purification after having touched his own hair (detached from his body) or a cloth which is not washed he may touch water, or a wet grass or earth (7)

One who wants to be purified should always perform Ācamana (i e sipping of water) according to law with water which is not hot, which is not with foam, or which is not impure, being seated with face turned towards either the East or the North (8)

If he performs Ācamana *covering* his head or neck, with cloth loosened *around*

सोपानत्को जलस्थो वा नोष्णीषी वाचमेद् बुधः।
न चैव वर्षधाराभिर्न तिष्ठन् नोद्धृतोदकैः ।।१०
नैकहस्तार्पितजलैर्विना सूत्रेण वा पुनः।
न पादुकासनस्थो वा बहिर्जानुरथापि वा ।।११
न जल्पन् न हसन् प्रेक्षन् शयान प्रह्व एव च।
नावीक्षिताभिः फेनाद्यैरुपेताभिरथापि वा ।।१२
शूद्राशुचिकरोन्मुक्तैर्न क्षाराभिस्तथैव च।
न चैवाङ्गुलिभिः शब्दं न कुर्वन् नान्यमानसः ।।१३
न वर्णरसदुष्टाभिर्न चैव प्रदरोदकैः।
न पाणिक्षुभिताभिर्वा न बहिष्कक्ष एव वा ।।१४
हृद्गाभिः पूयते विप्रः कण्ठ्याभिः क्षत्रियः शुचिः।
प्राशिताभिस्तथा वैश्यः स्त्रीशूद्रौ स्पर्शतोऽन्ततः ।।१५
अङ्गुष्ठमूलान्तरतो रेखाया ब्राह्ममुच्यते।
अन्तराङ्गुष्ठदेशिन्यो पितृणा तीर्थमुत्तमम् ।।१६
कनिष्ठामूलतः पश्चात् प्राजापत्यं प्रचक्षते।
अङ्गुल्यग्रे स्मृतं दैवं तद्देवार्षं प्रकीर्तितम् ।।१७
मूले वा दैवमार्षं स्यादाग्नेयं मध्यतः स्मृतम्।
तदेव सौमिकं तीर्थमेतज्ज्ञात्वा न मुह्यति ।।१८
ब्राह्मेणैव तु तीर्थेन द्विजो नित्यमुपस्पृशेत्।
कायेन वाऽथ दैवेन न तु पित्र्येण वै द्विजाः ।।१९

his waist or with un knotted Sikha and without washing his feet, he remains uncleaned (9)

A learned man shall never perform Ācamana with shoes on, or standing in water, or putting a turban or with the rain-water, or while standing, or with water collected before hand (10)

Ācamana shall not be performed with water in only one hand, or being without the sacred thread or sitting on the shoes (?) or exposing the knees (11)

Performing Ācamana, while speaking, laughing, looking around, or lying, or bowing, without seeing the water, properly or with water mixed with foam, etc or with water given by a Śūdra, or an unclean person, or with hard water is forbidden Ācamana should not be performed by touching water by fingers only While performing Ācamana one should not make any sound, nor should he be inattentive (12, 13)

Ācamana shall not be performed with water which has been discoloured, or polluted, or is insufficient or has been churned by hand It shall not be performed outside a room (14)

A Brāhmana is purified if the water (with which Ācamana is performed) reaches upto the heart, a Ksatriya is purified if it reaches upto the throat, a Vaiśya is purified if it is only licked up and a woman or a Śūdra is purified only by touching the water (on the lips) (15)

It is said that in the line at the base of the thumb Brāhmatīrtha exists, great Pitṛtīrtha exists between the thumb and the pointing finger (i e, forefinger) Prājāpatyatīrtha is situated just below the base of the little finger The tips of (all the fingers are described as both Daivatīrtha and the Ārsatīrtha (16,17)

Or, both Daiva and Ārsatīrthas are situated at the base of (all the) fingers while Āgneyatīrtha which is also called Saumika tīrtha exists in the middle of fingers One who knows this is never illusioned (18)

A Brāhmaṇa should always perform Ācamana with the help of Brāhmatīrtha, or of Daivatīrtha, but never with Pitrya tīrtha (19)

त्रिः प्राशनीयादपः पूर्वं ब्राह्मणः प्रयतस्ततः ।
संमृज्याङ्गुष्ठमूलेन मुख वै समुपस्पृशेत् ॥२०
अङ्गुष्ठानामिकाभ्यां तु स्पृशेन्नेत्रद्वयं ततः ।
तर्जन्यङ्गुष्ठयोगेन स्पृशेन्नासापुटद्वयम् ॥२१
कनिष्ठाङ्गुष्ठयोगेन श्रवणे समुपस्पृशेत् ।
सर्वासामथ योगेन हृदयं तु तलेन वा ।
संस्पृशेद् वा शिरस्तद्वदङ्गुष्ठेनाथवा द्वयम् ॥२२
त्रि प्राशनीयाद् यदम्भस्तु सुप्रीतास्तेन देवता. ।
ब्रह्मा विष्णुर्महेशश्च भवन्तीत्यनुशुश्रुम. ॥२३
गङ्गा च यमुना चैव प्रीयेते परिमार्जनात् ।
संस्पृष्टयोर्लोचनयोः प्रीयेते शशिभास्करौ ॥२४
नासत्यदस्रौ प्रीयेते स्पृष्टे नासापुटद्वये ।
कर्णयोः स्पृष्टयोस्तद्वत् प्रीयेते चानिलानलौ ॥२५
संस्पृष्टे हृदये चास्य प्रीयन्ते सर्वदेवताः ।
मूर्ध्नि संस्पर्शनादेकः प्रीतः स पुरुषो भवेत् ॥२६
नोच्छिष्टं कुर्वते मुख्या विप्रुषोऽङ्गं नयन्ति याः ।
दन्तवद् दन्तलग्नेषु जिह्वास्पर्शेऽशुचिर्भवेत् ॥२७
स्पृशन्ति बिन्दवः पादौ य आचामयतः परान् ।
भूमिगैस्ते समा ज्ञेया न तैरप्रयतो भवेत् ॥२८
मधुपर्के च सोमे च ताम्बूलस्य च भक्षणे ।
फलमूले चेक्षुदण्डे न दोषं प्राह वै मनुः ॥२९
प्रचरन्नान्नपानेषु द्रव्यहस्तो भवेन्नर· ।
भूमौ निक्षिप्य तद् द्रव्यमाचम्याभ्युक्षयेत् तु तत् ॥३०

With due attention, a Brāhmana should sip water thrice and then having rubbed his lips with the base of the thumb he should touch the mouth (20)

He should then touch both his eyes with the thumb and the ring-finger, and then he should touch both the nostrils with the pointer and the thumb (21)

He should touch both the ears with the little finger and the thumb Then he should touch the heart with all the fingers or with the palm He should touch the head in the same way or touch both (the heart and the head) with the thumb (22)

The gods, viz, Brahmā, Viṣṇu and Maheśa please with the water which he (a Brāhmana) so sips thrice We have heard of this (from ancient authorities) (23)

By the rubbing (of different parts of the face) Gangā and Yamunā are pleased Śaśin (moon) and Bhāskara (Sun) are pleased by the touching of both the eyes (24)

When both the nostrils are touched Nāsatya and Dasra are pleased and in the same way, both the ears having been Anila touched (Air) and Anala (fire) are pleased (25)

His heart being touched all the gods are pleased, and by the touching the head one is pleased, and He is the Puruṣa (26)

The thin sprays of water that may fall from the mouth on the body during Ācamana) do not make (the body) impure (Ucchiṣṭa), whatever sticks to the teeth (only) are regarded as teeth, but the touch of the tongue makes something impure (27)

A man while performing Ācamana does not become unclean if drops of water fall on his feet Such drops are known to be like pure water in the earth (28)

There is no fault in eating Madhuparka (a mixture of honey, clarified butter etc to be offered on special occasions), in drinking Soma, in chewing betel and eating fruits, root or sugarcane This has been ordained by Manu (29)

If a Brāhmana becomes impure by eating, or drinking something, while carrying any object (of ritualistic impor-

तैजसं वै समादाय यद्युच्छिष्टो भवेद् द्विजः ।
भूमौ निक्षिप्य तद् द्रव्यमाचम्याभ्युक्षयेत् तु तत् ॥३१
यद्यमत्रं समादाय भवेदुच्छेषणान्वितः ।
अनिधायैव तद् द्रव्यमाचान्तः शुचितामियात् ॥
वस्त्रादिषु विकल्पः स्यात् तत्संस्पृश्याचमेदिह ॥३२
अरण्येऽनुदके रात्रौ चौरव्याघ्राकुले पथि ।
कृत्वा मूत्रं पुरीषं वा द्रव्यहस्तो न दुष्यति ॥३३
निधाय दक्षिणे कर्णे ब्रह्मसूत्रमुदङ्मुखः ।
अह्नि कुर्याच्छकृन्मूत्रं रात्रौ चेद् दक्षिणामुखः ॥३४
अन्तर्धाय महीं काष्ठैः पत्रैर्लोष्ठतृणेन वा ।
प्रावृत्य च शिरः कुर्याद् विण्मूत्रस्य विसर्जनम् ॥३५
छायाकूपनदीगोष्ठचैत्याम्भःपथि भस्मसु ।
अग्नौ चैव श्मशाने च विण्मूत्रे न समाचरेत् ॥३६
न गोमये न कृष्टे वा महावृक्षे न शाड्वले ।
न तिष्ठन् वा न निर्वासा न च पर्वतमस्तके ॥३७
न जीर्णदेवायतने न वल्मीके कदाचन ।
न ससत्त्वेषु गर्तेषु न गच्छन् वा समाचरेत् ॥३८
तुषाङ्गारकपालेषु राजमार्गे तथैव च ।
न क्षेत्रे न बिले वाऽपि न तीर्थे न चतुष्पथे ॥३९
नोद्यानोदसमीपे वा नोषरे न पराशुचौ ।
न सोपानत्पादुको वा छत्री वा नान्तरिक्षके ॥४०

tance), he shall lay down that object on the ground, perform Ācamana himself, and sprinkle water on that object (for its purification) (30)

If he becomes impure by eating, or drinking something while carrying a metalic vessel in hand, he should place *the vessel on the ground, perform Ācamana* and sprinkle water on it (31)

If with some other pots (objects) the Brāhmana becomes impure, in the same way, he need not place them on the ground but should perform only Ācamana for purification In case of clothes etc the rule (of purification) is an optional one and he may perform only Ācamana, having touched those objects (32)

If a man with some articles in hand passes stool or urine while passing, at night, through a forest without water and infested with thieves and tigers, etc. he is never at a fault (33)

While passing stool or urine, a Brāhmana should face the North by day and the south by night after putting his sacred thread on the right ear (34)

He should first cover the ground with wood, or leaves, or pelts, or grass and cover his head and then pass stool or urine (35)

He should not pass stool or urine *in* the shade, or in a well, or in a river, or in a cowpen, in a monumental building, on *the road, on a heap of ashes, on fire, or* in a crematorium (36)

He should not pass urine on cowdung, or on furrow, or on a great tree, or in a lawn covered with green grass, while standing, or being completely nacked or on the top of a hill, or in a dilapidated (for lorn) shrine, or on an ant-hill or in a hole inhabited by any living being or while going or on the heap of ashes made of corn-husk, or on royal roads, or in a field or in a hole, or in a bathing place (ghat) or in a cross road, or near a river or garden or in a barren land, or in a place extremely dirty He should not do so with shoes or (wooden) sandals on, or holding an umbrella, or on a *very* high place, or facing women, preceptor,

न चैवाभिमुखे स्त्रीणां गुरुब्राह्मणयोर्गवाम् ।
न देवदेवालययोरपामपि कदाचन ॥४१
न ज्योतींषि निरीक्षन् वा न सन्ध्याभिमुखोऽपि वा ।
प्रत्यादित्य प्रत्यनलं प्रतिसोमं तथैव च ॥४२
आहृत्य मृत्तिकां कूलाल्लेपगन्धापकर्षणम् ।
कुर्यादतन्द्रितः शौचं विशुद्धैरुद्धृतोदकैः ॥४३
नाहरेन्मृत्तिकां विप्र पांशुलान्न च कर्दमात् ।
न मार्गान्नोषराद् देशाच्छौचशिष्टां परस्य च ॥४४
न देवायतनात् कूपाद् ग्रामान्न च जलात् तथा ।
उपस्पृशेत् ततो नित्यं पूर्वोक्तेन विधानतः ॥४५

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे त्रयोदशोऽध्यायः ॥१३॥

१४

व्यास उवाच ।

एवं दण्डादिभिर्युक्तः शौचाचारसमन्वितः ।
आहूतोऽध्ययनं कुर्याद् वीक्षमाणो गुरोर्मुखम् ॥१
नित्यमुद्यतपाणिः स्यात् साध्वाचारः सुसंयतः ।
आस्यतामिति चोक्तः सन्नासीताभिमुखं गुरोः ॥२
प्रतिश्रवणसम्भाषे शयानो न समाचरेत् ।
नासीनो न च भुञ्जानो न तिष्ठन्न पराङ्मुखः ॥३
नीचं शय्यासनं चास्य सर्वदा गुरुसन्निधौ ।

Brahmanas and kine, an image of a god a shrine or in the waters (37-41)

He should not do the same act while staring at heavenly bodies or while the junctures (of day and night) is approaching or facing the sun, the fire or the moon (42)

He should (then) collect earth from a bank (of a river etc) and cleanse himself attentively with pure water collected (beforehand) so that the dirt and the bad odour are removed (43)

A Brahmana should not collect earth (for this purpose) from a dusty place, or *from mud or from a road or from barren* land, not the earth left as surplus after Śauca by others or from a shrine or from a well, or from a village or from (beneath) water He should always perform Ācamana as per rule described above (44 45)

Thus ends Thirteenth Chapter in the Second Part of the Kurma Purāna Saṁhitā consisting of *six thousand verses*—13

14

Vyasa said A Brahmacārin holding a Daṇḍa (holy stick) and observing the rules of Śauca and Ācāra (as described above) should, when called by the Guru look at his face and engage himself in study (1)

He being devoted to the observance of good rules of conduct and well restrained (holding the Daṇḍa in his) raised hand, will sit down facing the Guru when so asked for by him (2)

Addressing the Guru or taking his order should not be done while *lying*, sitting eating standing or with the face turned opposite (3)

While staying with the Guru, the seat and bed of the disciple should always be lower than that of the Guru And *within*

गुरोस्तु चक्षुर्विषये न यथेष्टासनो भवेत् ।।४
नोदाहरेदस्य नाम परोक्षमपि केवलम् ।
न चैवास्यानुकुर्वीत गतिभाषणचेष्टितम् ।।५
गुरोर्यत्र परीवादो निन्दा चापि प्रवर्त्तते ।
कर्णौ तत्र पिधातव्यौ गन्तव्यं वा ततोऽन्यतः ।।६
दूरस्थो नार्चयेदेनं न क्रुद्धो नान्तिके स्त्रियाः ।
न चैवास्योत्तरं ब्रूयात् स्थितो नासीत सन्निधौ ।।७
उदकुम्भं कुशान् पुष्पं समिधोऽस्याहरेत् सदा ।
मार्जनं लेपनं नित्यमङ्गानां वै समाचरेत् ।।८
नास्य निर्माल्यशयनं पादुकोपानहावपि ।
आक्रमेदासनं चास्य छायादीन् वा कदाचन ।।९

the sight of the Guru the disciple should not sit freely (4)

Even in the absence of the Guru, his name should not be pronounced (by the disciple) and (with a tendency for deriding) the disciple should not mimic the manner of Guru's gait, pronunciation or other works (5)

A disciple should cover his ears or leave the place where the Guru is contradicted or blamed (6)

He should never worship the Guru from a distance Nor he should worship the Guru in an angry mood, or while he is staying near a woman The disciple should never argue with the Guru and should not sit down near him when he is standing (7)

He (the disciple) should always collect water jar Kusa flowers and sacrificial wood for the Guru and should always massage and anoint his body (with sandal etc) (8)

The disciple should never cross over (or use) the garland bed wooden sandal leather shoes seat and shadow (umbrella) (9)

साधयेद् दन्तकाष्ठादीन् लब्धं चास्मै निवेदयेत् ।
अनापृच्छ्य न गन्तव्यं भवेत् प्रियहिते रतः ।।१०
न पादौ सारयेदस्य सन्निधाने कदाचन ।
जृम्भितं हसितं चैव कण्ठप्रावरणं तथा ।
वर्जयेत् सन्निधौ नित्यमवस्फोटनमेव च ।।११
यथाकालमधीयीत यावन्न विमना गुरुः ।
आसीताधो गुरोः कूर्चे फलके वा समाहितः ।।१२
आसने शयने याने नैव तिष्ठेत् कदाचन ।
धावन्तमनुधावेत गच्छन्तमनुगच्छति ।।१३
गोऽश्वोष्ट्रयानप्रासादप्रस्तरेषु कटेषु च ।
आसीत गुरुणा सार्द्धं शिलाफलकनौषु च ।।१४

He should collect pieces of wood (for cleaning his teeth) and always offer him whatever he gets He should not go to any other place without informing the Guru, and should always engage himself in work pleasing and beneficial to the Guru (10)

He should never sit before the Guru with his legs stretched out He should avoid yawning laughing sounding of his throat and cracking of joints (11)

The disciple should continue his study at the proper time for study till the Guru does not become unmindful He may calmly sit down before him on a mat of Kusa grass or a piece of wood but will never sit on a seat, on a bed or a carriage (along with the Guru) When the Guru goes somewhere, the disciple should follow him and if the Guru walks fast then the disciple should also go after him in fast steps (12, 13)

(Although sitting with the Guru is forbidden, still) the disciple may sit with him in a bullock cart, a horse drawn cart a carriage drawn by camels, in a palace,

जितेन्द्रियः स्यात् सततं वश्यात्माऽक्रोधनः शुचिः।
प्रयुञ्जीत सदा वाचं मधुरां हितभाषिणीम् ॥१५

गन्धमाल्यं रसं कल्यां शुक्तं प्राणिविहिंसनम्।
अभ्यङ्गं चाञ्जनोपानच्छत्रधारणमेव च ॥१६

कामं लोभं भयं निद्रां गीतवादित्रनर्त्तनम्।
आतर्जनं परीवादं स्त्रीप्रेक्षालम्भनं तथा।
परोपघातं पैशुन्यं प्रयत्नेन विवर्जयेत् ॥१७

उदकुम्भं सुमनसो गोशकृन्मृत्तिकां कुशान्।
आहरेद् यावदर्थानि भैक्ष्यं चाहरहश्चरेत् ॥१८

कृतं च लवणं सर्वं वर्ज्यं पर्युषितं च यत्।
अनृत्यदर्शी सततं भवेद् गीतादिनिःस्पृहः ॥१९

नादित्यं वै समीक्षेत न चरेद् दन्तधावनम्।
एकान्तमशुचिस्त्रीभिः शूद्रान्त्यैरभिभाषणम् ॥२०

गुरूच्छिष्टं भेषजार्थं प्रयुञ्जीत न कामतः।
मलापकर्षणस्नानं नाचरेद्धि कदाचन ॥२१

न कुर्यान्मानसं विप्रो गुरोस्त्यागे कदाचन।
मोहाद् वा यदि वा लोभात् त्यक्तेन पतितो भवेत् ॥२२

लौकिकं वैदिकं चापि तथाध्यात्मिकमेव च।
आददीत यतो ज्ञानं न तं द्रुह्येत् कदाचन ॥२३

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः।
उत्पथप्रतिपन्नस्य मनुस्त्यागं समब्रवीत् ॥२४

on a piece of stone, on mat, on stone, on wooden seat or in a boat. (14)

He should always have control over his senses, be obedient, angerless, and clean; and always speak beneficial sweet words (15)

He should not use any scent, should not put on a garland and should not accept any sweet and wine a fermented drink made with a blend of honey and curd He should give up violenceto any living being He should scrupulously avoid massaging the body with oil, Añjana (putting colours on the eye lids), use of shoes or umbrella (16)

He should carefully avoid lust, greed, fear, (excessive) sleep, (enjoying) music (both vocal and instrumental) or dance, threatening, discussing the faults of others, wicked stare at women or embracing them, doing harm to others and vilifying others behind them (17)

He will collect all things required (by the Guru) like water-jar, flowers, cow-dung, earth and Kuśa and beg for alms every day. (18)

He will always avoid artificial salts and stale objects, and will never see and enjoy dance, and will give up all interests in music, etc (19)

He shall never see the (rising and setting) sun and not cleanse his teeth He should not sit alone or in company of any impure person, women, Śūdras or Caṇḍālas and should never address them (20)

He will not do things at his will and will use the remains of Guru's food as a medicine At the time of bathing he will never cleanse the dirt on the body. (21)

A Brāhmaṇa will never think even in his mind that "I will leave my Guru". If one leaves the Guru induced by greed or under the spell of some false idea, he becomes fallen (22)

He should never act against him from whom he obtains secular, Vedic and spiritual knowledge (23)

Manu has said that it is quite proper to leave even a Guru who is proud, indiscriminate and unaware of what to do and what not to do. (24)

गुरोर्गुरौ सन्निहिते गुरुवद् भक्तिमाचरेत् ।
न चातिसृष्टो गुरुणा स्वान् गुरूनभिवादयेत् ॥२५

विद्यागुरुष्वेतदेव नित्या वृत्तिः स्वयोनिषु ।
प्रतिषेधत्सु चाधर्माद्धितं चोपदिशत्स्वपि ॥२६

श्रेयस्सु गुरुवद् वृत्तिं नित्यमेव समाचरेत् ।
गुरुपुत्रेषु दारेषु गुरोश्चैव स्वबन्धुषु ॥२७

बालः समानजन्मा वा शिष्यो वा यज्ञकर्मणि ।
अध्यापयन् गुरुसुतो गुरुवन्मानमर्हति ॥२८

उत्सादनं वै गात्राणां स्नापनोच्छिष्टभोजने ।
न कुर्याद् गुरुपुत्रस्य पादयोः शौचमेव च ॥२९

गुरुवत् परिपूज्यास्तु सवर्णा गुरुयोषितः ।
असवर्णास्तु सम्पूज्याः प्रत्युत्थानाभिवादनैः ॥३०

अभ्यञ्जनं स्नापनं च गात्रोत्सादनमेव च ।
गुरुपत्न्या न कार्याणि केशानां च प्रसाधनम् ॥३१

गुरुपत्नी तु युवती नाभिवाद्येह पादयोः ।
कुर्वीत वन्दनं भूम्यामसावहमिति ब्रुवन् ॥३२

विप्रोष्य पादग्रहणमन्वहं चाभिवादनम् ।
गुरुदारेषु कुर्वीत सतां धर्ममनुस्मरन् ॥३३

मातृष्वसा मातुलानी श्वश्रूश्चाथ पितृष्वसा ।
सम्पूज्या गुरुपत्नीव समास्ता गुरुभार्यया ॥३४

भ्रातुर्भार्योपसंग्राह्या सवर्णाऽहन्यहन्यपि ।

If his Guru's Guru is near, he shall behave (towards him) as towards his own Guru but he should not unless has received permission from his teacher, salute (other) venerable persons of his own (relation) (25)

This is likewise (prescribed as) his constant behaviour towards (other) instructors in learning, towards his relatives, towards all who may restrain him from sin, or may give him beneficial advice (26)

To his betters he should always behave as towards his Guru, likewise towards sons, wives and relations of the Guru (27)

The son of the Guru, who imparts instruction (in place of his father), whether younger or of equal age or a pupil in the science of sacrifice, deserves the same reverence as the Guru (28)

He (i e a Brahmacarin) should not massage the body of his Guru's son nor assist him in bathing nor eat the remaining of his food, nor clean his feet (29)

The wives of the Guru who belong to the same caste are to be respected like the Guru himself, but those belonging to different castes should be honoured only by rising and saluting (30)

He should not anoint oil on the body of Guru's wives, nor bathe them nor should he massage their body or arrange their hair (31)

A disciple should not touch the feet of a young wife of the Guru while saluting her He should utter the words "I am such and such person" and touch the earth for saluting her (32)

A disciple on his return from a foreign land, should touch the feet of his Guru's wives while saluting her only on the first day, but after that every day he will only, salute them (on the earth) remembering the law of the wise (33)

Maternal aunt, wife of the maternal uncle, mother in law and the sister of father—all these are to be treated as respectfully as the wife of the Guru because they all are equal in status with the wife of the Guru (34)

He should every day salute the wife of his brother, who belongs to the same caste, by touching her feet But he

विप्रोष्य तूपसंग्राह्या ज्ञातिसंबन्धियोषितः ॥३५

पितुर्भगिन्यां मातुश्च ज्यायस्यां च स्वसर्यपि ।
मातृवद् वृत्तिमातिष्ठेन्माता ताभ्यो गरीयसी ॥३६

एवमाचारसंपन्नमात्मवन्तमदाम्भिकम् ।
वेदमध्यापयेद् धर्मं पुराणाङ्गानि नित्यशः ॥३७

संवत्सरोषिते शिष्ये गुरुर्ज्ञानमनिर्दिशन् ।
हरते दुष्कृतं तस्य शिष्यस्य वसतो गुरुः ॥३८

आचार्यपुत्रः शुश्रूषुर्ज्ञानदो धार्मिकः शुचिः ।
शक्तोऽन्नदोऽर्थी स्वस्साधुरध्याप्या दश धर्मतः ॥३९

कृतज्ञश्च तथाऽद्रोही मेधावी शुभकृन्नरः ।
आप्तः प्रियोऽथ विधिवत् षडध्याप्या द्विजातयः ।
एतेषु ब्रह्मणो दानमन्यत्र तु यथोदितान् ॥४०

आचम्य संयतो नित्यमधीयीत उदङ्मुखः ।
उपसंगृह्य तत्पादौ वीक्षमाणो गुरोर्मुखम् ।
अधीष्व भो इति ब्रूयाद् विरामोऽस्त्विति चारमेत् ॥४१

प्राक्कूलान् पर्युपासीनः पवित्रैश्चैव पावितः ।
प्राणायामैस्त्रिभिः पूतस्तत ओङ्कारमर्हति ॥४२

ब्राह्मणः प्रणवं कुर्यादन्ते च विधिवद् द्विजः ।
कुर्यादध्ययनं नित्यं स ब्रह्माञ्जलिपूर्वतः ॥४३

should do so to other women in the relation only on his (or their) return from a foreign land (35)

He should treat the sister of his father, the sister of his mother and his own elder sister just like his mother. But the mother is superior to them (36)

The Guru should teach every day the Vedas scriptures, Purāṇas and Vedāṅgas to such a disciple who is devoted to the observance of the rules mentioned hereinbefore and who is self conscious and humble (37)

If a Guru does not impart any knowledge to his disciple even when he has already lived in the Guru's house for a full year, then that Guru becomes burdened with the sin of his disciple (38)

The Guru, according to the code of religion, will teach the following ten suitable persons: son of his Ācārya, one who is desirous of hearing (also who attends on the Guru), one who teaches something (him or others), a pious man, a pure soul, one able to receive the teaching and retain it, one who offers riches, food, etc. a wealthy man, his own relative and a pious man (39)

Among the twiceborns (Brāhmanas), the following six categories of people are suitable for teaching. The grateful, obedient, intelligent, benefactor, faithful and dear. These are suitable for the study of the *Vedas* and the others *should* be taught in other subjects (40)

Every day, after performing the Ācamana, the Brahmacārin should worship the feet of the Guru and sit down before the Guru facing the north and engage *himself* in study *looking* intently at the face of the Guru. When the Guru will command 'read", he *should start his study and* when he *will* command 'stop here", then he shall discontinue. (41)

One can *only acquire* the *fitness* for pronouncing "Om" after he has purified himself by the three Prāṇāyāmas (regulation of breathing) *holding* holy Kuśa in his two hands, sitting on a seat made of Kuśa (42)

Before and after *the study of* the Vedas, a twice-born should pronounce 'Om". Everyday he should study the Vedas with *his hands folded* in the manner of 'Brahmāñjali" (43)

सर्वेषामेव भूतानां वेदश्चक्षुः सनातनम् ।
अधीयीताप्ययं नित्यं ब्राह्मण्याच्च्यवतेऽन्यथा ॥४४
योऽधीयीत ऋचो नित्यं क्षीराहुत्या स देवताः ।
प्रीणाति तर्पयत्येनं कामैस्तृप्ताः सदैव हि ॥४५
यजूंष्यधीते नियतं दध्ना प्रीणाति देवताः ।
सामान्यधीते प्रीणाति घृताहुतिभिरन्वहम् ॥४६
अथर्वाङ्गिरसो नित्यं मध्वा प्रीणाति देवताः ।
धर्माङ्गानि पुराणानि मांसैस्तर्पयते सुरान् ॥४७
अपां समीपे नियतो नैत्यकं विधिमाश्रितः ।
गायत्रीमप्यधीयीत गत्वारण्यं समाहितः ॥४८

सहस्रपरमां देवीं शतमध्यां दशावराम् ।
गायत्रीं वै जपेन्नित्यं जपयज्ञः प्रकीर्तितः ॥४९
गायत्रीं चैव वेदांश्च तुलयाऽतोलयत् प्रभुः ।
एकतश्चतुरो वेदान् गायत्रीं च तथैकतः ॥५०
ओंकारमादितः कृत्वा व्याहृतीस्तदनन्तरम् ।
ततोऽधीयीत सावित्रीमेकाग्रः श्रद्धयान्वितः ॥५१
पुराकल्पे समुत्पन्ना भूर्भुवःस्वःसनातनाः ।
महाव्याहृतयस्तिस्रः सर्वाशुभनिबर्हणाः ॥५२
प्रधानं पुरुषः कालो विष्णुर्ब्रह्मा महेश्वरः ।
सत्त्वं रजस्तमस्तिस्रः क्रमाद् व्याहृतयः स्मृताः ॥५३

The Vedas are the eternal eyes of all beings hence he should study the Vedas every day, otherwise he falls from the status of a Brāhmana (44)

By the study of the Rcs one gives the very same pleasure to the Gods which they get when milk is offered to them by a devotee in oblation Having been thus pleased they fulfil always all his desires (45)

He who studies the Yajuş daily pleases the gods as if by offering curd The regular study of the Sāmans gives the gods the same pleasure which they get when oblation of clarified butter is offered to them daily (46)

And he who reads the Atharvaveda every day, pleases the gods as if with honey. The study of the Vedangas or Purānas gives the gods the pleasure of an oblation of meat (47)

One should go out to a forest, by the side of a river or rivulet, and there he should continuously mutter the Gāyatrī with full self restraint and concentration and observing the daily rules (48)

The muttering, Gāyatrī a thousand times is the greatest, a hundred times is of medium value and ten times is inferior Thus, in any manner, Gāyatrī should be muttered every day. This is called Japayajña (49)

God once weighed on a balance the Gayatrī and the Vedas against each other. But all the four Vedas on one side weighed equal with Gāyatrī on the other (50)

One should first pronounce Om, then the Vyāhṛtis (i e Bhūr, Bhuvar and Svar) and then only mutter the Gayatrī with full concentration and devotion (51)

During the former 'Kalpa' (eon) the three eternal Mahāvyāhṛtis namely, Bhūr, Bhuvar and Svar were born, which destroy all ills (52)

These three Vyāhṛtis are regarded as Pradhāna (Primary matter, i e Prakṛti), Puruṣa (the great Person), and Kāla (Time), Viṣṇu, Brahmā, and Maheśvara, Sattva (goodness), Rajas (passion) and Tamas (dullness) respectively (53)

ओंकारस्तत पर ब्रह्म सावित्री स्यात् तदक्षरम् ।
एष मन्त्रो महायोग' सारात् सार उदाहृत ॥५४
योऽधीतेऽहन्यहन्येता गायत्री वेदमातरम् ।
विज्ञायार्थं ब्रह्मचारी स याति परमा गतिम् ॥५५
गायत्री वेदजननी गायत्री लोकपावनी ।
न गायत्र्या पर जप्यमेतद् विज्ञाय मुच्यते ॥५६
श्रावणस्य तु मासस्य पौर्णमास्या द्विजोत्तमा ।
आषाढ्या प्रोष्ठपद्या वा वेदोपाकरण स्मृतम् ॥५७
उत्सृज्य ग्रामनगर मासान् विप्रोऽर्द्धपञ्चमान् ।
अधीयीत शुचौ देशे ब्रह्मचारी समाहित ॥५८
पुष्ये तु छन्दसा कुर्याद् बहिरुत्सर्जन द्विज ।
माघशुक्लस्य वा प्राप्ते पूर्वाह्णे प्रथमेऽहनि ॥५९
छन्दास्यूर्ध्वमथोऽभ्यस्येच्छुक्लपक्षेषु वै द्विजः ।
वेदाङ्गानि पुराणानि कृष्णपक्षे च मानवम् ॥६०
इमान् नित्यमनध्यायानधीयानो विवर्जयेत् ।
अध्यापन च कुर्वाणो ह्यनध्यस्यन्नपि यत्नत ॥६१
कर्णश्रवेऽनिले रात्रौ दिवा पांशुसमूहने ।
विद्युत्स्तनितवर्षेषु महोल्काना च सम्प्लवे ।
आकालिकमनध्यायमेतेष्वाह प्रजापति ॥६२
एतानभ्युदितान् विद्याद् यदा प्रादुष्कृताग्निषु ।
तदा विद्यादनध्यायमनृतौ चाभ्रदर्शने ॥६३
निर्घाते भूमिचलने ज्योतिषा चोपसर्जने ।

Omkara is the Supreme Brahman and Savitri (i e, Gayatri) is the Imperishable This hymn (mantra = Gayatri) is the Mahayoga and is called the essence of all best things (54)

A Brahmacarin who daily studies this Gayatri, the mother of the Vedas, following its purport attains to the highest goal (55)

Gayatri is the mother of the Vedas and Gayatri is the purifier of the universe (or of all the people), there is nothing superior to Gayatri as an object of muttering He who knows this (fact) is liberated (56)

The Upakarana of the Vedas (i e, the opening of the academic session for Vedic studies) is prescribed to be performed on the full moon of the month of Śravana or Āsādha or Prosthapada (i e Bhadrapada) (57)

A Brahmana, having left the villages and towns and being a celebate (a Brahmacārin) shall study (the Vedas) in a clean place for five months and a half (58)

A Brāhmana shall perform, in the fore noon the Utsarjana of the Vedas on the Pusya day or on the first day of the bright half of Magha (59)

Thenceforward he shall study the Vedas in every bright fortnight and in the dark fortnight he shall study the Vedangas, the Puranas and the Manava Dharmasastra (60)

A student of the Vedas should avoid study on the following forbidden days and the teachers should also refrain from teaching on those days (61)

Prajapati declares that the Vedic study must be stopped from that particular time upto the next day (akalika) when the wind is audible at night and when it whirls up the dust in the day time, when lightning, thunder, and rain occur simultaneously, or when large meteors are seen falling (62)

When one witnesses all these together, after the sacrificial fires have been lit then one must know that the study of the Vedas is forbidden and when clouds are visible except in the rainy season (63)

When a preternatural sound from the sky (is heard), or an earthquake is

एतानाकालिकान् विद्यादनध्यायानृतावपि ॥६४

प्रादुष्कृतेष्वग्निषु तु विद्युत्स्तनितनिस्वने ।
सज्योति स्यादनध्याय शेषे रात्रौ यथा दिवा ॥६५

नित्यानध्याय एव स्याद् ग्रामेषु नगरेषु च ।
धर्मनैपुण्यकामाना पूतिगन्धे च नित्यश ॥६६

अन्त शवगते ग्रामे वृषलस्य च सन्निधौ ।
अनध्यायो रुद्यमाने समवाये जनस्य च ॥६७

उदके मध्यरात्रे च विण्मूत्रे च विसर्जने ।
उच्छिष्ट श्राद्धभुक् चैव मनसाऽपि न चिन्तयेत् ॥६८

प्रतिगृह्य द्विजो विद्वानेकोदिष्टस्य केतनम् ।
त्र्यह न कीर्त्तयेद् ब्रह्म राज्ञो राहोश्च सूतके ॥६९

यावदेकोऽनुदिष्टस्य स्नेहो गन्धश्च तिष्ठति ।
विप्रस्य विदुषो देहे तावद् ब्रह्म न कीर्त्तयेत् ॥७०

शयान प्रौढपादश्च कृत्वा चैवावसक्थिकाम् ।
नाधीयीतामिष जग्ध्वा सूतकान्नाद्यमेव च ॥७१

नीहारे बाणशब्दे च सन्ध्ययोरुभयोरपि ।
अमावास्या चतुर्दश्या पौर्णमास्यष्टमीषु च ॥७२

उपाकर्मणि चोत्सर्गे त्रिरात्र क्षपण स्मृतम् ।

perceived, or when the lights of the sky are eclipsed, one should know that the Vedic studies must be discontinued until the same hour (of the next day has come) even if in the (rainy) season (64)

But at the time when lightning is (visible) and the roar of thunder is (audible) after the sacrificial fires have been lit, the discontinuance (of the study) shall last until the time when the next light of the day or the night becomes visible, but if rain occurs (śese) then the stoppage of study should be observed in the night as well as in the day time (65)

For those who are desirous of attaining to great religious merit a continual stoppage (of Vedic studies is prescribed) in village and towns and when any kind of foul smell is perceived (66)

(The Vedic study shall remain suspe nded) in a village where there a dead lies, in the presence of a Vṛsala (i e, a Śudra by action), where weeping (is heard) and in a crowd of men (67)

In water, in the mid night while he passes excrements or urine, or is unclean (by eating something) or after he has partaken of a Śraddha (funeral dinner) he must not even think (the Vedas etc) in his heart (68)

A learned Brahmana shall not study the Veda for three days, after accepting an invitation of a Śraddha in honour of one ancestor or when the king has been impure (for a birth or death in the family) or when Rahu is impure (by an eclipse of the Sun or the moon) (69)

As long as the odor and the oil of (food taken in) Ekoddiṣta (funeral dinner given in honour of one ancestor) remain in the body a learned Brāhmana should not recite the Vedas (70)

He shall not study the Vedas, while lying down while sitting on his hams with a cloth tied on his knees on when he has taken non Vegetarian food or eaten the food of a person impure due to birth or death in the family (71)

(He shall not study the Vedas) when there is a fog, or the sound of arrows (is heard), or in both the twilights or on the new moon day, or on the four teenth and eighth days of a fortnight, or on the full moon day (72)

On the Upakarman (opening of the academic session) and on the Utsarga a stoppage for three days has been

अष्टकासु त्वहोरात्रं ऋत्वन्त्यासु च रात्रिषु ॥७३
मार्गशीर्षे तथा पौषे माघमासे तथैव च।
तिस्रोऽष्टकाः समाख्याता कृष्णपक्षे तु सूरिभिः ॥७४
श्लेष्मातकस्य छायायां शाल्मलेर्मधुकस्य च।
कदाचिदपि नाध्येयं कोविदारकपित्थयोः ॥७५
समानविद्ये च मृते तथा सब्रह्मचारिणि।
आचार्ये संस्थिते वाऽपि त्रिरात्रं क्षपणं स्मृतम् ॥७६
छिद्राण्येतानि विप्राणां येऽनध्यायाः प्रकीर्तिताः।
हिंसन्ति राक्षसास्तेषु तस्मादेतान् विवर्जयेत् ॥७७
नैत्यके नास्त्यनध्यायः सन्ध्योपासन एव च।
उपाकर्मणि कर्मान्ते होममन्त्रेषु चैव हि ॥७८
एकामृचमथैकं वा यजुः सामाथवा पुनः।
अष्टकाद्यास्वधीयीत मारुते चातिवायति ॥७९
अनध्यायस्तु नाङ्गेषु नेतिहासपुराणयोः।
न धर्मशास्त्रेष्वन्येषु पर्वण्येतानि वर्जयेत् ॥८०
एष धर्मः समासेन कीर्तितो ब्रह्मचारिणाम्।
ब्रह्मणाऽभिहितः पूर्वमृषीणां भावितात्मनाम् ॥८१
योऽन्यत्र कुरुते यत्नमनधीत्य श्रुतिं द्विजः।
स संमूढो न संभाष्यो वेदबाह्यो द्विजातिभिः ॥८२
न वेदपाठमात्रेण संतुष्टो वै भवेद् द्विजः।

prescribed, but on the Aṣṭakās and on the last nights of the seasons, for a day and a night (73)

The Aṣṭakā is defined by the learned as the eighth day of the dark fortnight of three months, *viz* Mārgaśīrṣa, Pauṣa and Māgha (74)

He shall never study under the shade of trees, *viz* Śleṣmātaka (*Cordia Latifolia*), Śālmali (*silk cotton tree*), Madhuka (Bassia Latifolia), Kovidāra (Bauhinia Variegula), and Kapittha (Feronia Elephantum) (75)

Three days after the death of a person of equal learning, a schoolmate or a Ācārya (Teacher), should be regarded as forbidden for study (76)

The days described above as forbidden for study are like holes, through which, if Brahmacārin studies on those days, the Rākṣasas (demons) do harm to him, hence study should be avoided on those days (77)

prayers, (Sandhyās) Upākarman and completing a performance already begun, and in reciting Mantras during Homa (offering oblations in the sacrificial fire) (78)

One may read only one Ṛk, or one Yajus or one Sāman even on the day of violent storm on the Aṣṭakās (79)

There will be no fault for studying the Vedāṅgas, Itihāsa (History), Mahābhārata, Rāmāyaṇa etc) the Purāṇas and Dharmaśāstra (*books of law*) on those forbidden days In cases of these subjects, only a festival (Parvans) day is to be regarded as forbidden (80)

I have briefly narrated the code of religious duties for the *Brahmacārins*. The thoughtful Ṛṣis were told all these before by Brahmā himself (81)

A twice-born, who reads [illegible] scriptures leaving aside the Vedas, [illegible] a ignorant man and is declared [illegible] study of the Vedas, the Brahmaṇas [illegible]

पाठमात्रावसन्नस्तु पङ्के गौरिव सीदति ॥८३
योऽधीत्य विधिवद् वेद वेदार्थं न विचारयेत् ।
ससान्वय शूद्रकल्प पात्रता न प्रपद्यते ॥८४
यदि त्वात्यन्तिक वास कर्त्तुमिच्छति वै गुरौ ।
युक्त परिचरेदेनमाशरीरविमोक्षणात् ॥८५
गत्वा वन वा विधिवज्जुहुयाज्जातवेदसम् ।
अधीयीत सदा नित्य ब्रह्मनिष्ठ समाहित ॥८६
सावित्रीं शतरुद्रीय वेदान्ताश्च विशेषत ।
अभ्यसेत सतत युक्तो भस्मस्नानपरायण ॥८७

एतद् विधान परम पुराण
वेदागमे सम्यगिहेरित व ।
पुरा महर्षिप्रवराभिपृष्ट
स्वायम्भुवो यन्मनुराह देव ॥८८
एवमीश्वरसमर्पितान्तरो
योऽनुतिष्ठति विधि विधानवित् ।
मोहजालमपहाय सोऽमृतो
याति तत पदमनामय शिवम् ॥८९

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायामुपरिविभागे चतुर्दशोऽध्याय ॥१४॥

if he be so, he will suffer like a cow fallen in the mud (83)

He who studies the Vedas systematically but never makes any effort to comprehend their meanings, falls to the level of a Śūdra along with his successors and never remains a fit person for offerings, etc (84)

If a firmly adherent Brahmacārin intends to live in his Guru's house for his whole life, he should serve the Guru with all attention till his death (85)

Or, the Brahmacārin should go to the forest and there perform 'Homa' according to the prescribed rules and he should always study the Vedas there with absolute devotion to Brahman (the Vedas) and unruffled calm (86)

He should recite the 'Śatarudriya" Gayatri and the Vedantas with special care and smearing ashes on his whole body (87)

I have narrated to you this ancient system quite consistent with the Vedas In the ancient times, Selfborn Manu explained this to the great Rsis on their requests (88)

The person, with full knowledge of the systems, who observes this code surrendering himself to God in the aforesaid manner, is liberated from the world of illusion and attains to the auspicious salvation full of divine happiness (89)

Thus ends Fourteenth Chapter in the Second Part of the Kūrma Purana Samhitā consisting of six thousand verses—14

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व्यास उवाच ।

वेद वेदौ तथा वेदान् वेदान् वा चतुरो द्विजाः ।
अधीत्य चाधिगम्यार्थं ततः स्नायाद् द्विजोत्तमः ॥१
गुरवे तु वरं दत्त्वा स्नायीत तदनुज्ञया ।
चीर्णव्रतोऽथ युक्तात्मा सशक्तः स्नातुमर्हति ॥२
वैणवीं धारयेद यष्टिमन्तर्वासस्तथोत्तरम् ।
यज्ञोपवीतद्वितयं सोदकं च कमण्डलुम् ॥३
छत्रं चोष्णीषममलं पादुके चाप्युपानहौ ।
रौक्मे च कुण्डले वेदं कृत्तकेशनखः शुचि. ॥४
स्वाध्याये नित्ययुक्तः स्याद् बहिर्माल्यं न धारयेत् ।
अन्यत्र काञ्चनाद् विप्रो न रक्तां बिभृयात् स्रजम् ॥५
शुक्लाम्बरधरो नित्यं सुगन्धः प्रियदर्शनः ।
न जीर्णमलवद्वासा भवेद् वा विभवे सति ॥६
न रक्तमुल्बणं चान्यधृतं वासो न कुण्डिकाम् ।
नोपानहौ स्रजं चाथ पादुके च प्रयोजयेत् ॥७
उपवीतमलंकारं दर्भान् कृष्णाजिनानि च ।
नापसव्यं परीदध्याद् वासो न विकृतं वसेत् ॥८
आहरेद् विधिवद् दारान् सदृशानात्मनः शुभान् ।

15

Vyāsa said A good twice-born (Brāhmana) having completed the study of one Veda, or of two, three or four Vedas and fully realized the purport of them shall perform the (ceremony of *Samavartana*) bath (1)

Having pleased the Guru with offerings (of Daksinā, etc) he shall do the (Samāvartana) bath with his *permission* A person who has observed all the prescribed vows, who is in full self concentration and is able is allowed to bathe (*i e*, to perform the Samāvartana bathing) (2)

He should hold a stick of bamboo, wear an under garment and a sacred thread and carry a water pot (Kamandalu) full of water (3)

He should be in possession of an umbrella, a spotless turban wooden *sandals* and *leather shoes*, *two ear-rings* made of gold and the Veda He should be clean and cleanly shaved and cut his nails (4)

He shall study the Vedas every day He will not put on any garland outside (over his garments) He will not put on a garland of any other red flower except *Kañcana flowers* (5)

He should wear white clothes and anoint his body with scented objects He should always be of a pleasing look If he is wealthy, he should not wear dirty or worn out clothes (6)

He should not wear any red coloured *or ugly-looking clothes or a cloth or garment* which has been used by others, nor *he should hold* a 'Kamandalu' used by others Like this, he should never use other's used leather shoes or wooden sandals, garland, sacred thread, orna*ments, Kuśa, the skin of a black antelope* He shall not wear a garment while bearing the sacred thread on the right side, not any distorted garment (7, 8)

He should then marry a girl of his own

रूपलक्षणसंयुक्तां योनिदोषविवर्जिताम् ॥९
अमातृगोत्रप्रभवामसमानर्षिगोत्रजाम् ।
आहरेद् ब्राह्मणो भार्यां शीलशौचसमन्विताम् ॥१०
ऋतुकालाभिगामी स्याद् यावत् पुत्रोऽभिजायते ।
वर्जयेत् प्रतिषिद्धानि प्रयत्नेन दिनानि तु ॥११
षष्ठ्यष्टमीं पञ्चदशीं द्वादशीं च चतुर्दशीम् ।
ब्रह्मचारी भवेन्नित्यं तद्वज्जन्मत्रयाहनि ॥१२
आदधीतावसथ्याग्निं जुहुयाज्जातवेदसम् ।
व्रतानि स्नातको नित्यं पावनानि च पालयेत् ॥१३
वेदोदितं स्वकं कर्म नित्यं कुर्यादतन्द्रितः ।
अकुर्वाणः पतत्याशु नरकानतिभीषणान् ॥१४
अभ्यसेत् प्रयतो वेदं महायज्ञान् न हापयेत् ।
कुर्याद् गृह्याणि कर्माणि सन्ध्योपासनमेव च ॥१५
सख्यं समाधिकैः कुर्यादुपेयादीश्वरं सदा ।
दैवतान्यपि गच्छेत कुर्याद् भार्याभिपोषणम् ॥१६
न धर्मं ख्यापयेद् विद्वान् न पापं गूहयेदपि ।
कुर्वीतात्महितं नित्यं सर्वभूतानुकम्पकः ॥१७
वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च ।
वेषवाग्बुद्धिसारूप्यमाचरन् विचरेत् सदा ॥१८
श्रुतिस्मृत्युदितः सम्यक् साधुभिर्यश्च सेवितः ।
तमाचारं निषेवेत नेहेतान्यत्र कर्हिचित् ॥१९

caste who is beautiful, auspicious and free of any defect on maternal side (9)

A Brāhmaṇa should not marry a girl with the same 'Gotra' or 'Pravara' with him or a girl of the same 'Gotra' of his maternal side He should marry a girl who is of good character and experienced in cleanliness and good conduct (10)

He should co habit with his wife only after her monthly course excepting the forbidden days, that also so long as she is capable of bearing a male child He should not co habit with his wife on the sixth, eighth, twelfth and fourteenth days of the fortnight as well as on the Pūrṇimā (full moon) Amāvasya (new moon) days as also on three days beginning with the birthday On these days a Brāhmaṇa should observe Brahmacarya (11,12)

A Snātaka should establish the Āvasathya fire, perform Homa in the fire and always observe all the purifying Vratas (vow) (13)

He should unweariedly perform all his daily duties constantly, prescribed by the Vedas, and in case he does not do so, he will soon become fallen and after death go to a fearful hell (14)

He should study the Veda with proper attention, should not abandon all the 'Mahāyajñas (the great sacrifices) and domestic rituals as well as morning and evening prayers (Sandhyas) (15)

He should make friendship only with a person of equal status with him or of a superior status He should always devote himself in the worship of God, always meditate on the gods and should maintain his wife (16)

A wise man should never publicize his own pious deeds, and nor he should conceal his sins He should always do all things beneficial to him, with full sympathy and kindness to all other creatures (17)

He should always move about making his dresses, speech and thinking strictly suitable to his age, profession, wealth, learning and honour of his family (18)

He will observe only those conducts which are approved by the 'Śruti' and 'Smṛti' and which are fully observed by

येनास्य पितरो याता येन याता पितामहा ।
तेन यायात् सता मार्गं तेन गच्छन् न रिष्यति ॥२०
नित्य स्वाध्यायशील स्यान्नित्य यज्ञोपवीतवान् ।
सत्यवादी जितक्रोधो ब्रह्मभूयाय कल्पते ॥२१
सन्ध्यास्नानपरो नित्य ब्रह्मयज्ञपरायण ।
अनसूयो मृदुर्दान्तो गृहस्थ प्रेत्य वर्द्धते ॥२२
वीतरागभयक्रोधो लोभमोहविवर्जित ।
सावित्रीजापनिरत श्राद्धकृन्मुच्यते गृही ॥२३
मातापित्रोर्हिते युक्तो गोब्राह्मणहिते रत ।
दान्तो यज्वा देवभक्तो ब्रह्मलोके महीयते ॥२४

त्रिवर्गसेवी सतत देवताना च पूजनम् ।
कुर्यादहरहर्नित्य नमस्येत् प्रयत सुरान् ॥२५
विभागशील सतत क्षमायुक्तो दयालुक ।
गृहस्थस्तु समाख्यातो न गृहेण गृही भवेत् ॥२६
क्षमा दया च विज्ञान सत्य चैव दम शम ।
अध्यात्मनिरत ज्ञानमेतद् ब्राह्मणलक्षणम् ॥२७
एतस्मान्न प्रमाद्येत विशेषेण द्विजोत्तम ।
यथाशक्ति चरन् धर्मं निन्दितानि विवर्जयेत् ॥२८
विधूय मोहकलिल लब्ध्वा योगमनुत्तमम् ।
गृहस्थो मुच्यते बन्धात् नात्र कार्या विचारणा ॥२९

the holy people, and will not perform any thing opposite (19)

He shall *follow* that path of the holy men which his fathers and grand fathers followed, while he follows that, he will *not suffer* any harm (20)

A person who studies the Vedas daily, puts on always the sacred thread is truthful and have conquered anger, becomes fit to become Brahman (21)

A householder who regularly *bathes* in the morning and in the evening and every day performs 'Brahma Yajña' (Vedic studies) who never finds fault with others who is humble and has full control over *his senses always attains to heaven after* his death (22)

A house-holder who performs 'Sāvitri japa (muttering of Gāyatri)' and offers oblations to the ancestors, after giving up all attachments, fear anger greed and illusion attains to liberation (from the wordly life) (23)

A person who is engaged in the service of his parents cows and Brāhmanas who is devoted to the gods and has controlled his senses and performs Yajnas is honoured in the Brahmaloka (24)

A householder should always devote himself to the attainment of Dharma (religion) wealth (Artha) and desirables (Kāma) Every day with a pure heart he should bow down to the gods and perform their worship (25)

Only such a person who can always make proper discrimination is always full *of forgiveness and kindness is called* a Grhastha otherwise, a man for only living in a house, cannot be called a Grhastha (26)

Forgiveness, kindness wisdom truthful*ness self-control, calm and spiritual* wisdom these are the signs of a Brāhmana (27)

A Brāhmana especially, should not be negligent to this He will also refrain *from doing all despicable things and will* perform good deeds to the best of his powers (28)

If a householder attains to the highest Yoga after clearing up the turbidity of illusion, there cannot be any doubt that

विगर्हातिक्रमाक्षेपहिंसाबन्धवधात्मनाम् ।
अन्यमन्युसमुत्थाना दोषाणा मर्षण क्षमा ॥३०
स्वदु खेष्विव कारुण्य परदु खेषु सौहृदात् ।
दयेति मुनय प्राहु साक्षाद् धर्मस्य साधनम् ॥३१
चतुर्दशाना विद्याना धारण हि यथार्थत ।
विज्ञानमिति तद विद्याद् येन धर्मो विवर्द्धते ॥३२
अधीत्य विधिवद् विद्यामर्थं चैवोपलभ्य तु ।
धर्मकार्यान्निवृत्तश्चेन्न तद् विज्ञानमिष्यते ॥३३
सत्येन लोकाञ्जयति सत्य तत्परम पदम् ।
यथाभूतप्रवाद तु सत्यमाहुर्मनीषिण ॥३४
दम शरीरोपरम शम प्रज्ञाप्रसादज ।
अध्यात्ममक्षर विद्याद् यत्र गत्वा न शोचति ॥३५
यया स देवो भगवान् विद्यया वेद्यते पर ।
साक्षाद देवो महादेवस्तज्ज्ञानमिति कीर्तितम् ॥३६
तन्निष्ठस्तत्परो विद्वान्नित्यमक्रोधन शुचि ।
महायज्ञपरो विप्रो लभते तदनुत्तमम् ॥३७
धर्मस्यायतन यत्नाच्छरीर परिपालयेत् ।
न हि देह विना रुद्र पुरुषैर्विद्यते पर ॥३८
नित्यधर्मार्थकामेषु युज्येत नियतो द्विज ।
न धर्मवर्जित काममर्थं वा मनसा स्मरेत् ॥३९

he will be liberated from the fetter (of this worldly life) (29)

To forbear the faults of others, e g, angry accusations and ignoring reproach, jealousy bondage and killing originated from envy, is called forgiveness (Ksama) (30)

To feel pity due to good heartedness in the sorrows of others, as in one's own miseries is called 'compassion" (Daya) by the sages and the same is a means to piousness (31)

Maintenance of the fourteen categories of learning to the true sense of the term is called 'wisdom par excellence' (Vijñāna), through which the piousness is increased (32)

After having acquired learning according to the prescribed rules and having realized the purport (of the scriptures) if one is negligent to the religious rites and duties, such learning cannot be termed a 'wisdom par excellence' (Vijnāna) (33)

One can conquer different worlds through truthfulness, the truth is the highest abode The wise men define truth (Satya) as '*a statement of fact*" (34)

Restrains (Dama) is the non attachment of the body, and tranquility (Śama) is born of the calmness of intellect (Prajna) Spirituality is the name of that imperishable attaining which one never grieves (35)

The learning, through which God the possessor of six fold divine riches, the greatest of all gods is known, is described as widom (Jñāna) (36)

A learned *Brahmana* who is attached to Him and devoted to Him, and is without anger and is clean and engaged in (five) great rites (Mahayajnas) attains to that Best (i e the Supreme) (37)

One should maintain the physique which is the shrine of piousness with all care, (because) one cannot know the Supreme Rudra without the help of the physique (38)

A twice born, perfectly restrained should (equally) be engaged in piousness (Dharma) wealth (Artha) and desirables

सीदन्नपि हि धर्मेण न त्वधर्मं समाचरेत् ।
धर्मो हि भगवान् देवो गति सर्वेषु जन्तुषु ॥४०
भूतानां प्रियकारी स्यात् न परद्रोहकर्मधी ।
न वेददेवतानिन्दा कुर्यात् तैश्च न संवसेत् ॥४१
यस्त्विमं नियतं विप्रो धर्माध्याय पठच्छुचि ।
अध्यापयेत् श्रावयेद् वा ब्रह्मलोके महीयते ॥४२

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायामुपरिविभागे पञ्चदशोऽध्याय ॥१५॥

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व्यास उवाच ।
न हिंस्यात् सर्वभूतानि नानृतं वा वदेत क्वचित् ।
नाहितं नाप्रियं वाक्यं न स्तेन स्याद् कदाचन ॥१
तृणं वा यदि वा शाकं मृदं वा जलमेव वा ।
परस्यापहरञ्जन्तुर्नरकं प्रतिपद्यते ॥२
न राज्ञ प्रतिगृह्णीयान्न शूद्रपतितादपि ।
न चान्यस्मादशक्तश्च निन्दितान् वर्जयेद् बुध ॥३
नित्यं याचनको न स्यात् पुनस्तं नैव याचयेत् ।
प्राणानपहरत्येव याचकस्तस्य दुर्मति ॥४

(Kama) He should never even think of (achieving) desirables and wealth which are devoid of piousness (i e lawfulness) (39)

One should never take resort to lawlessness (Adharma), even when he is in distress (because) piousness (Dharma) is God Himself and the ultimate Goal of all the beings (40)

One should be a benefactor of all beings should not harm anybody by either action or thought One should not commit *blasphemy against gods and the Vedas* should not keep company with people (who commit such sins) (41)

A Brahmana, who being clean regularly reads teaches or makes to hear (others) this chapter on piousness (religious conduct and duties) is honoured in Brahmaloka (46)

Thus ends Fifteenth Chapter in the Second Part of the Kurma Purāna Samhitā consisting of six thousand verses—15

16

Vyāsa said One should not cause injury to any creature never tell a lie nor use any harmful or harsh word, under no circumstances should one become a thief (1)

If a person who steals even a blade of grass or vegetables or earth or water belonging to some other person goes to hell (2)

One should not accept a gift from a Sudra or from a fallen man (i e a sinner) or from anybody (of Such type) In case a wise man is helpless he (may accept a gift and in that case too, he) should avoid the (above mentioned) forbidden ones (3)

One should not always indulge in begging nor one should beg from the same man more than once A foolish begger robs him of his very life by doing so (4)

न देवद्रव्यहारी स्याद् विशेषेण द्विजोत्तम ।
ब्रह्मस्वं वा नापहरेदापद्यपि कदाचन ॥५
न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते ।
देवस्वं चापि यत्नेन सदा परिहरेत् ततः ॥६
पुष्पे शाकोदके काष्ठे तथा मूले फले तृणे ।
अदत्तादानमस्तेयं मनुः प्राह प्रजापतिः ॥७
ग्रहीतव्यानि पुष्पाणि देवार्चनविधौ द्विजाः ।
नैकस्मादेव नियतमननुज्ञाप्य केवलम् ॥८
तृणं काष्ठं फलं पुष्पं प्रकाशं वै हरेद् बुधः ।
धर्मार्थं केवलं विप्रा ह्यन्यथा पतितो भवेत् ॥९
तिलमुद्गयवादीनां मुष्टिर्ग्राह्या पथि स्थितैः ।
क्षुधार्तैर्नान्यथा विप्रा धर्मविद्भिरिति स्थितिः ॥१०
न धर्मस्यापदेशेन पापं कृत्वा व्रतं चरेत् ।
व्रतेन पापं प्रच्छाद्य कुर्वन् स्त्रीशूद्रदम्भनम् ॥११
प्रेत्येह चेदृशो विप्रो गर्ह्यते ब्रह्मवादिभिः ।
छद्मनाचरितं यच्च व्रतं रक्षांसि गच्छति ॥१२
अलिङ्गी लिङ्गिवेषेण यो वृत्तिमुपजीवति ।
स लिङ्गिनां हरेदेनस्तिर्यग्योनौ च जायते ॥१३
वैडालव्रतिनः पापा लोके धर्मविनाशकाः ।
सद्यः पतन्ति पापेषु कर्मणस्तस्य तत् फलम् ॥१४
पाषण्डिनो विकर्मस्थान् वामाचारांस्तथैव च ।
पञ्चरात्रान् पाशुपतान् वाङ्मात्रेणापि नार्चयेत् ॥१५

A good Brāhmana should never take away the belongings of a god or that of a Brahmaṇa, even if he is in distress (5)

A poison is not called a poison (by the learned) but the property of a Brahmana or a God is verily called a poison Hence one should always avoid those (two) by all means (6)

It has been declared by Prajāpati Manu that *taking* away of flowers, vegetables, water, wood, root, fruit or grass (even) if these are not offered (by their owner) is not a theft (Asteya) (7)

O *Brahmanas*, flowers may, however, be collected for worshipping gods and that too not always from the same place and without permission (8)

O Brāhmanas, A wise man may take openly away (*without permission*) *grass*, wood fruit and flower only to serve the ritualistic *purpose*, otherwise he sinks downward (9)

O *Brāhmaṇas* it is the established convention that persons knowing the *Law* if are hungry when journeying may take (without due permission) *only one* handful of sesamum, or mung (phaseolus mungo) *or barley etc,* and *not* in any other circumstances (10)

One should not pretend righteousness when one observes different vows to propitiate a *sin already committed and thereby* deceive Śudras and women by covering a *sin by vows* (11)

Such a Brāhmana is censured by the knowers of the Vedas, in *this* world as well as after his death The vow observed by *deceit goes to the Rākṣasas* (12)

If a person who is not a Brahmacārin or Sannyasin earns his livlihood under the guise of a Brahmacārin or a Sannyasin takes away (unto himself) the sins, of such Brahmacarins, etc and is reborn as an animal (13)

Hypocrites are the worst sinners and are the destroyers of righteousness in this world They instantly sink down into sins, this is the results of sins (14)]

One should *not revere* not even outwardly the atheists, those engaged in opposite actions the Vāmācārins (i e,

देवनिन्दारतान् मर्त्यान् देवनिन्दारतांस्तथा ।
द्विजनिन्दारतांश्चैव मनसाऽपि न चिन्तयेत् ॥१६

याजनं योनिसंबन्ध सहवासं च भाषणम् ।
कुर्वाणः पतते जन्तुस्तस्माद् यत्नेन वर्जयेत् ॥१७

देवद्रोहाद् गुरुद्रोहः कोटिकोटिगुणाधिकः ।
ज्ञानापवादो नास्तिक्यं तस्मात् कोटिगुणाधिकम् ॥१८

गोभिश्च दैवतैर्विप्रैः कृष्या राजोपसेवया ।
कुलान्यकुलतां यान्ति यानि हीनानि धर्मतः ॥१९

कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च ।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥२०

अनृतात् पारदार्याच्च तथाऽभक्ष्यस्य भक्षणात् ।
अश्रौतधर्माचरणात् क्षिप्रं नश्यति वै कुलम् ॥२१

अश्रोत्रियेषु वै दानाद् वृषलेषु तथैव च ।
विहिताचारहीनेषु क्षिप्रं नश्यति वै कुलम् ॥२२

नाधार्मिकैर्वृते ग्रामे न व्याधिबहुले भृशम् ।
न शूद्रराज्ये निवसेन्न पाषण्डजनैर्वृते ॥२३

हिमवद्विन्ध्ययोर्मध्ये पूर्वपश्चिमयोः शुभम् ।
मुक्त्वा समुद्रयोर्देशं नान्यत्र निवसेद् द्विजः ॥२४

कृष्णो वा यत्र चरति मृगो नित्यं स्वभावतः ।
पुण्याश्च विश्रुता नद्यस्तत्र वा निवसेद् द्विजः ॥२५

अर्द्धक्रोशान्नदीकूलं वर्जयित्वा द्विजोत्तमः ।
नान्यत्र निवसेत् पुण्यं नान्त्यजग्रामसन्निधौ ॥२६

Tāntrikas) followers of the Pañcarātra school and the Pāśupatas (15)

One should *not think* even *in mind* those who are the scorners of the Vedas, of the gods and of the Brāhmana (16)

A person having acted as a priest of, or having matrimonial relation with or having dwelt in common abode or even talked to (such a person) sinks down, so he should avoid these by all means (17)

Enmity towards one's own Guru is million and million times worse than enmity towards gods Transgression of knowledge as well as atheism is ten million times worse than the latter (18)

Families fall *in esteem* by dealing *in* cattle, professional priesthood, agriculture and service *under a king*, and also *when* they lack in righteousness (19)

By *low marriages*, by *non-performance* of sacred rites, by neglecting the study of the Vedas and by irreverence towards Brāhmanas, families fall in esteem (20)

A (high) family is destroyed very *rapidly* by falsehood, *promiscuity*, eating of forbidden food and observing religions not prescribed by the Vedas (21)

The family rapidly perishes by giving charities to those Brāhmanas who have not studied the Vedas and to the Sūdras and to those who do not follow the conduct enjoined in the śāstras (22)

One should not dwell in a village which is inhabited by irreligious or atheist people or which is extremely troubled by diseases or which forms a part of the kingdom of a Śūdra or which is full of hypocrytes (23)

A Brāhmana should not dwell in any *country other than which falls between the* Himālayas and the Vindhyas and between the Eastern and Western oceans (24)

Or, a Brāhmana should dwell in a country where black antelopes always graze by nature and where the rivers, famous as holy ones, flow. (25)

A good Brāhmana should not live in any place other than a holy place which is only a mile off from the bank of a river, nor he should dwell very near to the village of the people belonging to lowest caste (the untouchables) (26)

न संवसेच्च पतितैर्न चण्डालैर्न पुक्कसैः ।
न मूर्खैर्नावलिप्तैश्च नान्त्यैर्नान्त्यावसायिभिः ॥२७

एकशय्यासनं पङ्क्तिर्भाण्डपक्वान्नमिश्रणम् ।
याजनाध्यापने योनिस्तथैव सहभोजनम् ॥२८

सहाध्यायस्तु दशमः सहयाजनमेव च ।
एकादश समुद्दिष्टा दोषाः साङ्कर्यसंज्ञिताः ॥२९

समीपे वा व्यवस्थानात् पापं संक्रमते नृणाम् ।
तस्मात् सर्वप्रयत्नेन साङ्कर्यं परिवर्जयेत् ॥३०

एकपङ्क्त्युपविष्टा ये न स्पृशन्ति परस्परम् ।
भस्मना कृतमर्यादा न तेषां संकरो भवेत् ॥३१

अग्निना भस्मना चैव सलिलेनावसेकतः ।
द्वारेण स्तम्भमार्गेण षड्भिः पङ्क्तिर्विभिद्यते ॥३२

न कुर्याच्छुष्कवैराणि विवादं न च पैशुनम् ।
परक्षेत्रे गां चरन्तीं न चाचक्षीत कस्यचित् ।
न संवदेत् सूतके च न कञ्चिन्मर्मणि स्पृशेत् ॥३३

न सूर्यपरिवेषं वा नेन्द्रचापं शवाग्निकम् ।
परस्मै कथयेद् विद्वान् शशिनं वा कदाचन ॥३४

न कुर्याद् बहुभिः सार्द्धं विरोधं बन्धुभिस्तथा ।
आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥३५

तिथिं पक्षस्य न ब्रूयात् न नक्षत्राणि निर्दिशेत् ।
नोदक्यामभिभाषेत नाशुचिं वा द्विजोत्तमः ॥३६

न देवगुरुविप्राणां दीयमानं तु वारयेत् ।

One should not dwell in the same place with the fallen people or with Caṇḍālas, or Pukkasas, or *with illiterates*, or with proud persons, or with those belonging *to the lowest caste or with* Antyavasāyins (a son of a cāndāla by a Nisādi) (27)

Sharing a bed or a seat, eating by *sitting in the same row, mixture of* food cooked in a bowl, officiating as a priest and teaching, *marital relation* and the studying together the tenth, and officiating together as priests the eleventh—these eleven are the sins which are termed as Sānkarya sins (28, 29)

Or, a sin passes from one person on to another by staying closely. Hence, one should avoid, with all endeavours, confusion (30)

There will be no confusion among those who are though sitting in the same row yet *are not* touching one another and are separated by ashes (31)

A row is considered to be disconnected by six objects viz fire, ashes, water sprinkling, a door and a row of columns (32)

One should not be involved into unnecessary enmity, nor wordly dual nor wrong vilification of any person in his absence and should not disclose to anybody if a cow grazes in the field of others (than the owner of the cow) One should not converse with person unclean due to birth or death in the family and should not wound the feelings of any body (33)

A learned man should never tell *others (i e call others to show)* about a solar eclipse, a rainbow, funeral pyre or the moon (34)

One should not quarrel with many (*at a time*) or with relatives One should not do anything to others which one does *not like to be done to oneself* (35)

A good Brahmana should not tell the lunar day of a fortnight or the stars He should not speak to a woman in the period of her monthly course or to an unclean person (36)

One should not resist another from *making* gifts to gods Gurus and Brāhmanas He should not praise him

न चात्मान प्रशसेद् वा परनिन्दा च वर्जयेत् ।
वेदनिन्दा देवनिन्दा प्रयत्नेन विवर्जयेत् ॥३७
यस्तु देवानृषीन् विप्रान् वेदान् वा निन्दति द्विज ।
न तस्य निष्कृतिर्दृष्टा शास्त्रेष्विह मुनीश्वरा ॥३८
निन्दयेद् वै गुरु देव वेद वा सोपबृहणम् ।
कल्पकोटिशत साग्र रौरवे पच्यते नर ॥३९
तूष्णीमासीत निन्दाया न ब्रूयात् किंचिदुत्तरम् ।
कर्णौ पिधाय गन्तव्य न चैतानवलोकयेत् ॥४०
वर्जयेद् वै रहस्यानि परेषा गूहयेद् बुध ।
विवाद स्वजनै सार्द्ध न कुर्याद् वै कदाचन ॥४१
न पाप पापिना ब्रूयादपाप वा द्विजोत्तमा ।
सतेन तुल्यदोष स्यान्मिथ्या द्विर्दोषवान् भवेत् ॥४२

यानि मिथ्याभिशस्ताना पतन्त्यश्रूणि रोदनात् ।
तानि पुत्रान् पशून् घ्नन्ति तेषा मिथ्याभिशसिनाम् ॥४३
ब्रह्महत्यासुरापाने स्तेयगुर्वङ्गनागमे ।
दृष्ट विशोधन वृद्धैर्नास्ति मिथ्याभिशसने ॥४४
नेक्षेतोद्यन्तमादित्य शशिन चानिमित्तत ।
नास्त यान्त न वारिस्थ नोपसृष्ट न मध्यगम् ।
तिरोहित वाससा वा नादर्शान्तरगामिनम् ॥४५
न नग्ना स्त्रियमीक्षेत पुरुष वा कदाचन ।
न च मूत्र पुरीष वा न च ससृष्टमैथुनम् ।
नाशुचि सूर्यसोमादीन् ग्रहानालोकयेद् बुध ॥४६
पतितव्यङ्गचण्डालानुच्छिष्टान् नावलोकयेत् ।
नाभिभाषेत च परमुच्छिष्टो वाऽवगुण्ठित ॥४७

self and should avoid scorning others He should avoid by all means scorning gods and the Vedas (37)

O great sages no propitiatory rite is prescribed in the scriptures, for a *Brahmana who scorns gods, sages* Brahmanas and the Vedas (38)

A man who scorns a Guru, a god or the Veda with Itihasa and Puranas suffers in the Raurava hell for hundreds of millions of aeons (Kalpas) (39)

Where scorning (of those goes on one should sit there silently and should *not* tell anything in reply, or one *should abandon the place having cove* red one s ears and should not even look at them (i e , the scorners) (40)

A wise man should avoid (telling his own) *secrets* and *should* conceal those of others He should never quarrel with his own peoples (41)

O great Brahmanas *one should not* describe the sins committed by sinners nor one should describe a sinner as a non sinner *By doing so he becomes equal in* fault with him and if he tells a lie he commits both the sins (42)

The drops of tears of a *person who* has been falsely cursed (i e falsely accused) cause injury to sons and cattle of those who accuse him falsely (43)

Propitiation is found by the old for sinners who have committed murder of a Brahmana drinking of wine, theft and adultery with a Guru's wife but not for one who accuses a person falsely (44)

One should not, without any purpose, look the sun or the moon while rising or setting, or their reflection in water or in a eclipse or in the zenith, or through a cloth or reflected in a mirror (45)

One should not see a nacked woman or a man or excreta or urine, or a couple in intercourse A wise man when unclean should not see planets like the sun the moon etc (46)

One when unclean due to eating some food should neither see nor talk to an

न पादक्षालनं कुर्यात् पादेनैव कदाचन ॥६८
नाग्नौ प्रतापयेत् पादौ न कांस्ये धावयेद् बुधः ।
नाभिप्रसारयेद् देवं ब्राह्मणान् गामथापि वा ।
वाय्वग्निगुरुविप्रान् वा सूर्यं वा शशिनं प्रति ॥६९
अशुद्धः शयनं यानं स्वाध्यायं स्नानवाहनम् ।
बहिर्निष्क्रमणं चैव न कुर्वीत कथञ्चन ॥७०
स्वप्नमध्ययनं स्नानमुद्वर्त्तं भोजनं गतिम् ।
उभयोः संध्ययोर्नित्यं मध्याह्ने चैव वर्जयेत् ॥७१
न स्पृशेत् पाणिनोच्छिष्टो विप्रो गोब्राह्मणानलान् ।
न चासनं पदा वाऽपि न देवप्रतिमां स्पृशेत् ॥७२
नाशुद्धोऽग्निं परिचरेन्न देवान् कीर्तयेदृषीन् ।
नावगाहेदगाधाम्बु धारयेन्नानिमित्ततः ॥७३

न वामहस्तेनोद्धृत्य पिबेद् वक्त्रेण वा जलम् ।
नोत्तरेदनुपस्पृश्य नाप्सु रेतः समुत्सृजेत् ॥७४
अमेध्यलिप्तमन्यद् वा लोहितं वा विषाणि वा ।
व्यतिक्रमेन्न स्रवन्तीं नाप्सु मैथुनमाचरेत् ।
चैत्यं वृक्षं न वै छिन्द्यान्नाप्सु ष्ठीवनमाचरेत् ॥७५
नास्थिभस्मकपालानि न केशान्न च कण्टकान् ।
तुषाङ्गारकरीषं वा नाधितिष्ठेत् कदाचन ॥७६
न चाग्निं लङ्घयेद् धीमान् नोपदध्यादधः क्वचित् ।
न चैनं पादतः कुर्यान्मुखेन न धमेद् बुधः ॥७७
न कूपमवरोहेत नावेक्षेताशुचिः क्वचित् ।
अग्नौ न च क्षिपेदग्निं नाद्भिः प्रशमयेत् तथा ॥७८

and should never rub one's foot (while washing) with the other (68)

A wise man should not heat his feet in fire or wash them in a vessel made of bell metal (Kāmsya) or stretch them towards the image of a god, or Brahmaṇas or a cow or wind, or fire or a Guru, or a Brāhmaṇa, or the sun or the moon, (69)

He, when unclean (due to some or other reason) should never perform the acts of sleeping, going, studying bathing, using a vehicle and going outside (70)

He should always avoid sleeping, study bathing, (udvarta), anointing eating, and going in both the twilights and at noon (71)

A Brāhmaṇa, when unclean due to eating something, should not touch a cow, a Brāhmaṇa, or fire He should not touch a seat or an idol of a god with his feet (72)

He, when unclean, should not attend to fire (i e, should not offer an oblation or fuel to sacred fire) or praise the gods and sages He should not bathe in water which is fathomless or should not hold (the urine and screta) without any reason (73)

He should not drink water by lifting (the water pot) with his left hand or (directly) with his mouth He should not give a reply without having performed Ācaman (after eating or drinking something), nor he should discharge semen in water (74)

He should not cast anything smeared with impure objects (like excreta and urine) or blood or poison (into water) cross a stream nor should commit intercourse in water He should not destroy a Caitya (a memorial temple), or cut a tree, or spit in water (75)

He should never sit over bones, ashes, scull, hair, thorn, husk, charcoal or refuse (76)

A wise man should never cross over fire, or place it below or touch it with his feet or kindle it with (the air of) his mouth (77)

He should not step down into a well, nor should he look at it, when unclean

सुहृन्मरणमार्तिं वा न स्वयं श्रावयेत् परान् ।
अपण्यं कूटपण्यं वा विक्रये न प्रयोजयेत् ॥७९
न वह्निं मुखनिश्वासैर् ज्वालयेन्नाशुचिर्बुधः ।
पुण्यस्थानोदकस्थाने सीमान्तं वा कृषेन्न तु ॥८०
न भिन्द्यात् पूर्वसमयमभ्युपेतं कदाचन ।
परस्परं पशून् व्यालान् पक्षिणो नावबोधयेत् ॥८१
परबाधां न कुर्वीत जलवातातपादिभिः ।
कारयित्वा स्वकर्माणि कारून् पश्चान्न वञ्चयेत् ।
सायंप्रातर् गृहद्वारान् भिक्षार्थं नावघट्टयेत् ॥८२
बहिर्माल्यं बहिर्गन्धं भार्यया सह भोजनम् ।
विगृह्य वादं कुद्वारप्रवेशं च विवर्जयेत् ॥८३
न खादन् ब्राह्मणस्तिष्ठेन्न जल्पेद् वा हसन् बुधः ।
स्वमग्निं नैव हस्तेन स्पृशेन्नाप्सु चिरं वसेत् ॥८४
न पक्षकेणोपधमेन्न शूर्पेण न पाणिना ।
मुखे नैव धमेदग्निं मुखादग्निरजायत ॥८५
परस्त्रियं न भाषेत नायाज्यं याजयेद् द्विजः ।
नैकश्चरेत् सभां विप्रः समवायं च वर्जयेत् ॥८६
न देवायतनं गच्छेत् कदाचिद् वाऽप्रदक्षिणम् ।
न वीजयेद् वा वस्त्रेण न देवायतने स्वपेत् ॥८७
नैकोऽध्वानं प्रपद्येत नाधार्मिकजनैः सह ।
न व्याधिदूषितैर्वापि न शूद्रैः पतितैर्न वा ॥८८
नोपानद्वर्जितो वाऽथ जलादिरहितस्तथा ।

He should not cast fire into fire, or put it out with water. (78)

He, himself, should not convey to others the message of death or illness of *a friend*. He should not put up for sale a commodity which is inferior in quality or is *adulterated*. (79)

A wise man should not kindle up fire with the air of his mouth or he should not lit it up, when he is unclean. He should not tile the land of a holy place or a place of water, or that of a boundary (of a village or a town). (80)

He should never deny anything promised before hand, when it is due and should not cause snakes or birds to know each other. (81)

He should not cause hindrance to others by means of water, wind or heat, should not deceive the artisans after getting his own things done and should not knock the doors of houses, every, morning and evening for alms. (82)

He should not wear a garland over his dress, or anoint *himself with scented* objects outwardly. He should avoid taking meal together with his wife and entering through a bad way, and useless quarrels and arguments. (83)

A wise Brāhmaṇa should not stand up while taking his meal or gossip while laughing. *He should not touch his own* fire with his hand or should stay in water for a long time. (84)

He should not kindle up fire with a fan, or a winnowing basket or with his hand. He should not do so with (the air of) his mouth, because fire was originated from the mouth. (85)

A Brāhmaṇa should not talk to the *wife of another person*, nor he should officiate as a priest of such a man who is not worthy of it. *He should* not attend an assembly alone and avoid crowds. (86)

He should not enter a temple without performing due circumbulation. *He should* not fan (himself) with a piece of cloth; nor he should *sleep in a shrine*. (87)

One should not travel *in a way alone*, or with irreligious people or with diseased

न रात्रौ नारिणा सार्द्धं न विना च कमण्डलुम् ।
नाग्निगोब्राह्मणादीनामन्तरेण व्रजेत् क्वचित् ॥८९
न वत्सतन्त्रीं विततामतिक्रामेत् क्वचिद् द्विजः ।
न निन्देद् योगिनः सिद्धान् व्रतिनो वा यतींस्तथा ॥९०
देवतायतन प्राज्ञो देवाना चैव सत्रिणाम् ।
नाक्रामेत् कामतश्छाया ब्राह्मणाना च गोरपि ॥९१
स्वा तु नाक्रमयेच्छाया पतिताद्यैर्न रोगिभिः ।
नाङ्गारभस्मकेशादिष्वधितिष्ठेत् कदाचन ॥९२
वर्जयेन्मार्जनीरेणुं स्नानवस्त्रघटोदकम् ।
न भक्षयेदभक्ष्याणि नापेयं च पिबेद् द्विजः ॥९३

इति श्रीकूर्मपुराणे षट्साहस्त्र्या संहितायामुपरिविभागे षोडशोऽध्याय ॥१६॥

१७

व्यास उवाच ।

नाद्याच्छूद्रस्य विप्रोऽन्न मोहाद् वा यदि वाऽन्यत. ।
स शूद्रयोनिं व्रजति यस्तु भुङ्क्ते ह्यनापदि ॥१
षण्मासान् यो द्विजो भुङ्क्ते शूद्रस्यान्न विगर्हितम् ।
जीवन्नेव भवेच्छूद्रो मृतः श्वा चाभिजायते ॥२
ब्राह्मणक्षत्रियविशा शूद्रस्य च मुनीश्वराः ।
यस्यान्नेनोदरस्थेन मृतस्तद्योनिमाप्नुयात् ॥३
राजान्न नर्त्तकान्न च तक्ष्णोऽन्न चर्मकारिणः ।

or excommunicated persons or with Śūdras, without shoes or water with a woman at night or without a water pot (Kamaṇḍalu) He should not pass in between fire, cows and Brāhmaṇas (88,89)

A Brāhmaṇa should never cross over a rope with which a calf is tied, nor he should ever scorn Yogins, Siddhas and monks (90)

A wise man should not cross over willfully a shrine, or the shadow of gods, of Brahmanas engaged in the sacrifices or of a cow (91)

He should not allow the excommunicated or diseased persons to cross over his own shadow; nor he should ever sit over charcoal, ashes or hair (92)

A Brāhmaṇa should avoid the dust beaten up by broom sticks and water of a bathing cloth or pitcher He should not partake of a forbidden food and drink a forbidden drink (93)

Thus ends Sixteenth Chapter in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—16

17

Vyāsa Said A Brahmana should never eat food of a Śūdra, even by mistake or under any other circumstances One who eats food of Śūdra any time other than that of a distress, is reborn as a Śūdra (1)

A Brāhmana who eats the forbidden food of a Śūdra for six months becomes a Śūdra in this life and is reborn as a dog in the next (2)

O great sages, a Brāhmaṇa is reborn after his death, as a Brāhmana, a Ksatriya, a Vaisya, or a Śūdra according to the caste with his food in his belly he dies (3)

He should avoid the food of a king, a

गणान्नं गणिकान्नं च षण्ढान्नं चैव वर्जयेत् ॥४
चक्रोपजीविरजकतस्करध्वजिनां तथा ।
गान्धर्वलोहकारान्नं सूतकान्नं च वर्जयेत् ॥५
कुलालचित्रकर्मान्नं वार्धुषे पतितस्य च ।
पौनर्भवच्छत्रिकयोरभिशस्तस्य चैव हि ॥६
सुवर्णकारशैलूषव्याधबद्धातुरस्य च ।
चिकित्सकस्य चैवान्नं पुंश्चल्या दण्डिकस्य च ॥७
स्तेननास्तिकयोरन्नं देवतानिन्दकस्य च ।
सोमविक्रयिणश्चान्नं श्वपाकस्य विशेषतः ॥८
भार्याजितस्य चैवान्नं यस्य चोपपतिर्गृहे ।
उत्सृष्टस्य कदर्यस्य तथैवोच्छिष्टभोजिनः ॥९

अपाङ्क्त्यान्नं च सङ्घान्नं शस्त्राजीवस्य चैव हि ।
क्लीबसंन्यासिनोश्चान्नं मत्तोन्मत्तस्य चैव हि ।
भीतस्य रुदितस्यान्नमवक्रुष्टं परिक्षुतम् ॥१०
ब्रह्मद्विषः पापरुचेः श्राद्धान्नं सूतकस्य च ।
वृथापाकस्य चैवान्नं शावान्नं श्वशुरस्य च ॥११
अप्रजानां तु नारीणां भृतकस्य तथैव च ।
कारुकान्नं विशेषेण शस्त्रविक्रयिणस्तथा ॥१२
शौण्डान्नं घाटिकान्नं च भिषजामन्नमेव च ।
विद्धप्रजननस्यान्नं परिवित्त्यन्नमेव च ॥१३
पुनर्भुवो विशेषेण तथैव दिधिषूपतेः ।
अवज्ञातं चावधूतं सरोषं विस्मयान्वितम् ।

dancer, of a carpenter of a shoe maker, of a multitude, of a harlot and of a eunuch (4)

Similarly he should avoid the food of one who earns his livelihood by a wheel (a potter), of a washerman of a thief, of a wine seller, of a musician or a person adept in dramas of a black smith the food prepared for a woman in child bed (or the food of a person temporarily unclean due to birth or death in the family) (5)

Similarly he should avoid the food of a potter of an artisan of an usurer of a sinner (a fallen person) of one born of a widow remarried, of a servant who holds the umbrellas of one accused of a mortal sin of a goldsmith, of an actor of a hunter, of one bound (with fetters), of a diseased person of a physician of unchaste woman of one who carries a stick (a policeman), of a thief, of an atheist of one who scorns the gods, of one who sells Soma and especially of a Śvapāka (6-8)

He should avoid the food of one who is fully controlled by his wife, of one in whose house (lives) a paramour (of his wife), of one who has been excommunicated, of a miser and of one who eats the fragments of (others' food), of one who is of inferior (Apāṅkteya), *of the multitude of one* who makes his livelihood on weapons, of a eunuch, of a Sannyāsin, of a intoxicated person, of a insane person and of one who is afraid and is lamenting He should avoid the food on which somebody has sneezed or over which some has spoken aloud Similarly he should avoid the food of one who is hostile to Brāhmaṇas, who is inclined to sinful acts the food prepared for funeral ceremony, the food of that person who is unclean He should avoid the food of that person who cooks uselessly (i e, without a desire of offering it in a ritual), which is offered in funeral ceremony (Śrāddha), of father-in law, of a woman who has neither husband nor a male issue of one who serves against salary of an artisan, especially of one who earns his livelihood by selling arms, of a drunkard, of a person who reside on the banks as a Purohita, of a physician, of a eunuch

गुरोरपि न भोक्तव्यमन्नं संस्कारवर्जितम् ।।१४
दुष्कृतं हि मनुष्यस्य सर्वमन्ने व्यवस्थितम् ।
यो यस्यान्नं समश्नाति स तस्याश्नाति किल्बिषम् ।।१५
आर्द्धिकः कुलमित्रश्च स्वगोपालश्च नापितः ।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ।।१६
कुशीलवः कुम्भकारः क्षेत्रकर्मक एव च ।
एते शूद्रेषु भोज्यान्ना दत्वा स्वल्पं पणं बुधैः ।।१७
पायसं स्नेहपक्वं यद् गोरसं चैव सक्तवः ।
पिण्याकं चैव तैलं च शूद्राद् ग्राह्यं द्विजातिभिः ।।१८
वृन्ताकं नालिकाशाकं कुसुम्भाश्मन्तकं तथा ।
पलाण्डुं लशुनं शुक्तं निर्यासं चैव वर्जयेत् ।।१९
छत्राकं विड्वराहं च शेलुं पेयूषमेव च ।
विलयं सुमुखं चैव कवकानि च वर्जयेत् ।।२०
गृञ्जनं किंशुकं चैव ककुभाण्डं तथैव च ।
उदुम्बरमलाबुं च जग्ध्वा पतति वै द्विजः ।।२१
वृथा कृशरसंयावं पायसापूपमेव च ।
अनुपाकृतमांसं च देवान्नानि हवींषि च ।।२२
यवागूं मातुलिङ्गं च मत्स्यानप्यनुपाकृतान् ।

of an unmarried elder brother whose younger brother is married of a widow remarried, one who has married a widow One should not eat the food even of his Guru if the same is offered indifferently or with utter disgust, or with anger or astonishment or is without (ritual) purification (9 14)

All the sins (and crimes) of a man rests on the food Hence one eats (i e accepts) sins of a person whose food he eats (15)

A labourer in (his) tillages a friend of his family his own cow herd and his barber are, among Śudras whose food may be eaten (by a Brahmana) similarly of him who offers himself (16)

Wise men can eat the food of an actor, a potter and a ploughman among the Śudras, but they (i e the wise men) should pay a nominal price (of such food to those) (17)

The twice borns are allowed to accept rice cooked in milk, any food cooked in oily substance milk coarsely ground groats (of barley or wheat or peas) oil cake and oil from a Śūdra (18)

One should avoid bringal (Vrntāka) Nalika (Corchorus Capsularis = Nālika saka), safflower (Kusumbha) mountain ebony (Aśmantaka), onion garlic things turned sour and exudations (from trees) (19)

One should also avoid mushrooms, a village pig the Selu fruit the thickened milk of a cow (which she gives after calving) Vilaya (a particular milk product) Sumukha and Kavaka (? ocimum basilicum pilosum) (20)

A Brāhmana by eating leeks forest flame (Kimsuka = Butea frondosa) the eggs of Kakubha bird figs and gourd becomes an out caste (21)

He should carefully avoid rice boiled with sesamum wheat mixed with butter, milk and sugar rice cooked and flour cake which are not prepared for a sacrifice meat which has not been sprinkled with water (with prescribed Mantras) food to be offered to the gods objects of oblations (before they are actually offered), a gruel, citron (Mātulinga) fish which has not been sprinkled with water (with prescribed

नीप कपित्थ प्लक्ष च प्रयत्नेन विवर्जयेत् ॥२३
पिण्याक चोद्धृतस्नेह देवधान्य तथैव च ।
रात्रौ च तिलसबद्ध प्रयत्नेन दधि त्यजेत् ॥२४
नाश्नीयात् पयसा तक्र न बीजान्युपजीवयेत् ।
क्रियादुष्ट भावदुष्टमसत्ससर्गि वर्जयेत् ॥२५
केशकीटावपन्न च सहृल्लेख च नित्यश ।
श्वाघ्रात च पुन सिद्ध चण्डालावेक्षित तथा ॥२६
उदक्यया च पतितैर्गवा चाघ्रातमेव च ।
अनर्चित पर्युषित पर्यायान्न च नित्यश ॥२७
काककुक्कुटसस्पृष्ट कृमिभिश्चैव सयुतम ।
मनुष्यैरप्यवघ्रात कुष्ठिना स्पृष्टमेव च ॥२८

न रजस्वलया दत्त न पुश्चल्या सरोषया ।
मलवद्वाससा वापि परवासोऽथ वर्जयेत् ॥२९
विवत्सायाश्च गो क्षीरमौष्ट्र चानिर्दश तथा ।
आविक सन्धिनीक्षीरमपेय मनुरब्रवीत् ॥३०
बलाक हसदात्यूह कलविङ्क शुक तथा ।
कुरर च चकोर च जालपाद च कोकिलम् ॥३१
वायस खञ्जरीट च श्येन गृध्र तथैव च ।
उलूक चक्रवाक च भास पारावतानपि ।
कपोत टिट्टिभ चैव ग्रामकुक्कुटमेव च ॥३२
सिहव्याघ्र च मार्जार श्वान शूकरमेव च ।
शृगाल मर्कट चैव गर्दभ च न भक्षयेत् ॥३३

Mantras), Nipa (anthocephalus cadamba) wood apple and Plaksa (ficus infectoria) (22 23)

He should avoid carefully oil cake of which the oily substance has been extracted out Devadhânya (lit gods grain *andropogon saccharatus*) and in night curd as well as the preparations with sesamum (24)

He should not take butter milk mixed with milk, nor he should live on seeds He should avoid any food which is spoilt due to evil action or thinking (of the giver) or which has been touched by a bad person (25)

He should also avoid always such food which has been poluted by falling of) hair or worms or given with discon tent, which has been smelt by a dog, boiled again or observed by a Caṇḍāla or smelt by a woman is her monthly course, by out-castes, by a cow, or which has not been properly purified (by Mantras), stale and food intended for some other person (26,27)

He should also avoid food which is touched by a crow or a cock, mixed with worms, or *smelt by men or touched* by a leper given by a woman in her *monthly course* or by *an unchaste* woman or by an angry woman, or by one who wears dirty clothes He should avoid also residing in other's dwelling house (28, 29)

It has been declared by Manu that the milk of a cow that has no calf, of a camel of a cow within ten days of her *calving of a sheep and of a cow in heat* is not fit for drinking (30)

One should not eat the meat of the Balākā crane, of the goose, of the wood-pecker of the sparrow of the parrot of the esprey, the partridge, of the wef footed birds of the cuckoo, of the crow of the Khañjarīṭa (wagtail), of the hawk of the *vulture, of the owl of the Cakravāka* of the birds of prey, of the dove, of the Tiṭṭibha bird (parra Jacana) of the *village cock* of the lion of the tiger, of the cat, of the

न भक्षयेत् सर्वमृगान् पक्षिणोऽन्यान् वनेचरान् ।
जलेचरान् स्थलचरान् प्राणिनश्चेति धारणा ॥३४

गोधा कूर्मं शशं श्वाविच्छल्यकश्चेति सत्तमा ।
भक्ष्या पञ्चनखा नित्य मनुराह प्रजापति ॥३५

मत्स्यान् सशल्कान् भुञ्जीयान् मास रौरवमेव च ।
निवेद्य देवताभ्यस्तु ब्राह्मणेभ्यस्तु नान्यथा ॥३६

मयूर तित्तिर चैव कपोत च कपिञ्जलम् ।
वाध्रीणस बक भक्ष्य मीनहसपराजिता ॥३७

शफर सिहतुण्ड च तथा पाठीनरोहितौ ।
मत्स्याश्चैते समुद्दिष्टा भक्षणाय द्विजोत्तमा ॥३८

प्रोक्षित भक्षयेदेषा मास च द्विजकाम्यया ।
यथाविधि नियुक्त च प्राणानामपि चात्यये ॥३९

भक्षयेन्नैव मासानि शेषभोजी न लिप्यते ।
औषधार्थमशक्तौ वा नियोगाद् यज्ञकारणात ॥४०

आमन्त्रितस्तु य श्राद्धे दैवे वा मासमुत्सृजेत ।
यावन्ति पशुरोमाणि तावतो नरकान् व्रजेत ॥४१

अदेय चाप्यपेय च तथैवास्पृश्यमेव च ।
द्विजातीनामनालोक्य नित्य मद्यमिति स्थिति ॥४२

तस्मात् सर्वप्रकारेण मद्य नित्य विवर्जयेत् ।
पीत्वा पतति कर्मभ्यस्त्वसभाष्यो भवेद् द्विज ॥४३

dog, of the pig, of the jackal of the monkey and of the donkey (31 33)

This is a well established rule that one should not eat (the meat of) all other animals and birds—wild, aquatic and living on dry land (34)

Manu the Prajāpati declared the iguanas, the tortoise the hare, the porcupine and the hedgehog—these five toed to be eatable (35)

One may eat the fish which are scaly and the meat of Ruru antelope but always having offered the same to gods and Brahmanas and not otherwise (36)

O great Brahmanas the following are described as eatables the peacock the partridge the dove, the Kapiñjal a bird the rhinoceros (or the Vadhri nasa bird) the crane (the particular species which is not forbidden) fish the goose and Parajita Among the fish the Śafara, the Simhatunda the Pathina and the Rohita—these are eatables (37, 38)

One may eat the meat of the afore mentioned (birds and animals when it has been sprinkled with water (with prescribed Mantras) and that too when Brahmanas so desire, or when one is engaged (in any particular rite) according to the rules or when one s life is in danger (39)

One is not involved in sin even after eating meat if one eats it as the remaining portion (of what have been offered to gods etc) or as a medicine, or when one is heloless or one is engaged in a rite or when he is deputed (to do so) (40)

One who being invited in a funeral ceremony or in a sacrificial rite avoids (eating of) meat goes to hell so often as many hairs as a beast has (41)

It is an established rule that wine is an object not to be given to drunk by touched by or even seen by the twice borns (42)

So a Brahmaṇa should avoid wine by all means He is deprived of all (the results of) good actions and becomes unfit for conversation by drinking it (43)

भक्षयित्वा ह्यभक्ष्याणि पीत्वाऽपेयान्यपि द्विज. ।
नाधिकारो भवेत् तावद् यावद् तन्न जहात्यघ ।।४४

तस्मात् परिहरेन्नित्यमभक्ष्याणि प्रयत्नत ।
अपेयानि च विप्रो वै तथा चेद् याति रौरवम् ।।४५

इति श्रीकूर्मपुराणे षट्साहस्त्र्या संहितायामुपरिविभागे सप्तदशोऽध्याय ।।१७।।

१८

ऋषय ऊचु ।

अहन्यहनि कर्तव्य ब्राह्मणाना महामुने ।
तदाचक्ष्वाखिल कर्म येन मुच्येत बन्धनात् ।।१

व्यास उवाच ।

वक्ष्ये समाहिता यूय शृणुध्व गदतो मम ।
अहन्यहनि कर्तव्य ब्राह्मणाना क्रमाद् विधिम् ।।२

ब्राह्मे मुहूर्ते तूत्थाय धर्ममर्थं च चिन्तयेत् ।
कायक्लेश तदुद्भूत ध्यायीत मनसेश्वरम् ।।३

उष कालेऽथ सप्राप्ते कृत्वा चावश्यक बुध ।
स्नायान्नदीषु शुद्धासु शौच कृत्वा यथाविधि ।।४

प्रात स्नानेन पूयन्ते येऽपि पापकृतो जना ।
तस्मात् सर्वप्रयत्नेन प्रात स्नान समाचरेत् ।।५

प्रात स्नान प्रशसन्ति दृष्टादृष्टकर शुभम् ।
ऋषीणामृषिता नित्य प्रात स्नानान्न सशय ।।६

A *Brāhmana*, having eaten forbidden food and having drunk forbidden drink remains unauthorised (to perform rites etc) as long as he does not give up them (44)

A Brahmana should therefore avoid carefully all forbidden foods and drinks, otherwise he goes to Raurava hell (45)

Thus ends Seventeenth Chapter in the Second Part of the Kūrma Purāna Samhita consisting of six thousand verses—17

18

The sages said O great sage please tell us all the daily duties of the *Brāhmaṇas*, by (performing) which one may be liberated from the fetters (1)

Vyāsa spoke I shall tell them You please listen to me narrating the daily duties of the Brāhmanas and the law in regular order (2)

One, having woke up in the moment (Muhūrta) sacred to Brahman (i e, early in the morning) should think of spiritual merit and secular necessity, of bodily fatigue arising there from and *meditate upon God in mind* (3)

When the dawn approaches, a wise man, having relieved the necessities of nature, and then having purified himself according to the law should bathe in sacred (or clean) rivers (4)

Even the doers of sinful acts are purified by bathing in the *morning*, hence one should take a bath in the morning by all means (5)

Everybody praises a morning bath which brings in good results both material and spiritual and is beneficial There is no doubt that the greatness of

मुखे सुप्तस्य सततं लाला याः संस्रवन्ति हि ।
ततो नैवाचरेत् कर्म अकृत्वा स्नानमादितः ॥७
अलक्ष्मीः कालकर्णी च दुःस्वप्नं दुर्विचिन्तितम् ।
प्रातःस्नानेन पापानि पूयन्ते नात्र संशयः ॥८
न च स्नानं विना पुंसां पावनं कर्म सुस्मृतम् ।
होमे जप्ये विशेषेण तस्मात् स्नानं समाचरेत् ॥९
अशक्तावशिरस्कं वा स्नानमस्य विधीयते ।
आर्द्रेण वाससा वाऽथ मार्जनं कापिलं स्मृतम् ॥१०
असामर्थ्ये समुत्पन्ने स्नानमेवं समाचरेत् ।
ब्राह्मादीनि यथाशक्तौ स्नानान्याहुर्मनीषिणः ॥११
ब्राह्ममाग्नेयमुद्दिष्टं वायव्यं दिव्यमेव च ।
वारुणं यौगिकं तद्वत् षोढा स्नानं प्रकीर्तितम् ॥१२
ब्राह्मं तु मार्जनं मन्त्रैः कुशैः सोदकबिन्दुभिः ।
आग्नेयं भस्मना पादमस्तकाद्देहधूलनम् ॥१३
गवां हि रजसा प्रोक्तं वायव्यं स्नानमुत्तमम् ।
यत्तु सातपवर्षेण स्नानं तद् दिव्यमुच्यते ॥१४
वारुणं चावगाहस्तु मानसं स्वात्मवेदनम् ।
यौगिनां स्नानमाख्यातं योगो विष्णुविचिन्तनम् ॥१५
आत्मतीर्थमिति ख्यातं सेवितं ब्रह्मवादिभिः ।
मनःशुचिकरं पुंसां नित्यं तत् स्नानमाचरेत् ॥१६
शक्तश्चेद् वारुणं विद्वान् प्राजापत्यं तथैव च ।
प्रक्षाल्य दन्तकाष्ठं वै भक्षयित्वा विधानतः ॥१७

the sages rests in regular morning baths (6)

When one sleeps, saliva comes out in one's mouth; one should, therefore, not perform any duty (rites) without having first a bath. (7)

Alakṣmī, Kālakarṇī, bad dreams and bad thoughts—all these and the sins are purified by a morning bath and there is no doubt about it (8)

No other purifying action than a bath has been prescribed for men Hence, one should take a bath, especially in case of sacrificial rites and muttering of Mantras (Japya). (9)

When one is unable (to take a full bath), one may wash oneself leaving his head or may rub oneself with a wet cloth—which is called a Kāpila bath. (10)

In case of inability (to take a full bath) one may take a bath in this way. Wise men say that bath is of six kinds, viz. Brāhma, etc. (11)

Bath is of six kinds, viz Brāhma, Āgneya (of fire), Vāyavya (of air), Divya (divine), Vāruṇa (of water) and Yaugika (12)

A Brāhma bath is to be performed with the help of Mantras and by sprinkling of sprays of water with Kuśa. An Āgneya bath is performed by smearing ashes from top to toe. (13)

A Vāyavya bath is performed by the dust (raised by the hoofs) of the cows, and a bath which is performed by the heat (of the Sun) is called Divya (14)

A Vāruṇa bath is dipping in water. Thinking in mind is called Yaugika bath, (because) Yoga means the thinking of Viṣṇu (15)

This is called Ātmatīrtha by the knowers of the Vedas, this is the purifier of mind; hence one should perform this particular type of bath everyday (16)

A learned man, if he is able, should perform the Vāruṇa and Prājāpatya bath, having cleansed his teeth with the help of a wood and performed Ācamana. The piece of wood to be used for cleaning the

आचम्य प्रयतो नित्यं स्नानं प्रातः समाचरेत् ।
मध्याङ्गुलिसमस्थौल्यं द्वादशाङ्गुलसम्मितम् ।।१८
सत्वचं दन्तकाष्ठं स्यात् तदग्रेण तु धावयेत् ।
क्षीरवृक्षसमुद्भूतं मालतीसंभवं शुभम् ।
अपामार्गं च बिल्वं च करवीरं विशेषतः ।।१९
वर्जयित्वा निन्दितानि गृहीत्वैकं यथोदितम् ।
परिहृत्य दिनं पापं भक्षयेद् वै विधानवित् ।।२०
नोत्पाटयेद् दन्तकाष्ठं नाङ्गुल्या धावयेत् क्वचित् ।
प्रक्षाल्य भङ्क्त्वा तज्जह्याच्छुचौ देशे समाहितः ।।२१
स्नात्वा संतर्पयेद् देवानृषीन् पितृगणांस्तथा ।
आचम्य मन्त्रविन्नित्यं पुनराचम्य वाग्यतः ।।२२
संमार्ज्य मन्त्रैरात्मानं कुशैः सोदकबिन्दुभिः ।
आपो हि ष्ठा व्याहृतिभिः सावित्र्या वारुणैः शुभैः ।।२३
ओङ्कारव्याहृतियुतां गायत्रीं वेदमातरम् ।
जप्त्वा जलाञ्जलिं दद्याद् भास्करं प्रति तन्मनाः ।।२४
प्राक्कूलेषु समासीनो दर्भेषु सुसमाहितः ।
प्राणायामत्रयं कृत्वा ध्यायेत् संध्यामिति श्रुतिः ।।२५
या संध्या सा जगत्सूतिर्मायातीता हि निष्कला ।
ऐश्वरी तु पराशक्तिस्तत्त्वत्रयसमुद्भवा ।।२६
ध्यात्वाऽर्कमण्डलगतां सावित्रीं वै जपन् बुधः ।

teeth should be as thick as one's middle-finger and twelve Angulis in length The piece of wood should be used with its barch and one should clean one's teeth with the tip of it The branches of such *trees which contain milky sap* (Ksīra-vṛksa e. g. Nyagrodha, Udumbara, etc.), Mālatī (Spanish jasmine), Apāmārga (Achyranthes aspera Linn), Bilva (Aegle marmelos Corr) and Karavīra (Nerium odorum Solandj are to be used for the purpose. Having avoided the forbidden plants and inauspicious days, one who knows the laws should select one of those (plants) and use it (for cleaning the teeth) (17-20)

One should not pull up a teeth cleaning wood by its root, and should never wash (one's teeth) with the help *of fingers. Having washed it* (or the teeth) and broken (the wood) one should throw it in a clean place (21)

Having taken the bath and performed the Ācamana, one should satiate the gods, the sages and the manes (by oblations of water) by (reciting prescribed) Mantras and then performing Ācamana and observing silence one should rub (i e , purify) oneself by Kuśa along with sprays of water, and the mantra "Āpo hi sthā, etc" along with *auspicious Vāruna Vyāhṛtis of Sāvitrī* Then one should mutter the Gāyatrī Mantra, the mother of the Vedas interset with Omkāra and Vyāhṛtis and offer a handful oblation of water to Bhāskara (i e , the Sun god) with a fully concentrated mind to him (22-24)

Being *well-concentrated* and seated on a seat made of Kuśa-grass one should perform regulation of breath thrice and then contemplate on Sandhyā (i e , regular prayer *to be performed in three junctures)* this is prescribed by the Śruti (Vedas) (25)

Sandhyā is the Mother of the universe; she is the Supreme Power (Parā Śakti) of God, beyond the cosmic illusion, undivisible and an out-come of three (great) principles (26)

A wise Brāhmana should perform the morning and evening prayers (lit the prayers of the junctures) with his face

प्राङ्मुखः सततं विप्रः संध्योपासनमाचरेत् ॥२७
संध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु ।
यदन्यत् कुरुते किञ्चिन्न तस्य फलमाप्नुयात् ॥२८
अनन्यचेतसः शान्ता ब्राह्मणा वेदपारगाः ।
उपास्य विधिवत् संध्यां प्राप्ताः पूर्वं परां गतिम्॥२९
योऽन्यत्र कुरुते यत्नं धर्मकार्ये द्विजोत्तमः ।
विहाय संध्याप्रणतिं स याति नरकायुतम् ॥३०
तस्मात् सर्वप्रयत्नेन संध्योपासनमाचरेत् ।
उपासितो भवेत् तेन देवो योगतनुः परः ॥३१
सहस्रपरमां नित्यं शतमध्यां दशावराम् ।
सावित्रीं वै जपेद् विद्वान्प्राङ्मुखः प्रयतः स्थितः॥३२
अथोपतिष्ठेदादित्यमुदयन्तं समाहितः ।
मन्त्रैस्तु विविधैः सौरैर्ऋग्यजुःसामसंभवैः ॥३३
उपस्थाय महायोगं देवदेवं दिवाकरम् ।
कुर्वीत प्रणतिं भूमौ मूर्ध्ना तेनैव मन्त्रतः ॥३४
ओं खखोल्काय शान्ताय कारणत्रयहेतवे ।
निवेदयामि चात्मानं नमस्ते ज्ञानरूपिणे ।
नमस्ते घृणिने तुभ्यं सूर्याय ब्रह्मरूपिणे ॥३५
त्वमेव ब्रह्म परममापो ज्योती रसोऽमृतम् ।
भूर्भुवः स्वस्त्वमोङ्कारः सर्वे रुद्राः सनातनाः ।
पुरुषः सन्महोऽन्तस्त्वां प्रणमामि कपर्दिनम् ॥३६

turned to the East and by *contemplating* Sāvitrī in the orb of the Sun (27)

A person who does not perform the morning and evening prayers is impure and unfit for all (religious) performances He never achieves the results of whatever else he does (28)

In the past, the Brāhmaṇas who were *tranquil, well-versed in the Vedas and did* not think anything else attained, to the ultimate goal by worshipping Sandhyā (i e, *morning and evening prayers*) according to the rules (29)

A good Brāhmaṇa who diverts his attention to other *religious rites without* worshipping Sandhyā goes to hell ten thousand times (30)

Hence one should perform the Sandhyā (morning and evening) prayers by all *means* Thereby the Supreme God who is the embodiment of Yoga *is worshipped* (31)

A learned man should, therefore, *mutter Sāvitrī* (i e, Gāyatrī hymns) *whose* thousand *repetitions are the best*, hundred are of moderate merit and ten are the worst, being fully restrained and with *face turned to the East* (32)

Then he, being all-concentrated, *should worship the rising Sun by (reciting)* various hymns dedicated to the Sun God collected from the Ṛk, Yajuh and Sāma-Vedas. (33)

Having worshipped the maker of the day (Divākara = the Sun God), the God of *gods, the great Yogin, he should bow down on the ground reciting the following* hymn (34)

Om, I surrender myself to Khakholaka, *the tranquil and the cause of all* the three causes I bow down to thee, the Embodiment of knowledge I bow down to Thee, the kind, the Sun the *manifest form of Brahman.* (35)

Thou art the Supreme Brahman, the water, the Radiance, the Essence (Rasa) *the Nectar (or the Immortal Amṛta). Thou art (the Vyāhṛtis) Bhūr, Bhuvar,* Svar, the Oṁkāra, all the Eternal Rudras Thou art the Radiant Person, hence I bow down to Thee, Kapardin (one wearing braided and knotted hair) (36)

त्वमेव विश्वं बहुधा सदसत् सूयते च यत् ।
नमो रुद्राय सूर्याय त्वामहं शरणं गतः ॥३७
प्रचेतसे नमस्तुभ्यं नमो मीढुष्टमाय ते ।
नमो नमस्ते रुद्राय त्वामहं शरणं गतः ॥३८
हिरण्यबाहवे तुभ्यं हिरण्यपतये नमः ।
अम्बिकापतये तुभ्यमुमायाः पतये नमः ॥३९
नमोऽस्तु नीलग्रीवाय नमस्तुभ्यं पिनाकिने ।
विलोहिताय भर्गाय सहस्राक्षाय ते नमः ॥४०
नमो हंसाय ते नित्यमादित्याय नमोऽस्तु ते ।
नमस्ते वज्रहस्ताय त्र्यम्बकाय नमोऽस्तु ते ॥४१
प्रपद्ये त्वां विरूपाक्षं महान्तं परमेश्वरम् ।
हिरण्मयं गृहे गुप्तमात्मानं सर्वदेहिनाम् ॥४२
नमस्यामि परं ज्योतिर्ब्रह्माणं त्वां परां गतिम् ।
विश्वं पशुपतिं भीमं नरनारीशरीरिणम् ॥४३
नमः सूर्याय रुद्राय भास्वते परमेष्ठिने ।
उग्राय सर्वभक्ताय त्वां प्रपद्ये सदैव हि ॥४४
एतद् वै सूर्यहृदयं जप्त्वा स्तवमनुत्तमम् ।
प्रातः कालेऽथ मध्याह्ने नमस्कुर्याद् दिवाकरम् ॥४५
इदं पुत्राय शिष्याय धार्मिकाय द्विजातये ।
प्रदेयं सूर्यहृदयं ब्रह्मणा तु प्रदर्शितम् ॥४६
सर्वपापप्रशमनं वेदसारसमुद्भवम् ।
ब्राह्मणानां हितं पुण्यमृषिसङ्घैर्निषेवितम् ॥४७

Thou art the universe, whatever existent and non-existent is born I bow down to Rudra, to Sūrya, I take refuge unto Thee. (37)

I bow down to Thee, Pracetas, to Thee, Mīḍhuṣṭama (i. e., the most bountiful), to Thee, Rudra, I take refuge unto Thee (38)

I bow down to Thee, Hiraṇyabāhu (one with golden arms), Hiraṇyapati (master of Gold), to Thee, the Master (husband) of Ambikā the Master (husband) of Umā (39)

I bow down to Thee, Nīlagrīva (one whose throat has become blue), bow *down to thee Pināka (holder of the* bow named Pināka), to Vilohita, Bharga (Radiant), to Thousand-eyed. (40)

I bow down to Thee, the (great) Swan (i. e. Ātmā), always to Āditya, to the Holder of the thunder, to Tryambaka (the Three-eyed) (41)

I take refuge unto Thee, Virūpākṣa, the Supreme God, of golden radiance, the soul of all leaving beings concealed in the body (42)

I bow down to Thee, the Supreme Radiance, Brahmā, the Ultimate Goal, the Universe, Paśupati (lit the master of the beasts = the Lord of individual souls), Bhīma the dreadful) and assuming the form of male and female (simultaneously). (43)

I bow down to (Thee who art) Sūrya, Rudra (fierce), Bhāsvat (dazzling), Parameṣṭhin, Ugra and object of devotion of everybody I do always take refuge unto Thee (44)

One should chant this best Stuti named Sūryahṛdaya (the heart of the Sun *God) in the morning and at noon and* then bow down to Divākara (the maker of the day) (45)

This Sūryahṛdaya hymn which was instructed by Brahmā and removes all sins and is the product of the essence of the Vedas, beneficient to the Brāhmaṇas, meritorious and accepted by the sages, should be given to a son, to a disciple, or to a pious twice-born (46, 47)

अथागम्य गृहं विप्रः समाचम्य यथाविधि ।
प्रज्वाल्य वह्निं विधिवज्जुहुयाज्जातवेदसम् ॥४८
ऋत्विक्पुत्रोऽथ पत्नी वा शिष्यो वाऽपि सहोदरः ।
प्राप्यानुज्ञां विशेषेण जुहुयुर्वा यथाविधि ॥४९
पवित्रपाणिः पूतात्मा शुक्लाम्बरधरोत्तरः ।
अनन्यमानसो वह्निं जुहुयात् संयतेन्द्रियः ॥५०
विना दर्भेण यत्कर्म विना सूत्रेण वा पुनः ।
राक्षसं तद्भवेत् सर्वं नामुत्रेह फलप्रदम् ॥५१
दैवतानि नमस्कुर्याद् देयसारान्निवेदयेत् ।
दद्यात् पुष्पादिकं तेषां वृद्धांश्चैवाभिवादयेत् ॥५२
गुरुं चैवाप्युपासीत हितं चास्य समाचरेत् ।
वेदाभ्यासं ततः कुर्यात् प्रयत्नाच्छक्तितो द्विजः ॥५३

A Brahmana (after performing the above), on his return home should perform Ācamana according to the rules, lit the sacrificial fire and offer oblations to it according to the rules (48)

A priest a son, the wife a disciple or a brother may also offer oblations (to the sacrificial fire) if so permitted (49)

He should offer oblation to the fire with hands purified (by Kuśa) being pure in soul, wearing white clothes, with undivided attention and having full restraint of the senses (50)

Any rite performed without Kuśa or without the (sacred) thread is called Rākṣasa (i e , devilish) and yields no result in this life or in the next (51)

One should bow down to the gods offer the essence of gifts and flowers to them and then salute the elders (52)

A twice born (Brāhmana) should attend to his Guru and do good to him Then he should carefully study the Vedas to the best of his abilities (53)

जपेदध्यापयेच्छिष्यान् धारयेच्च विचारयेत् ।
अवेक्षेत च शास्त्राणि धर्मादीनि द्विजोत्तम ।
वैदिकाश्चैव निगमान् वेदाङ्गानि विशेषतः ॥५४
उपेयादीश्वरं चाथ योगक्षेमप्रसिद्धये ।
साधयेद् विविधानर्थान् कुटुम्बार्थे ततो द्विजः ॥५५
ततो मध्याह्नसमये स्नानार्थं मृदमाहरेत् ।
पुष्पाक्षतान् कुशतिलान् गोमयं शुद्धमेव च ॥५६
नदीषु देवखातेषु तडागेषु सरस्सु च ।
स्नानं समाचरेन्नित्यं गर्तप्रस्रवणेषु च ॥५७
परकीयनिपानेषु न स्नायाद् वै कदाचन ।
पञ्चपिण्डान् समुद्धृत्य स्नायाद वाऽसभवे पुनः ॥५८

A good Brahmana should chant the Vedas teach them to the disciples remember them and discuss them Then he should go through other scriptures like Dharmaśastra, etc the Vedic texts and especially the auxiliary texts (Vedānga) to the Vedic study (54)

Then Brahmaṇa should approach to the Lord for attainment (of what has not) and security (of what he already possesses) and then attend to various professional works for the maintenance of his family (55)

Then he should collect at noon earth unhusked rice (Akṣata) Kuśa sesamum and pure cow dung for taking a bath (56)

One should bathe in rivers, in ponds, dug by gods (i e natural) in lakes in tanks and in water holes or springs (57)

One should never bathe in tanks belonging to others In unavoidable circumstances one may bathe in such tanks, etc but one should extract five

मृदेकया शिरः क्षाल्यं द्वाभ्यां नाभेस्तथोपरि ।
अधश्च तिसृभिः कार्यं पादौ षड्भिस्तथैव च ॥५९

मृत्तिका च समुद्दिष्टा स्यादार्द्रामलकमात्रिका ।
गोमयस्य प्रमाणं तत् तेनाङ्गं लेपयेत् ततः ॥६०

लेपयित्वा तु तीरस्थस्तल्लिङ्गैरेव मन्त्रतः ।
प्रक्षाल्याचम्य विधिवत् ततः स्नायात् समाहितः ॥६१

अभिमन्त्र्य जलं मन्त्रैस्तल्लिङ्गैर्वारुणैः शुभैः ।
भावपूतस्तदव्यक्तं ध्यायन् वै विष्णुमव्ययम् ॥६२

आपो नारायणोद्भूतास्ता एवास्यायनं पुनः ।
तस्मान्नारायणं देवं स्नानकाले स्मरेद् बुधः ॥६३

lumps of mud (from the tank) before (taking the bath). (58)

He should clean his head with one lump of earth, by two the upper body, above the navel and by three the lower body and by six the legs (59)

Each lump of earth should be as big as a wet emblic myrobalan (Āmalaka) The quantity of the cow-dung will also be the same. He should smear his body with these (i e, earth and cow-dung) (60)

He should smear his body (with earth, etc), sitting on the bank and chanting Mantras prescribed for the purpose, then he should wash (the body), perform Ācamana and bathe according to the rules. He should purify the water by chanting suitable Vāruṇa Mantras and bathe while meditating upon Viṣṇu the undecaying being himself purified by thinking. (61, 62)

The waters were first born of Nārāyaṇa, and they themselves were his first abode; hence a wise man should remember Nārāyaṇa, at the time of bathing. (63)

प्रोच्य सोंकारमादित्यं त्रिर्निमज्जेज्जलाशये ।
आचान्तः पुनराचामेन्मन्त्रेणानेन मन्त्रवित् ॥६४

अन्तश्चरसि भूतेषु गुहायां विश्वतो मुखः ।
त्वं यज्ञस्त्वं वषट्कार आपो ज्योती रसोऽमृतम् ॥६५

द्रुपदां वा त्रिरभ्यस्येद् व्याहृतिप्रणवान्विताम् ।
सावित्रीं वा जपेद् विद्वान् तथा चैवाघमर्षणम् ॥६६

ततः संमार्जनं कुर्यादापो हि ष्ठा मयोभुवः ।
इदमापः प्रवहत व्याहृतिभिस्तथैव च ॥६७

ततोऽभिमन्त्र्य तत् तीर्थमापो हि ष्ठादिमन्त्रकैः ।
अन्तर्जलगतो मग्नो जपेत् त्रिरघमर्षणम् ॥६८

त्रिपदां वाऽथ सावित्रीं तद्विष्णोः परमं पदम् ।

Uttering (the name of) Āditya along with Oṁkāra, one who knows the Mantras should perform Ācamana twice and thrice dip in the water chanting the following Mantra: (64)

You, facing on all directions, move in the inner heart of beings You are the sacrifice, the sound Vaṣaṭ, the waters, the radiance, the essence and the nectar. (65)

A learned man should then practise (i e, repeat) thrice the Drupadā (i. e., the hymn beginning with 'Drupadādiva) along with Oṁkāra and Vyāhṛtis; or he should mutter the Gāyatrī Mantra and then the Aghamarṣaṇa hymn. (66)

Then he should perform rubbing (of the lips, etc) by muttering the Mantra "Āpo hi ṣṭhā mayobhuvaḥ" and "Idamāpaḥ pravahata", along with the Vyāhṛtis. (67)

Then having purified the place of bathing by the Mantras "Āpo hi ṣṭhā," etc. he should, while standing in water, repeat the Aghamarṣaṇa hymn thrice. (68)

Or, he should repeat the Gāyatrī Mantra consisting of three feet, or the

आवर्त्तयेद् वा प्रणव देव वा सस्मरेद्धरिम् ॥६९
द्रुपदादिव यो मन्त्रो यजुर्वेदे प्रतिष्ठितः।
अन्तर्जले त्रिरावर्त्य सर्वपापैः प्रमुच्यते ॥७०
अपः पाणौ समादाय जप्त्वा वै मार्जने कृते।
विन्यस्य मूर्ध्नि तत् तोय मुच्यते सर्वपातकैः ॥७१
यथाऽश्वमेधः क्रतुराट् सर्वपापापनोदनः।
तथाऽघमर्षण सूक्त सर्वपापापनोदनम् ॥७२
अथोपतिष्ठेदादित्यं मूर्ध्नि पुष्पान्विताञ्जलिम्।
प्रक्षिप्यालोकयेद् देवमुद्वय तमसस्परि ॥७३
उदुत्य चित्रमित्येते तच्चक्षुरिति मन्त्रतः।
हंसः शुचिषदेतेन सावित्र्या च विशेषतः ॥७४
अन्यैश्च वैदिकैर्मन्त्रैः सौरैः पापप्रणाशनैः।
सावित्रीं वै जपेत् पश्चाज्जपयज्ञः स वै स्मृत. ॥७५
विविधानि पवित्राणि गुह्यविद्यास्तथैव च।
शतरुद्रीयमथर्वशिरः सौराश्च शक्तितः ॥७६
प्राक्कूलेषु समासीन· कुशेषु प्राङ्मुख. शुचिः।
तिष्ठश्चेदीक्षमाणोऽर्कं जप्य कुर्यात् समाहितः ॥७७
स्फाटिकेन्द्राक्षरुद्राक्षै. पुत्रजीवसमुद्भवै।
कर्तव्या त्वक्षमाला स्यादुत्तरादुत्तमा स्मृता ॥७८
जपकाले न भाषेत नान्यानि प्रेक्षयेद् बुध।
न कम्पयेच्छिरोग्रीवा दन्तान्नैव प्रकाशयेत् ॥७९
गुह्यका राक्षसा सिद्धा हरन्ति प्रसभ यत।
एकान्ते सुशुभे देशे तस्माज्जप्य समाचरेत् ॥८०

hymn "Tad Visnoḥ paramam padam (that is the supreme abode of Visnu) or the Pranava (i e, Oṁkara) or he should meditate upon Hari. (69)

The hymn beginning with "Drupadadiva" is established in the Yajurveda and he who repeats it thrice standing in water is liberated from all sins (70)

He by taking water in hand, muttering the above Mantra while rubbing (the lips etc) and then sprinkling his head with that water is liberated from all sins (71)

As the horse sacrifice, the king of (all) sacrifices removes all sins so does the Aghamarsana hymn efface all sins (72)

Then he should worship Aditya (the Sun god) by throwing handful of flowers on his own head and then see the God (Aditya) who is beyond darkness while chanting the Mantras, 'Udutyam", 'Citram", 'Taccaksur ', "Hamsaḥ śucisat' and especially the Gayatri hymn, or other Vedic hymns dedicated to the Sun God which efface the sins Then he should mutter the Savitri Mantra This is called the Japayajna (sacrifice by muttering) (73 75)

Then sitting on the Kusa whose pinacles are turned towards the east with his face turned east ward and being clean and looking at the sun, one should mutter with full concentration, various sacred hymns, or the sacred lore or the Śatarudriya hymn or the Atharvasirah hymn according to his ability (76, 77)

He should make his rosary of beads made of crystal Indrakṣa, Rudrakṣa or Putrajiva (Putrañjiva Roxburghii) The one mentioned latter is better than one mentioned former among them (78)

While muttering Mantras a wise man should not talk, nor he should look at anything nor shake his head or neck nor expose his teeth The evil spirits like Guhyakas, Rakṣasas and Siddhas carry away, by force (the result of muttering), so he should perform muttering in an auspicious but solitary place (79, 80)

चण्डालाशौचपतितान् दृष्ट्वाचम्य पुनर्जपेत् ।
तैरेव भाषण कृत्वा स्नात्वा चैव जपेत् पुन ॥८१
आचम्य प्रयतो नित्य जपेदशुचिदर्शने ।
सौरान् मन्त्रान् शक्तितो वै पावमानीस्तु कामत ॥८२
यदि स्यात् क्लिन्नवासा वै वारिमध्यगतो जपेत् ।
अन्यथा तु शुचौ भूम्या दर्भेषु सुसमाहित ॥८३
प्रदक्षिण समावृत्य नमस्कृत्वा तत क्षितौ ।
आचम्य च यथाशास्त्र शक्त्या स्वाध्यायमाचरेत ॥८४
तत सतर्पयेद् देवानृषीन् पितृगणास्तथा ।
आदावोङ्कारमुच्चार्य नमोऽन्ते तर्पयामि च ॥८५
देवान् ब्रह्मऋषींश्चैव तर्पयेदक्षतोदकं ।
तिलोदकं पितृन् भक्त्या स्वसूत्रोक्तविधानत ॥८६
अन्वारब्धेन सव्येन पाणिना दक्षिणेन तु ।
देवर्षीस्तर्पयेद् धीमानुदकाञ्जलिभि पितॄन् ॥८७
यज्ञोपवीती देवाना निवीती ऋषितर्पणे ।
प्राचीनावीती पित्र्ये तु स्वेन तीर्थेन भावत ॥८८
निष्पीड्य स्नानवस्त्र तु समाचम्य च वाग्यत ।
स्वमन्त्रैरर्चयेद् देवान् पुष्पै पत्रैरथाम्बुभि ॥८९
ब्रह्माण शकर सूर्यं तथैव मधुसूदनम् ।
अन्यांश्चाभिमतान् देवान् भक्त्या चाक्रोधनोऽत्वर ॥९०

If he glances at a Caṇḍāla, an unclean person or an out caste he should perform Ācamana and mutter (the Mantras) again, but if he talks to them he should take bath before such muttering (81)

On seeing an unclean person he should perform Ācamana and mutter the hymns dedicated to the Sun God or the Pāvamānī hymns (i e hymns dedicated to Pavamāna Soma) according to his desire (82)

If his clothes are wet he should mutter (the Mantras) standing in water otherwise on a seat of Kuśa in a clean place with all concentration (83)

Having performed the circumambulation bowed down on the ground and performed Ācamana he should study (the sacred texts) according to the (rules prescribed in the) scriptures and according to his ability (84)

Then he should satisfy the gods the sages (Ṛṣis) and the manes by uttering Oṁkāra in beginning and Namaḥ tarpayāmi vaḥ (I satisfy you) at the end (85)

He should satisfy Gods and Brahmarsis with water mixed with unhusked rice (Aksata) and the manes with water mixed with sesamum with devotion and according to the rules prescribed in the Gṛhyasūtra of the Veda he follows (86)

An intelligent man should satisfy the Devarsis with his left hand touched below by the right one and the manes by handful of water (87)

He should wear the sacred thread in the Yajñopavīta way when worshipping the gods in the Nivīta way when worshipping the Sages and in the Prācīnāvīti way when satisfying the manes and use particular parts of hands (tīrthas) *mentioned for each* (88)

He then crashing the bathing clothes and performing Acamana and being silent *should worship the gods* chanting their respective Mantras with flowers leaves and water (89)

He being without anger and haste should worship with devotion Brahmā Śaṅkara Sūrya Madhusūdana and other divinities he likes (90)

प्रदद्याद् वाऽथ पुष्पाणि सूक्तेन पौरुषेण तु ।
आपो वा देवता सर्वास्तेन सम्यक् समर्चिता ॥९१
ध्यात्वा प्रणवपूर्वं वै देवतानि समाहित ।
नमस्कारेण पुष्पाणि विन्यसेद् वै पृथक् पृथक् ॥९२
न विष्ण्वाराधनात् पुण्य विद्यते कर्म वैदिकम् ।
तस्मादनादिमध्यान्त नित्यमाराधयेद्धरिम् ॥९३
तद्विष्णोरिति मन्त्रेण सूक्तेन पुरुषेण तु ।
नैताभ्या सदृशो मन्त्रो वेदेपूक्तश्चतुर्ष्वपि ॥९४
निवेदयेत स्वात्मान विष्णावमलतेजसि ।
तदात्मा तन्मना शान्तस्तद्विष्णोरिति मन्त्रत ॥९५
अथवा देवमीशान भगवन्त सनातनम् ।
आराधयेन्महादेव भावपूतो महेश्वरम् ॥९६

मन्त्रेण रुद्रगायत्र्या प्रणवेनाथ वा पुन ।
ईशानेनाथ वा रुद्रैस्त्र्यम्बकेन समाहित ॥९७
पुष्पै पत्रैरथाद्भिर्वा चन्दनाद्यैर्महेश्वरम् ।
उक्त्वा नम शिवायेति मन्त्रेणानेन योजयेत् ॥९८
नमस्कुर्यान्महादेव ऋत सत्यमितीश्वरम् ।
निवेदयीत स्वात्मान यो ब्रह्माणमितीश्वरम् ॥९९
प्रदक्षिण द्विज कुर्यात् पञ्च ब्रह्माणि वै जपन् ।
ध्यायीत देवमीशान व्योममध्यगत शिवम् ॥१००
अथावलोकयेदर्क हस शुचिपदित्यृचा ।
कुर्यात् पञ्च महायज्ञान् गृह गत्वा समाहित ॥१०१
देवयज्ञ पितृयज्ञ भूतयज्ञ तथैव च ।
मानुष्य ब्रह्मयज्ञ च पञ्च यज्ञान् प्रचक्षते ॥१०२

Or he should offer flowers (to gods) by chanting the Puruṣa hymn The waters are all gods hence they are well worshipped with that (91)

He should meditate upon gods and offer flowers to them, separately by uttering Oṁkāra and 'namaḥ" (92)

There is no Vedic rite which is more meritorious than the worship of Viṣṇu hence one should worship Hari at the beginning in the middle and at the end (of any work or rite) by chanting the Mantra 'Tad Viṣṇoḥ etc" Or the Puruṣa hymn There is no other hymn in all the four Vedas, which is equal to these two Mantras (93, 94)

One should surrender oneself to Viṣṇu of stainless lustre, identifying oneself with Him, fixing one's thoughts in him being tranquil and chanting the Mantra 'tad Viṣṇoḥ etc" (95)

Or he should worship Īśāna, the Eternal God the Great God, the Lord of lords being purified in thought chanting Rudra Gāyatrī or Oṁkāra the Mantra "Īśānena", "Rudrais", "Tryambakena" with full concentration (96, 97)

He should offer flowers, leaves water and sandal paste to Maheśvara, utter the Mantra 'Namaḥ Śivāya (98)

He should bow down to Mahādeva chanting the hymn "Ṛtam Satyam, etc.' and surrender himself to Īśvara by chanting "Yo Brahmāṇam etc." (99)

A twice-born should circumambulate while muttering five Brahmans (i e Vedic hymns) and meditate upon God Īśāna Śiva stationed in the space (100)

He should see the Sun chanting the Ṛk Haṁsaḥ Śuciṣat' etc and then returning home should perform five great sacrifices (101)

Devayajña (sacrifice to the gods), Pitṛyajña (sacrifice to the manes) Bhūtayajña (sacrifice to creatures), Mānuṣyayajña (sacrifice to men) and Brahmayajña (sacrifice to Brahman)—

यदि स्यात् तर्पणादर्वाक् ब्रह्मयज्ञः कृतो न हि ।
कृत्वा मनुष्ययज्ञं वै ततः स्वाध्यायमाचरेत् ॥१०३
अग्नेः पश्चिमतो देशे भूतयज्ञान्त एव वा ।
कुशपुञ्जे समासीनः कुशपाणिः समाहितः ॥१०४
शालाग्नौ लौकिके वाऽप्सु जले भूम्यामथापि वा ।
वैश्वदेवं ततः कुर्याद् देवयज्ञः स वै स्मृतः ॥१०५
यदि स्याल्लौकिके पक्वं ततोऽन्नं तत्र हूयते ।
शालाग्नौ तत्र वेवान्नं विधिरेष सनातनः ॥१०६
देवेभ्यस्तु हुतादन्नाच्छेषाद् भूतबलिं हरेत् ।
भूतयज्ञः स वै ज्ञेयो भूतिदः सर्वदेहिनाम् ॥१०७
श्वभ्यश्च श्वपचेभ्यश्च पतितादिभ्य एव च ।
दद्याद् भूमौ बलिं त्वन्नं पक्षिभ्योऽथ द्विजोत्तमः ॥१०८
सायं चान्नस्य सिद्धस्य पत्न्यमन्त्रं बलिं हरेत् ।
भूतयज्ञस्त्वयं नित्यं सायं प्रातर्विधीयते ॥१०९
एकं तु भोजयेद् विप्रं पितॄनुद्दिश्य सत्तमम् ।
नित्यश्राद्धं तदुद्दिष्टं पितृयज्ञो गतिप्रदः ॥११०
उद्धृत्य वा यथाशक्ति किञ्चिदन्नं समाहितः ।
वेदतत्त्वार्थविदुषे द्विजायैवोपपादयेत् ॥१११
पूजयेदतिथिं नित्यं नमस्येदर्चयेद् द्विजम् ।
मनोवाक्कर्मभिः शान्तमागतं स्वगृहं ततः ॥११२
हन्तकारमथाग्रं वा भिक्षां वा शक्तितो द्विजः ।
दद्यादतिथये नित्यं बुध्येत परमेश्वरम् ॥११३

these are called the five great sacrifices (102)

If he has not already performed the Brahmayajña just after the Tarpana (offering water oblations to gods, sages and manes), he should first perform the Manusyayajña and then study (the Vedas) (103)

Optionally after performing the Bhūta yajña, he should, sitting to the west of the fire on a heap of Kuśa, and with Kusa in hand, perform Vaiśvadeva sacrifice in the sacrificial or secular fire, or in water or on the ground. This is called the Devayajña (104,105)

If the oblation (rice, etc) is cooked on secular fire, to that very fire it should be offered. If cooked on sacrificial fire, it should be offered there. This is the eternal law (106)

One should perform offering for the creatures from the remaining part of the food already offered to the gods. This is called the Bhūtayajña and it gives prosperity to all beings (who perform it) (107)

A good Brāhmana should place on the ground food-offerings for the dogs the Śvapacas, the out-castes and the birds (108)

The wife (of a house-holder) should offer cooked food (to those) in the evening without any Mantra. This (also) is called Bhūtayajña and it should be observed both in the morning and in the evening (109)

One should feed one best Brāhmana with a view to satisfying the manes. This daily Śrāddha rite (Nityaśrāddha) meant for the manes is called Pitṛyajña and it endows (the performer) with good position (in the next life) (110)

Or, he should keep separate a portion of his food, according to his capacity and offer the same to a Brāhmaṇa who knows the purport of the Vedas, with concentration (111)

He should always attend to a guest and should wait upon with his speech, action and thought, a tranquil Brāhmana who comes to his abode (112)

A Brāhmana should offer to a guest Hantakāra, Agra or Bhikṣā (alms) accord-

भिक्षामाहुर्ग्रासमात्रमग्रं तस्याश्चतुर्गुणम् ।
पुष्कलं हन्तकारं तु तच्चतुर्गुणमुच्यते ॥११४
गोदोहमात्रं कालं वै प्रतीक्ष्यो ह्यतिथिः स्वयम्।
अभ्यागतान् यथाशक्ति पूजयेदतिथिं यथा ॥११५
भिक्षां वै भिक्षवे दद्याद् विधिवद् ब्रह्मचारिणे ।
दद्यादन्नं यथाशक्ति त्वर्थिभ्यो लोभवर्जितः ॥११६
सर्वेषामप्यलाभे तु अन्नं गोभ्यो निवेदयेत् ।
भुञ्जीत बन्धुभिः सार्द्धं वाग्यतोऽन्नमकुत्सयन् ॥११७

अकृत्वा तु द्विजः पञ्च महायज्ञान् द्विजोत्तमाः ।
भुञ्जीत चेत् स मूढात्मा तिर्यग्योनिं स गच्छति॥११८
वेदाभ्यासोऽन्वहं शक्त्या महायज्ञक्रिया क्षमा ।
नाशयत्याशु पापानि देवानामर्चनं तथा ॥११९
यो मोहादथवालस्यादकृत्वा देवतार्चनम् ।
भुङ्क्ते स याति नरकान् शूकरेष्वभिजायते ॥१२०
तस्मात् सर्वप्रयत्नेन कृत्वा कर्माणि वै द्विजाः ।
भुञ्जीत स्वजनैः सार्द्धं स याति परमां गतिम् ॥१२१

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे अष्टादशोऽध्यायः ॥१८॥

ing to his means and consider a guest as God Himself (113)

Bhikṣā (an alms) is defined a morsel of food, Agra is four times of Bhikṣa and Hantakāra is sufficient food (for a person) and it is four times of Agra (114)

He should wait for a guest upto the time of milking the cow He should serve the casual uninvited persons present as he does to a guest, according to his means (115)

He should give alms to monks and Brahmacarins according to the rules and should distribute food among the beggars according to his means and being freed from greed (116)

If none arrives he should offer food (kept for guests, beggars etc) to the cows and should take his meal, along with his relatives (i e family members) being silent and without scorning the food (117)

O great Brāhmaṇas a twice born who takes his meal without performing the five great sacrifices is foolish and is reborn as a beast (118)

Daily study of the Vedas, performance of the five great sacrifices, forgiveness and worship of gods destroy all the sins very soon (119)

He, who, due to foolishness or laziness eat his food without worshipping the Gods goes to hell and is reborn among the pigs (120)

O Brāhmaṇas, one should, therefore, take his meals along with his relatives, only after performing all these rites By doing so, one attains to the highest goal (121)

Thus ends Eighteenth Chapter in the Second Part of Kūrma Purāṇa Saṁhitā consisting of six thousand verses—18

१९

व्यास उवाच ।

प्राङ्मुखोऽन्नानि भुञ्जीत सूर्याभिमुख एव वा ।
आसीनस्त्वासने शुद्धे भूम्यां पादौ निधाय तु ॥१
आयुष्यं प्राङ्मुखो भुङ्क्ते यशस्यं दक्षिणामुखः ।
श्रियं प्रत्यङ्मुखो भुङ्क्ते ऋतं भुङ्क्ते उदङ्मुखः ॥२
पञ्चार्द्रो भोजनं कुर्याद् भूमौ पात्रं निधाय तु ।
उपवासेन तत्तुल्यं मनुराह प्रजापतिः ॥३
उपलिप्ते शुचौ देशे पादौ प्रक्षाल्य वै करौ ।
आचम्यार्द्राननोऽक्रोधः पञ्चार्द्रो भोजनं चरेत् ॥४
महाव्याहृतिभिस्त्वन्नं परिधायोदकेन तु ।
अमृतोपस्तरणमसीत्यापोशानक्रियां चरेत् ॥५
स्वाहाप्रणवसंयुक्तां प्राणायाद्याहुतिं ततः ।
अपानाय ततो हुत्वा व्यानाय तदनन्तरम् ॥६
उदानाय ततः कुर्यात् समानायेति पञ्चमीम् ।
विज्ञाय तत्त्वमेतेषां जुहुयादात्मनि द्विजः ॥७
शेषमन्नं यथाकामं भुञ्जीतव्यं जलैर्युतम् ।
ध्यात्वा तन्मनसा देवमात्मानं वै प्रजापतिम् ॥८
अमृतापिधानमसीत्युपरिष्टादपः पिबेत् ।
आचान्तः पुनराचामेदायं गौरिति मन्त्रतः ॥९
द्रुपदां वा त्रिरावर्त्य सर्वपापप्रणाशनीम् ।

19

Vyasa said One should take one's meal with face turned towards the East or towards the Sun, sitting on a clean seat and placing feet on the ground (1)

One who eats with face turned to the East eats longevity (i e attains to long life), to the South attains to fame, to the West prosperity and to the North truth (2)

One should eat one's food being wet in five ways and placing the plate on the ground *Prajāpati Manu declares that* an eating in this way, is as good as observing a fast (3)

One should eat one's food, sitting in a place which is clean and besmeared (with cow dung), having washed his hands and feet, with face still wet without anger, and being wet in (aforesaid) five ways (4)

Having covered the food with water and Mahāvyāhṛtis one should perform Āposana with the Mantra 'Amṛtopastaranamasi' A Brahmana should make offerings, uttering Svaha and Omkāra to Prana, then to Apana, then to Vyana then to Udana and the fifth one to Samana He should offer these to his soul, knowing fully the truth underlying these (Mantras) (5-7)

The rest of the food, he should eat according to his pleasure, being accompanied *by his people (i e family* members) but all the while meditating upon God Prajāpati who is the very self (of every body) (8)

At the end he should sip a little water with the Mantra a 'Amṛtāpidhānam asi' and having performing Ācamana' one should, repeat it with the Mantra 'Āyam gauh', etc (9)

Or having repeated thrice the hymn 'Drupadā which effaces all the sins he

प्राणानां ग्रन्थिरसीत्यालभेद् हृदयं ततः ॥१०
आचम्याङ्गुष्ठमात्रेति पादाङ्गुष्ठेऽथ दक्षिणे ।
निःस्रावयेद् हस्तजलमूर्ध्वहस्तः समाहितः ॥११
हुतानुमन्त्रणं कुर्यात् श्रद्धायामिति मन्त्रतः ।
अथाक्षरेण स्वात्मानं योजयेद् ब्रह्मणेति हि ॥१२
सर्वेषामेव यागानामात्मयागः परः स्मृतः ।
योऽनेन विधिना कुर्यात् स याति ब्रह्मणः क्षयम् ॥१३
यज्ञोपवीती भुञ्जीत स्रग्गन्धालङ्कृतः शुचिः ।
सायंप्रातर्नान्तरा वै सन्ध्यायां तु विशेषतः ॥१४
नाद्यात् सूर्यग्रहात् पूर्वमह्नि सायं शशिग्रहात् ।
ग्रहकाले च नाश्नीयात् स्नात्वाऽश्नीयात् तु मुक्तयोः ॥१५
मुक्ते शशिनि भुञ्जीत यदि न स्यान्महानिशा ।
अमुक्तयोरस्तगतयोरद्याद् दृष्ट्वा परेऽहनि ॥१६
नाश्नीयात् प्रेक्षमाणानामप्रदायैव दुर्मतिः ।
न यज्ञशिष्टादन्यद् वा न क्रुद्धो नान्यमानसः ॥१७
आत्मार्थं भोजनं यस्य रत्यर्थं यस्य मैथुनम् ।
वृत्त्यर्थं यस्य चाधीतं निष्फलं तस्य जीवितम् ॥१८
यद् भुङ्क्ते वेष्टितशिरा यच्च भुङ्क्ते उदङ्मुखः ।
सोपानत्कश्च यद् भुङ्क्ते सर्वं विद्यात् तदासुरम् ॥१९
नार्धरात्रे न मध्याह्ने नाजीर्णे नार्द्रवस्त्रधृक् ।
न च भिन्नासनगतो न शयानः स्थितोऽपि वा ॥२०
न भिन्नभाजने चैव न भूम्यां न च पाणिषु ।

should touch the heart with the Mantra Prāṇānāṃ granthirasi (thou art the knot of the heart) (10)

Having performed the Ācamana he should drop a little water to the thumb of his right foot from (the thumb of) his hand held up, with concentration (11)

Then he should perform 'Hutānu mantraṇa (post-sacrificial chanting) with the Mantra "Śraddhāyāṃ" and engage himself with the Imperishable with the Mantra 'Brahmaṇā', etc (12)

The self-sacrifice (Ātma-yāga) is the best of all sacrifices He who performs (this sacrifice) according to this rule achieves the abode of Brahman (13)

One should eat food, wearing one's sacred thread in Yajñopavīta position, with garlands and anointments on and being clean One should not eat anything in the junctures of day and night, especially in the evening (14)

One should not eat before a solar eclipse in the day, or in the evening before a lunar one, nor at the time when the eclipse is on but one can eat when the eclipse is over and that too after having a bath (15)

When the moon is free from an eclipse, one may eat provided it is not the mid night In case they (the Sun and the Moon) set when in eclipse, one should eat only on the next day after having seen them (16)

Even a fool should not eat without sharing the food to persons (present and) seeing (him eating), he should not eat any other thing than the remaining portion of food offered in a sacrifice He should not eat when angry and with diverted atten tion (17)

He, whose food is meant for himself only, who co-habits only for pleasure and studies only for a livelihood, lives in vain (18)

Whatever one eats covering one's head, whatever one eats with face turned towards the north whatever one eats with shoes on

नोच्छिष्टो घृतमादद्यान्न मूर्द्धानं स्पृशेदपि ।।२१
न ब्रह्म कीर्तयन् वापि न निःशेषं न भार्यया ।
नान्धकारे न चाकाशे न च देवालयादिषु ।।२२
नैकवस्त्रस्तु भुञ्जीत न यानशयनस्थित ।
न पादुकानिर्गतोऽथ न हसन् विलपन्नपि ।।२३
भुक्त्वैवं सुखमास्थाय तदन्नं परिणामयेत् ।
इतिहासपुराणाभ्यां वेदार्थानुपबृहयेत् ।।२४
तत सध्यामुपासीत पूर्वोक्तविधिना द्विज ।
आसीनस्तु जपेद् देवीं गायत्रीं पश्चिमां प्रति ।।२५
न तिष्ठति तु य पूर्वां नास्ते सध्यां तु पश्चिमाम् ।
स शूद्रेण समो लोके सर्वधर्मविवर्जित ।।२६
हुत्वाग्निं विधिवन्मन्त्रैर्भुक्त्वा यज्ञावशिष्टकम् ।
सभृत्यबान्धवजन स्वपेच्छुष्कपदो निशि ।।२७
नोत्तराभिमुख स्वप्यात् पश्चिमाभिमुखो न च।
न चाकाशे न नग्नो वा नाशुचिर्नासने क्वचित् ।।२८
न शीर्णायां तु खट्वायां शून्यागारे न चैव हि ।
नानुवंशं न पालाशे शयने वा कदाचन ।।२९
इत्येतदखिलेनोक्तमहन्यहनि वै मया ।
ब्राह्मणानां कृत्यजातमपवर्गफलप्रदम् ।।३०

mid night or in the mid day or when over eaten or wearing wet clothes nor sitting on a dilapidated seat Nor one should eat while lying down or standing nor in a broken plate, nor on the ground nor from the palms One should not take ghee after starting to eat, nor touch his head while eating He should not utter any portion of the Vedas while eating, nor he should eat to the last grain nor along with his wife nor in the dark nor under the sky nor in a shrine (20 22)

One should not eat wearing only one piece of cloth or while laughing or chatting, or sitting on a vehicle or a bed or with shoes on (23)

Having taken the meal as per instructions above one should rest calmly to get the food well digested He should invigorate the purport of the Vedas with the help of history and mythology (Itihasa and Purana) (24)

Then, a Brahmana should perform evening prayer according to the rules stated above, he should mutter the Gāyatrī Mantra by sitting facing the west (25)

One who does not worship Sandhyā facing the East (i e in the morning) and the West (i e in the evening) is no better than a Śudra in the society and becomes unfit for all religious rites (26)

Having offered oblations to the (sacrificial) fire by Mantras according to the rules eating along with the dependants and relatives what is left from the sacrifice, one should sleep at night with one's feet dry (27)

One should never sleep with face turned towards the North, or towards the West, or in the sky or being nacked or impure or on a seat (28)

One should never also sleep on a dilapidated cot or in a deserted house or on a cot made of bamboo or the wood of Palasa (Butea pondosa) tree (29)

Thus I have completely narrated the duties to be performed by the Brahmaṇas day to day, and which give emancipation (30)

नास्तिक्यादथवालस्याद् ब्राह्मणो न करोति यः।
स याति नरकान् घोरान् काकयोनौ च जायते ॥३१

नान्यो विमुक्तये पन्था मुक्त्वाश्रमविधिं स्वकम्।
तस्मात् कर्माणि कुर्वीत तुष्टये परमेष्ठिनः ॥३२

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे एकोनविंशोऽध्यायः ॥१९॥

२०

व्यास उवाच।

अथ श्राद्धममावास्यां प्राप्य कार्यं द्विजोत्तमैः।
पिण्डान्वाहार्यकं भक्त्या भुक्तिमुक्तिफलप्रदम् ॥१

पिण्डान्वाहार्यकं श्राद्धं क्षीणे राजनि शस्यते।
अपराह्णे द्विजातीनां प्रशस्तेनामिषेण च ॥२

प्रतिपत्प्रभृति ह्यन्यास्तिथय कृष्णपक्षके।
चतुर्दशीं वर्जयित्वा प्रशस्ता ह्युत्तरोत्तराः ॥३

अमावास्याष्टकास्तिस्रः पौषमासादिषु त्रिषु।
तिस्रश्चान्वष्टकाः पुण्या माघी पञ्चदशी तथा ॥४

त्रयोदशी मघायुक्ता वर्षासु तु विशेषतः।
शस्यपाकश्राद्धकाला नित्याः प्रोक्ता दिने दिने ॥५

नैमित्तिकं तु कर्तव्यं ग्रहणे चन्द्रसूर्ययोः।

A Brāhmaṇa who does not perform those duties due to atheistic outlook or laziness, goes to dreadful hells and is reborn as a crow. (31)

There is no other way to liberation other than the rules prescribed for particular Āśramas (i.e., stages of life). One should, therefore, perform the duties for the satisfaction of Parameṣṭhin (32)

Thus ends Nineteenth Chapter in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—19.

20

बान्धवानां च मरणे नारकी स्यादतोऽन्यथा ॥६
काम्यानि चैव श्राद्धानि शस्यन्ते ग्रहणादिषु ।
अयने विषुवे चैव व्यतीपातेऽप्यनन्तकम् ॥७
संक्रान्त्यामक्षयं श्राद्धं तथा जन्मदिनेष्वपि ।
नक्षत्रेषु च सर्वेषु कार्यं काम्यं विशेषतः ॥८
स्वर्गं च लभते कृत्वा कृत्तिकासु द्विजोत्तमः ।
अपत्यमथ रोहिण्यां सौम्ये तु ब्रह्मवर्चसम् ॥९
रौद्राणां कर्मणां सिद्धिमार्द्रायां शौर्यमेव च ।
पुनर्वसौ तथा भूमिं श्रियं पुष्ये तथैव च ॥१०
सर्वान् कामास्तथा सार्पे पित्र्ये सौभाग्यमेव च ।
अर्यम्णे तु धनं विन्द्यात् फाल्गुन्यां पापनाशनम् ॥११
ज्ञातिश्रैष्ठ्यं तथा हस्ते चित्रायां च बहून् सुतान् ।
वाणिज्यसिद्धिं स्वातौ तु विशाखासु सुवर्णकम् ॥१२
मैत्रे बहूनि मित्राणि राज्यं शाक्रे तथैव च ।
मूले कृषिं लभेद् यानसिद्धिमाप्ये समुद्रतः ॥१३
सर्वान् कामान् वैश्वदेवे श्रैष्ठ्यं तु श्रवणे पुनः ।
श्रविष्ठायां तथा कामान् वारुणे च परं बलम् ॥१४
अजैकपादे कुप्यं स्यादहिर्बुध्न्ये गृहं शुभम् ।
रेवत्यां बहवो गावो ह्यश्विन्यां तुरगास्तथा ।
याम्येऽथ जीवनं तत् स्याद्यदि श्राद्धं प्रयच्छति ॥१५
आदित्यवारे त्वारोग्यं चन्द्रे सौभाग्यमेव च ।
कौजे सर्वत्र विजयं सर्वान् कामान् बुधस्य तु ॥१६

(on the paternal side) dies One who does otherwise, goes to hell (6)

Śrāddhas with some end in view are prescribed to be performed, on the occasions of eclipses, on the vernal equinox (*an astronomical position when the sun* and the moon are in the opposite Ayana and have the same declenation) and in Vyatipāta, the last one gives infinite results (7)

A Śrāddha performed on a Sankranti day (last day of a solar month) and that on one's birth day gives imperishable result A Śrāddha with some ulterior motive may be performed in all constellations (8)

A good Brāhmana attains to heaven by performing a Śrāddha in the constellation of Kṛttikā, in the Rohinī he gets a son, in Saumya, (i e, Mṛgaśirā) divine (Brāhmanic) glory The success of fierce actions is achieved and valour is gained (if a Śrāddha is performed) in Ārdrā By performing a Śrāddha in Punarvasu one gets land, in Puṣya prosperity. (9, 10)

By performing Śrāddha in Sārpa (i. e, Āśleṣā) one gets all the objects of enjoyment, in Maghā (Pitrya) goodluck, in Aryamna (uttara-phālgunī) wealth and in (Pūrva) Phālgunī all his sins are effaced, in *Hasta he gets superiority among the kinsmen*, in the Citrā many sons, in Svātī success in trade, in Viśākhā gold, in Maitra (Anurādhā) many friends, in Śākra (Jyeṣṭhā) kingdom, in Mūla (prosperity in) agriculture, in Āpya (Pūrvāṣāḍhā a) vehicle from the sea, in Vaiśvadeva (Uttarāṣāḍhā) all the enjoyments, in Śravana superiority, in Śraviṣṭhā enjoyments, in Vāruna (Śatabhiṣ) supreme power, in Ajaikapāda (Pūrvabhādrapada) *Kupya (metals except from silver and gold)*, in Ahirbudhnya (Uttarabhādrapadā) a decent house, in Revatī many cows, in Aśvinī (many) horses, in Yāmya (Bharanī) life (11-15)

One who performs Śrāddha on Sunday always gets good health, on Monday good luck, on Tuesday *victory everywhere, on* Wednesday all enjoyment, on Thursday desired learning, on Friday wealth and

विद्यामभीष्टा जीवे तु धन वै भार्गवे पुन ।
शनैश्चरे लभेदायु प्रतिपत्सु सुतान् शुभान् ॥१७
कन्यका वै द्वितीयाया तृतीयाया तु वन्दिन ।
पशून् क्षुद्राश्चतुर्थ्यां तु पञ्चम्या शोभनान् सुतान् ॥१८
षष्ठ्या द्यूत कृषि चापि सप्तम्या लभते नर ।
अष्टम्यामपि वाणिज्य लभते श्राद्ध सदा ॥१९
स्याच्चनवम्यामेकखुर दशम्या द्विखुर बहु ।
एकादश्या तथा रूप्य ब्रह्मवर्चस्विन सुतान् ॥२०
द्वादश्या जातरूप च रजत कुप्यमेव च ।
ज्ञातिश्रैष्ठ्य त्रयोदश्या चतुर्दश्या तु कुप्रजा ।
पञ्चदश्या सर्वकामानाप्नोति श्राद्ध सदा ॥२१
तस्माच्छ्राद्ध न कर्तव्य चतुर्दश्या द्विजातिभि ।
शस्त्रेण तु हताना वै तत्र श्राद्ध प्रकल्पयेत् ॥२२
द्रव्यब्राह्मणसपत्तौ न कालनियम कृत ।
तस्माद् भोगापवर्गार्थ श्राद्ध कुर्युद्विजातय ॥२३
कर्मारम्भेषु सर्वेषु कुर्यादाभ्युदय पुन ।
पुत्रजन्मादिषु श्राद्ध पार्वण पर्वणि स्मृतम् ॥२४
अहन्यहनि नित्य स्यात् काम्य नैमित्तिक पुन ।
एकोद्दिष्टादि विज्ञेय वृद्धिश्राद्ध तु पार्वणम् ॥२५
एतत् पञ्चविध श्राद्ध मनुना परिकीर्तितम् ।
यात्राया षष्ठमाख्यात तत्प्रयत्नेन पालयेत् ॥२६
शुद्धये सप्तम श्राद्ध ब्रह्मणा परिभाषितम् ।
दैविक चाष्टम श्राद्ध यत्कृत्वा मुच्यते भयात् ॥२७

on Saturday long life, on the first (lunar) day good sons, on the second day a daughter, on the third day admirers, on the fourth day small animals, on the Fifth day good sons, on the sixth day (successful) gambling, on the seventh day agriculture on the eighth day good business, on the ninth day many animals with one hoof, on the tenth day animals with two hooves on the eleventh day silver and sons with divine glory on the twelfth day gold, silver and other metals on the thirteenth day superiority among kinsmen on the fourteenth day bad offsprings and on the fifteenth day all enjoyments (16 21)

Therefore, Śrāddha should not be performed on the fourteenth day of a fortnight by the twice borns, one should perform Śrāddha only for those who have been slain by weapons, on that day (22)

One may perform a Śrāddha whenever one gets suitable Brāhmaṇas and adequate funds (or necessary objects)—there is no restriction of time Hence, the twice born should perform Śrāddha for attainment of enjoyments and emancipation (23)

One should perform the Ābhyudayika Śrāddha in the beginning of all kinds of rites prescribed for the occasions like the birth of a child, etc A Śrāddha to be performed on a particular time (Parvan) is called a Pārvaṇa Śrāddha (24)

A Śrāddha which is to be performed daily is called a Nitya Śrāddha, and which is performed with an ulterior motive is called a Naimittika (occasional) Śrāddha The other types of the Śrāddhas are the Ekoddiṣṭa (meant for only one ancestor), the Vṛddhi Śrāddha and the Pārvaṇa These are the five kinds of Śrāddhas as described by Manu The sixth one is performed on the occasion of journey (on a pilgrimage) and the same should be observed carefully (25 26)

The seventh Śrāddha is performed for purification as defined by Brahmā and the eighth one is meant for the gods

संध्यारात्र्योर्न कर्त्तव्यं राहोरन्यत्र दर्शनात् ।
देशानां च विशेषेण भवेत् पुण्यमनन्तकम् ॥२८
गङ्गायामक्षयं श्राद्धं प्रयागेऽमरकण्टके ।
गायन्ति पितरो गाथां कीर्त्तयन्ति मनीषिणः ॥२९
एष्टव्या बहवः पुत्राः शीलवन्तो गुणान्विताः ।
तेषां तु समवेतानां यद्येकोऽपि गयां व्रजेत् ॥३०
गयां प्राप्यानुषङ्गेण यदि श्राद्धं समाचरेत् ।
तारिताः पितरस्तेन स याति परमां गतिम् ॥३१
वराहपर्वते चैव गङ्गायां वै विशेषतः ।
वाराणस्यां विशेषेण यत्र देवः स्वयं हरः ॥३२
गङ्गाद्वारे प्रभासे च बिल्वके नीलपर्वते ।
कुरुक्षेत्रे च कुब्जाम्रे भृगुतुङ्गे महालये ॥३३
केदारे फल्गुतीर्थे च नैमिषारण्य एव च ।
सरस्वत्यां विशेषेण पुष्करेषु विशेषतः ॥३४
नर्मदायां कुशावर्त्ते श्रीशैले भद्रकर्णके ।
वेत्रवत्यां विपाशायां गोदावर्यां विशेषतः ॥३५
एवमादिषु चान्येषु तीर्थेषु पुलिनेषु च ।
नदीनां चैव तीरेषु तुष्यन्ति पितरः सदा ॥३६
व्रीहिभिश्च यवैर्माषैरद्भिर्मूलफलेन वा ।
श्यामाकैश्च यवैः शाकैर्नीवारैश्च प्रियङ्गुभिः ।
गोधूमैश्च तिलैर्मुद्गैर्मासं प्रीणयते पितॄन् ॥३७
आम्रान् पानेरतानिक्षून् मृद्वीकाश्च सदाडिमान् ।
विदार्यांश्च भरण्डांश्च श्राद्धकाले प्रदापयेत् ॥३८
लाजान् मधुयुतान् दद्यात् सक्तून् शर्करया सह ।

and by performing it one is freed from fear. (27)

A Śrāddha should not be performed *in the evening or at night*, except if Rāhu is seen (i e there is an eclipse) The merit (earned by the performance of a Śrāddha) is infinite in some special places (28)

A Śraddha performed in the Gangā or in Prayāga or at Amarakantaka becomes imperishable The manes sing the (following couplet and the wise men describe it (29)

Many sons of character and qualified *are to be begotten (because) if even one of* them all goes to Gayā and performs the Śrāddha with all the formalities, his ancestors are liberated and he attains to the highest goal (30-31)

In places like Varāha mountain, especially in Gangā, especially at Vāranasi where God Hara dwells himself, Gangādvāra (i.e. the origin of the Ganges Haradvāra), Prabhāsa, Bilvaka, Nila mountain, Kurukṣetra, Kubjāmra, Bhṛgutunga Mahālaya, Kedāra, Phalgutirtha (i e on the bank of the river Phalgu), the Naimiṣa *forest, (on the bank of the river)* Sarasvati, especially Puskara, (on, the bank of the river) Narmadā, Kuśāvarta, Srīśaila Bhadra karnaka, (on the banks of the river) Vetravāti, Vipāśā, Godāvari other holy places and the banks of rivers in general (if Śrāddha is performed) the manes are always pleased (32 36)

One can satisfy the ancestors for one month which rice, barley, māṣa, water, roots, fruits, Syāmāka grains (echinochloa frumentacea) barley, vegetables, Nivāra grains (Hygrovyza aristata), Priyangu (callicarpa macrophylla), wheat, sesamum grains, and green grams Munga (37)

One should offer in a Śrāddha mangos, sugarcanes, grapes, homegranate, Vidāris (Pucharia tuberosa) and Bharandas (?) (38)

One should also offer in a Śrāddha,

दद्याच्छ्राद्धे प्रयत्नेन शृङ्गाटककशेरुकान् ॥३९
द्वौ मासौ मत्स्यमासेन त्रीन् मासान् हारिणन तु।
औरभ्रेणाथ चतुर शाकुनेनेह पञ्च तु ॥४०
षण्मासाश्छागमासेन पार्षतेनाथ सप्त वै।
अष्टावेणस्य मासेन रौरवेण नवैव तु ॥४१
दशमासास्तु तृप्यन्ति वराहमहिषामिषं।
शशकूर्मयोर्मांसेन मासानेकादशैव तु ॥४२
सवत्सर तु गव्येन पयसा पायसेन तु।
वार्ध्रीणसस्य मासेन तृप्तिर्द्वादशवार्षिकी ॥४३
कालशाक महाशल्क खड्गलोहामिष मधु।
आनन्त्यायैव कल्पन्ते मुन्यन्नानि च सर्वश ॥४४
क्रीत्वा लब्ध्वा स्वय वाऽथ मृतानाहृत्य वा द्विज।
दद्याच्छ्राद्धे प्रयत्नेन तदस्याक्षयमुच्यते ॥४५
पिप्पलीं क्रमुक चैव तथा चैव मसूरकम्।
कूष्माण्डालाबुवार्त्ताकान् भूस्तृण सुरस तथा ॥४६
कुसुम्भपिण्डमूल वै तन्दुलीयकमेव च।
राजमाषास्तथा क्षीर माहिष च विवर्जयेत् ॥४७
कोद्रवान् कोविदाराश्च पालक्यान् मरिचास्तथा।
वर्जयेत् सर्वयत्नेन श्राद्धकाले द्विजोत्तम ॥४८

इति श्रीकूर्मपुराणे षट्साहस्त्र्या संहितायामुपरिविभागे विंशोऽध्याय ॥२०॥

by endeavour, fried rice along with honey, ground barley (or other grains) with sugar, water caltrops and water chestnuts (39)

They are satisfied for two months with fish, three months with the meat of deers four months with mutton, five months with the meat of birds, six months with the meat of kids, seven with that of sported deer eight with that of black antelope and nine with that of the Ruru deer, ten with that of boars and buffaloes eleven with that of hares and tortoises, one full year with the milk of cow and rice boiled in milk and their satisfaction lasts twelve years with the meat of Vārdhrīnasa (a long eared white he goat) (40 43)

The vegetable called Kālaśaka, Mahāsalka, Mahasalka (fish), the meat of rhinoceros and that of Loha (a he goat), honey and all kinds of grains eaten by sages gives satisfaction of an endless time (44)

A Brahmana should offer in a Śraddha (the above mentioned meats, etc) by buying or collecting the dead animals with all endeavours This is called imperishable to him (45)

A good Brahmana should avoid, in a Śraddha, long pepper (Pippali), kramuka Morns indica), Lentil (masūra), pumkin gourd brigel Bhūstṛṇa (?) Surasa (?) safflowers root, Amaranth (tandulīyaka), cow peas, milk of buffalo, Kodrava (paspalum scrobiculatum), mountain ebony, spinach and black pepper (46)

Thus ends Twentieth Chapter in the Second Part of the Kūrma Purāṇa Samhitā consisting of six thousand verses—20

२१

व्यास उवाच ।
स्नात्वा यथोक्तं सतर्प्य पितॄंश्चन्द्रक्षये द्विज. ।
पिण्डान्वाहार्यकं श्राद्धं कुर्यात् सौम्यमनाःशुचिः ॥१
पूर्वमेव परीक्षेत ब्राह्मणं वेदपारगम् ।
तीर्थं तद् हव्यकव्यानां प्रदाने चातिथिः स्मृतः ॥२
ये सोमपा विरजसो धर्मज्ञाः शान्तचेतसः ।
व्रतिनो नियमस्थाश्च ऋतुकालाभिगामिनः ॥३
पञ्चाग्निरप्यधीयानो यजुर्वेदविदेव च ।
बह्वृचश्च त्रिसौपर्णस्त्रिमधुर्वाथ यो भवेत् ॥४
त्रिणाचिकेतच्छन्दोगो ज्येष्ठसामग एव च ।
अथर्वशिरसोऽध्येता रुद्राध्यायी विशेषतः ॥५
अग्निहोत्रपरो विद्वान् न्यायविच्च षडङ्गवित् ।
मन्त्रब्राह्मणविच्चैव यश्च स्याद् धर्मपाठकः ॥६
ऋषिव्रती ऋषीकश्च तथा द्वादशवार्षिकः ।
ब्रह्मदेयानुसंतानो गर्भशुद्धः सहस्रदः ॥७
चान्द्रायणव्रतचरः सत्यवादी पुराणवित् ।
गुरुदेवाग्निपूजासु प्रसक्तो ज्ञानतत्परः ॥८
विमुक्तः सर्वतो धीरो ब्रह्मभूतो द्विजोत्तमः ।

21

Vyasa said A Brāhmana, on a new-moon day having taken a bath and satisfied the manes (by water oblation) in the afore said way and being calm and pacified in mind should perform the Piṇḍānvāhāryaka Śrāddha (1)

He should make inquiries, before hand regarding a Brāhmana who has studied the entire Veda Such a man is a worthy recipient (Tirtha) of the gifts offered to the gods or to the manes, he is declared as a (worthy) guest (2)

Brāhmanas who drink the Soma (in sacrifice), are free from passion (Rajoguna), knowers of the Law, tranquil in mind, observers of (different religious) vows and discipline who approach their wives in due (monthly) period, who keep five sacred fire, who are engaged in the study (of the Vedas), knowers of the Yajurveda and of the Ṛgveda, Trisuparṇas (knowers of a portion of the Ṛgveda named Trisuparna) Trimadhus (?), Trināciketas (knowers of a portion of the Yajurveda named Trināciketa) Chandoga (knowers of the Chandoga recension of the Sāmaveda), who sing the Jyeṣṭha Sāman, who study the Atharvaśiras, and especially the Rudrādhyāya (of the Yajurveda), who are devoted to Agnihotra (daily Vedic ritual), learned, well-versed in logic and in the six Angas (auxiliary texts for the study of the Vedas) and in the Mantras and the Brāhmanas, students of the Dharmaśāstras, observers of the discipline of the Ṛṣis (sages), just like Ṛṣis, performers of sacrifices of twelve years of duration, sons of women married according to the Brāhma rite, pure in birth, who have given a thousand cows, who are performer of Cāndrāyaṇa, who speak the truth, who know the Purāṇas, who are devoted to the worship of Guru, gods and fire, always engaged in the

महादेवार्चनरतो वैष्णवः पङ्क्तिपावनः ॥९
अहिंसानिरतो नित्यमप्रतिग्रहणस्तथा ।
सत्रिणो दाननिरता विज्ञेयाः पङ्क्तिपावनाः ॥१०
युवानः श्रोत्रियाः स्वस्था महायज्ञपरायणाः ।
सावित्रीजापनिरता ब्राह्मणाः पङ्क्तिपावनाः ॥११
कुलीनाः श्रुतवन्तश्च शीलवन्तस्तपस्विनः ।
अग्निचित्स्नातका विप्रा विज्ञेयाः पङ्क्तिपावनाः ॥१२
मातापित्रोर्हिते युक्तः प्रातःस्नायी तथा द्विजः ।
अध्यात्मविन्मुनिर्दान्तो विज्ञेयः पङ्क्तिपावनः ॥१३
ज्ञाननिष्ठो महायोगी वेदान्तार्थविचिन्तकः ।
श्रद्धालुः श्राद्धनिरतो ब्राह्मणः पङ्क्तिपावनः ॥१४
वेदविद्यारतः स्नातो ब्रह्मचर्यपरः सदा ।
अथर्वणो मुमुक्षुश्च ब्राह्मणः पङ्क्तिपावनः ॥१५
असमानप्रवरको ह्यसगोत्रस्तथैव च ।
असम्बन्धी च विज्ञेयो ब्राह्मणः पङ्क्तिपावनः ॥१६
भोजयेद् योगिनं पूर्वं तत्त्वज्ञानरतं यतिम् ।
अलाभे नैष्ठिकं दान्तमुपकुर्वाणकं तथा ॥१७

persuit of knowledge, detached from everything, firm (in mind), identified *with Brahman, the best of Brāhmaṇas,* devoted to the *worship* of *Mahādeva* and to Viṣṇu, are considered as Brāhmaṇas who sanctify the row (i e the company) (3-9)

Those who are committed to non-*injury for* all the times, *who never* accept a gift, who perform sacrifices (of very long durations) and who are engaged in making gift to other are known as Brāhmaṇas who sanctify the row *(company)* *(10)*

Those who are young well versed in Vedas possess sound health who regularly perform the great sacrifices and mutter the Sāvitrīmantra with devotion are known as Brahmaṇas *who sanctify the* row (company). (11)

Those who are born of noble families, learned, possess good character, practise necessary penances, who have established the sacred fire and *have performed the bathing ceremony* (after the completion of student life) are known as Brāhmaṇas who sanctify the row (company) (12)

One who is engaged in doing good to *his parents,* who (always) take a [bath early in the morning], who knows the spiritual truth who is (like) a sage, and who has subdued his senses is known as a Brāhmaṇa who sanctifies the row (company) (13)

One who is engaged in (the persuit of) knowledge, who is a great *Yogin,* who contemplates on the meaning of the Vedānta, who is respectful and duly performs the Śrāddha is a Brāhmaṇa who sanctifies the row (14)

One who is *devoted to the Vedic* learning who has performed the bathing ceremony, who is established in Brahmacarya (celebacy) who knows the Atharva veda and who is desirous of achieving *salvation is a Brahmana who sanctifies the row* (15)

One who does not belong to the same Pravara or to the same clan (Gotra) with him and who is not attached to anybody *is known* as a *Brāhmaṇa* who sanctifies *the row* *(16)*

One should feed (in a Śrāddha) first a Yogin who is mendicant and engaged in persuit of spiritual knowledge If such a man is not available then one should feed a celebate *for life* who *has* subdued his senses and is a benefactor (Upakurvāṇaka) (17)

तदलाभे गृहस्थ तु मुमुक्षु सङ्गवर्जितम् ।
सर्वालाभे साधक वा गृहस्थमपि भोजयेत् ॥१८
प्रकृतेर्गुणतत्त्वज्ञो यस्याश्नाति यतिर्हवि ।
फल वेदविदा तस्य सहस्रादतिरिच्यते ॥१९
तस्माद् यत्नेन योगीन्द्रमीश्वरज्ञानतत्परम् ।
भोजयेद् हव्यकव्येषु अलाभादितरान् द्विजान् ॥२०
एष वै प्रथम कल्प प्रदाने हव्यकव्ययो ।
अनुकल्पस्त्वय ज्ञेय सदा सद्भिरनुष्ठित ॥२१
मातामह मातुल च स्वस्रीय श्वशुर गुरुम् ।
दौहित्र विट्पतिं बन्धुमृत्विग्याज्यौ च भोजयेत् ॥२२

न श्राद्धे भोजयेन्मित्र धनै कार्योऽस्य सग्रह ।
पैशाची दक्षिणा सा हि नैवामुत्र फलप्रदा ॥२३
काम श्राद्धेऽर्चयेन्मित्र नाभिरूपमपि त्वरिम् ।
द्विषता हि हविर्भुक्त भवति प्रेत्य निष्फलम् ॥२४
ब्राह्मणो ह्यनधीयानस्तृणाग्निरिव शाम्यति ।
तस्मै हव्य न दातव्य न हि भस्मनि हूयते ॥२५
यथेरिणे बीजमुप्त्वा न वप्ता लभते फलम् ।
तथाऽनृचे हविर्दत्त्वा न दाता लभते फलम् ॥२६
यावतो ग्रसते पिण्डान् हव्यकव्येष्वमन्त्रवित् ।
तावतो ग्रसते प्रेत्य दीप्तान् स्थूलास्त्वयोगुडान् ॥२७

In case such one is also not available one should feed a house holder who is desirous of salvation and is free of attachment. All of them being not available one may feed one mendicant householder (18)

He whose oblation is eaten by a monk who knows the qualities and the principle of the Nature (Prakṛti) achieves a result which surpasses by far the result of feeding one thousand knowers of the Vedas (19)

Hence, one should, by all endeavours feed a great Yogin, engaged in the knowledge of God, in rites for the gods and for the manes When such a Yogin is not available one may feed other Brāhmaṇas (20)

This is the chief method in offering the food already offered to the gods and to the manes It should be known that the pious men always observe the following substitutes (21)

One may also feed one's maternal grandfather, maternal uncle, nephew (sister's son), father in law, preceptor, daughter's son, son in-law, a kinsman, a priest, and a man for whom one officiate as the priest (22)

One should not feed a friend at a Śraddha, one may gain him by wealth This is a devilish gift and does not give any (good) result in the next life (23)

(In case suitable persons are not available) one may rather entertain a friend than an enemy, though the latter may be suitable otherwise, because a sacrificial food eaten by an enemy bears *no result after death* (24)

A Brahmana who is not duly learned (is unable to consume the offering and) is *extinguished, as is the case with a* fire of (dry) grass Sacrificial food should not be given to him since nobody offers an *oblation to ashes* (25)

As a sower reaps no harvest after sowing the seed in barren soil so does the *giver of sacrificial food gain no return if* he offers it to a man who does not know the Ṛkas (26)

As many Piṇḍas (lump of food oblations offered especially in a funeral service) as a man ignorant of the Mantras (i e of Vedas) swallows at a sacrifice to the god or to the manes, so many hot and heavy iron balls shall he (the performer of

अपि विद्याकुलैर्युक्ता हीनवृत्ता नराधमाः ।
यत्रैते भुञ्जते हव्यं तद् भवेदासुरं द्विजाः ॥२८
यस्य वेदश्च वेदी च विच्छिद्येते त्रिपूरुषम् ।
स वै दुर्ब्राह्मणो नार्हः श्राद्धादिषु कदाचन ॥२९
शूद्रप्रेष्यो भृतो राज्ञो वृषलो ग्रामयाजकः ।
वधबन्धोपजीवी च षडेते ब्रह्मबन्धवः ॥३०
दत्तानुयोगान् वृत्यर्थं पतितान् मनुरब्रवीत् ।
वेदविक्रयिणो ह्येते श्राद्धादिषु विगर्हिताः ॥३१
श्रुतिविक्रयिणो ये तु परपूर्वासमुद्भवाः ।
असमानान् याजयन्ति पतितास्ते प्रकीर्तिता ॥३२
असंस्कृताध्यापका ये भृत्या वाऽध्यापयन्ति ये ।
अधीयते तथा वेदान् पतितास्ते प्रकीर्तिताः ॥३३
वृद्धश्रावकनिर्ग्रन्थाः पञ्चरात्रविदो जनाः ।
कापालिकाः पाशुपता पाषण्डा ये च तद्विधाः ॥३४
यस्याश्नन्ति हवींष्येते दुरात्मानस्तु तामसा ।
न तस्य तद् भवेच्छ्राद्धं प्रेत्य चेह फलप्रदम् ॥३५
अनाश्रमी यो द्विजः स्यादाश्रमी वा निरर्थक. ।
मिथ्याश्रमी च ते विप्रा विज्ञेया. पङ्क्तिदूषका. ॥३६
दुश्चर्मा कुनखी कुष्ठी श्वित्री च श्यावदन्तक ।
विद्धप्रजननश्चैव स्तेन. क्लीवोऽथ नास्तिक. ॥३७

the sacrifice or one who eats) swallow. (27)

A sacrifice in which men low in human scale and of mean conduct, even though they are endowed with learning and birth in high family eat the sacrificial food becomes demoniac (Āsura) (28)

One in whose family (the study of) *the Vedas and the sacrifice altar* have been discontinued for three generations is a bad Brāhmana and he is never suitable for Śrāddhas, etc (29)

One who serves a Śūdra, one who is maintained by a king, Vṛsala, one who officiates as a priest of the village, one whose means of subsistence is the profession of an executor or that of a policeman—these six are known as Brahmabandhus (i e, Brāhmanas only by connection) (30)

Manu declares that those who answer questions as their profession are fallen ones These are (regarded as) sellers of of the Vedas and are not allowed in Śrāddhas, etc (31)

Those who sell (the knowledge of) the Vedas and who are born as son of remarried widows, who officiate as priets of lower castes are declared as fallen ones (32)

Those who teach non Sanskrit (languages other than Sanskrit) who teach or study the Vedas for remuneration are declared as fallen ones (33)

The Śrāddha performed by a person, *where, old Śrāvakas (i e Buddhist* monks), Nirgranthas (Jaina monks), knowers of the Pañcaratra (a Vaiṣnava sect), Kāpalikas, Pasupatas (two sects of Śaivas) atheists, and the like eat the sacrificial food, never gives any result to him after death (34, 35)

The Brahmanas who do not belong, to any particular stage of life (Āsrama), who do not perform the duties of stage of life they belong to or who are deceitful in respect of the stage of life are known as defilers of the row (36)

One with ugly skin or with ugly nails, one who suffers from leprosy or white leprosy, one having discoloured teeth, one with deformed genital organ, a thief, a eunuch an atheist a drunkard, one who is addicted to a Vṛsala (Śūdra) woman,

मद्यपो वृषलीसक्तो वीरहा दिधिषूपतिः ।
आगारदाही कुण्डाशी सोमविक्रयिणो द्विजाः ॥३८

परिवेत्ता तथा हिंस्रः परिवित्तिर्निराकृतिः ।
पौनर्भवः कुसीदी च तथा नक्षत्रदर्शकः ॥३९

गीतवादित्रनिरतो व्याधितः काण एव च ।
हीनाङ्गश्चातिरिक्ताङ्गो ह्यवकीर्णी तथैव च ॥४०

कन्यादूषी कुण्डगोलौ अभिशस्तोऽथ देवलः ।
मित्रध्रुक् पिशुनश्चैव नित्यं भार्यानुवर्तकः ॥४१

मातापित्रोर्गुरोस्त्यागी दारत्यागी तथैव च ।
गोत्रभिद् भ्रष्टशौचश्च काण्डस्पृष्टस्तथैव च ॥४२

अनपत्यः कूटसाक्षी याचको रङ्गजीवकः ।
समुद्रयायी कृतहा तथा समयभेदकः ॥४३

देवनिन्दापरश्चैव वेदनिन्दारतस्तथा ।
द्विजनिन्दारतश्चैते वर्ज्याः श्राद्धादिकर्मसु ॥४४

कृतघ्नः पिशुनः क्रूरो नास्तिको वेदनिन्दकः ।
मित्रध्रुक् कुहकश्चैव विशेषात् पङ्क्तिदूषकाः ॥४५

सर्वे पुनरभोज्यान्नास्त्वदानार्हाश्च कर्मसु ।
ब्रह्मभावनिरस्ताश्च वर्जनीयाः प्रयत्नतः ॥४६

शूद्रान्नरसपुष्टाङ्गः सन्ध्योपासनवर्जितः ।
महायज्ञविहीनश्च ब्राह्मणः पङ्क्तिदूषकः ॥४७

अधीतनाशनश्चैव स्नानहोमविवर्जित । तामसो राजसश्चैव ब्राह्मण· पङ्क्तिदूषक· ॥४८
बहुनाऽत्र किमुक्तेन विहितान् ये न कुर्वते । निन्दितानाचरन्त्येते वर्जनीयाः प्रयत्नतः ॥४९

इति श्रीकूर्मपुराणे षट्साहस्त्र्या संहितायामुपरिविभागे एकविंशोऽध्याय ॥२१॥

२२

व्यास उवाच ।

गोमयेनोदकैर्भूमिं शोधयित्वा समाहित· ।
सन्निपात्य द्विजान् सर्वान् साधुभि सन्निमन्त्रयेत् ॥१
श्वो भविष्यति मे श्राद्धं पूर्वेद्युरभिपूज्य च ।
असम्भवे परेद्युर्वा यथोक्तैर्लक्षणैर्युतान् ॥२
तस्य ते पितर श्रुत्वा श्राद्धकालमुपस्थितम् ।
अन्योन्यं मनसा ध्यात्वा सपतन्ति मनोजवा ॥३
ब्राह्मणैस्ते सहाश्नन्ति पितरो ह्यन्तरिक्षगा· ।
वायुभूतास्तु तिष्ठन्ति भुक्त्वा यान्ति परां गतिम् ॥४
आमन्त्रिताश्च ते विप्रा· श्राद्धकाल उपस्थिते ।
वसेयुर्नियता· सर्वे ब्रह्मचर्यपरायणा· ॥५
अक्रोधनोऽत्वरोऽमत्त सत्यवादी समाहितः ।

A Brāhmana who has destroyed all his learning (i e has forgotten what he had read), who does not take a regular bath or does not perform sacrificial rites, who is a Tamasa (i e dull) or a Rājasa (passionate) is a defiler of the row (48)

What to speak in details, those who do not perform duties which are prescribed and do what are forbidden should be carefully avoided (49)

Thus ends Twentyfirst Chapter in the Second Part of the Kūrma Purāna Samhita consisting of six thousand verses-21

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Vyāsa said · Having purified the spot with cowdung and water and got assembled all the Brāhmanas one (the performer of a Śraddha) should get those Brahmanas qualified as described before, duly invited with respect through pious men on the day before (the Śrāddha rite is performed) saying "tomorrow a Śrāddha will be performed by me" It is not possible on the day before he may do so on the next day (i e, on the day when the Śraddha takes place) (1-2)

The manes whose swiftness is compared with the mind having heard that the time of Śrāddha has approached, contact one another through psychological power and assemble (there) (3)

The manes who travel through the sky and remain in aerial bodies eat with the (invited) Bramanas and then attain to the ultimate goal (4)

The Brahmanas who have been invited in Śrāddha shall control them selves and observe Brahmacarya (5)

The performer of a Śrāddha should remain free of anger, haste and carelessnes, speak the truth and be concentrated He should avoid (carrying) burden, sexual

भारं मैथुनमध्वानं श्राद्धकृद् वर्जयेज्जपम् ॥६
आमन्त्रितो ब्राह्मणो वा योऽन्यस्मै कुरुते क्षणम् ।
स याति नरकं घोरं सूकरत्वं प्रयाति च ॥७
आमन्त्रयित्वा यो मोहादन्यं चामन्त्रयेद् द्विजम् ।
स तस्मादधिकः पापी विष्ठाकीटोऽभिजायते ॥८
श्राद्धे निमन्त्रितो विप्रो मैथुनं योऽधिगच्छति ।
ब्रह्महत्यामवाप्नोति तिर्यग्योनौ च जायते ॥९
निमन्त्रितस्तु यो विप्रो ह्यध्वानं याति दुर्मतिः ।
भवन्ति पितरस्तस्य तं मासं पांशुभोजनाः ॥१०
निमन्त्रितस्तु यः श्राद्धे प्रकुर्यात् कलहं द्विजः ।
भवन्ति तस्य तन्मासं पितरो मलभोजनाः ॥११
तस्मान्निमन्त्रितः श्राद्धे नियतात्मा भवेद् द्विजः ।
अक्रोधनः शौचपरः कर्ता चैव जितेन्द्रियः ॥१२
श्वोभूते दक्षिणां गत्वा दिशं दर्भान् समाहितः ।
समूलानाहरेद् वारि दक्षिणाग्रान् सुनिर्मलान् ॥१३
दक्षिणाप्रवणं स्निग्धं विभक्तं शुभलक्षणम् ।
शुचिं देशं विविक्तं च गोमयेनोपलेपयेत् ॥१४
नदीतीरेषु तीर्थेषु स्वभूमौ चैव सानुषु ।
विविक्तेषु च तुष्यन्ति दत्तेन पितरः सदा ॥१५
पारक्ये भूमिभागे तु पितॄणां नैव निर्वपेत् ।
स्वामिभिस्तद् विहन्येत मोहाद् यत् क्रियते नरैः ॥१६
अटव्यः पर्वताः पुण्यास्तीर्थान्यायतनानि च ।
सर्वाण्यस्वामिकान्याहुर्न हि तेषु परिग्रहः ॥१७

inter-course and travelling (6)

If a Brāhmaṇa who being duly invited (in a Śrāddha, by somebody) breaks the appointment and goes over to somebody else, goes to dreadful hell and becomes (in the next birth) a dog (7)

One who having invited one Brāhmana invites another due to foolishness, is a worse sinner than the afore said person and is reborn as the worm in the stool (8)

A Brāhmana who having been invited in a Śrāddha indulges in sexual intercourse becomes a sinner of killing a Brāhmana and is reborn as a beast (9)

The ancestors of a Brāhmana who having been invited in a Śrāddha travels a long way, subsist on dust for the whole month (10)

The ancestors of a Brāhmana who having been invited in a Śrāddha quarrel (with anybody) subsists on filth for whole month (11)

Hence, a Brāhmaṇa being invited in a Śrāddha should control himself, be free of anger, keep himself clean, and the performer of the rites should restrain the senses (12)

(The performer of the Śrāddha) should on the morning go to the Southern direction being fully concentrated and collect pure Kuśa of which the tips are turned to the south along with their roots and water (13)

He should smear a secluded place which is sloping towards the south cool well-demarcated and auspicious, with cow-dung (14)

The manes are always pleased with the offerings made on the banks of the rivers, in holy places, on his own land, on the top of mountain and in secluded places (15)

One should not offer (oblations) to the manes on a land belonging to others; because whatever is done (there) by men (i.e the performers of the Śrāddha) out of foolishness is destroyed by the owners (of that land) (16)

The forests holy mountains, holy places, shrines—all these are said to be without owners, hence there is no obli-

तिलान् प्रविकिरेत् तत्र सर्वतो बन्धयेदजान् ।
असुरोपहतं सर्वं तिलैः*शुद्धयत्यजेन वा ॥१८
ततोऽन्नं बहुसंस्कारं नैकव्यञ्जनमच्युतम् ।
चोष्यपेयसमृद्धं च यथाशक्त्या प्रकल्पयेत् ॥१९
ततो निवृत्ते मध्याह्ने लुप्तलोमनखान् द्विजान् ।
अभिगम्य यथामार्गं प्रयच्छेद् दन्तधावनम् ॥२०
तैलमभ्यञ्जनं स्नानं स्नानीयं च पृथग्विधम् ।
पात्रैरौदुम्बरैर्दद्याद् वैश्वदैवत्यपूर्वकम् ॥२१
ततः स्नात्वा निवृत्तेभ्यः प्रत्युत्थाय कृताञ्जलिः ।
पाद्यमाचमनीयं च संप्रयच्छेद् यथाक्रमम् ॥२२

ये चात्र विश्वेदेवानां विप्राः पूर्वं निमन्त्रिताः ।
प्राङ्मुखान्यासनान्येषां त्रिदर्भोपहितानि च ॥२३
दक्षिणामुखयुक्तानि पितॄणामासनानि च ।
दक्षिणाग्रैकदर्भाणि प्रोक्षितानि तिलोदकैः ॥२४
तेषूपवेशयेदेतानासनं स्पृश्य स द्विजम् ।
आसध्वमिति संजल्पन् आसनास्ते पृथक् पृथक् ॥२५
द्वौ दैवे प्राङ्मुखौ पित्र्ये त्रयश्चोदङ्मुखास्तथा ।
एकैकं वा भवेत् तत्र देवमातामहेष्वपि ॥२६
सत्क्रियां देशकालौ च शौचं ब्राह्मणसंपदम् ।
पञ्चैतान् विस्तरो हन्ति तस्मान्नेहेत विस्तरम् ॥२७

gation (of accepting a gift) in those places. (17)

He should throw sesamum seed and the goats on all sides (of the site of the Śrāddha); because whatever is defiled by the Asuras is purified by the sesamum grains and the goats. (18)

Then he should prepare food very pure, with more than one condiments, unfailing and rich in varities of what may be sucked and what may be drunk according to his capacity. (19)

Then the mid-day having been over he should approach the Brāhmanas who have already shaved and cut their nails and offer wood for cleansing teeth to them. (20)

He should, then, offer to them oil for massaging and water and clothes for bathing, separately in vessels made of Udumbara wood, invoking the Viśve-devas. (21)

Then when they have completed the bath, he should stand up in their honour and offer water for washing feet and face according to the order. (22)

The seats for the Brāhmaṇas who are (the priests) of the Veśve devas and have already been invited should be made of three fold Kuśas and should be placed towards the East. (23)

The seats of the manes should be made of one-fold Kuśas, placed towards the South and sprinkled with water mixed with sesamum grain. (24)

He should get them seated on those seats, having touched the seat, he should say to the Brāhmaṇas "Please be seated" and they should seat separately. (25)

Two Brāhmaṇas should be seated with their faces turned eastward, on behalf of the gods, three with faces northward, on behalf of the manes, or, let their be one each on behalf of gods and the grandfather on the maternal side (26)

A large gathering destroys these five, viz. the entertainment (of the Brāhmaṇas invited), (the sanctity of) place and time, purity and (the selection of) suitable Brāhmaṇas; he, therefore, shall not desire (to entertain) a large gathering. (27)

जीवन्ति पुरुषा नार्यो देवलोकस्थिता इव ॥४
त्रयोदशसहस्राणि शतानि दश पञ्च च ।
जीवन्ति कुरुवर्षे तु श्यामाङ्गाः क्षीरभोजनाः ॥५
सर्वे मिथुनजाताश्च नित्यं सुखनिषेविनः ।
चन्द्रद्वीपे महादेवं यजन्ति सततं शिवम् ॥६
तथा किंपुरुषे विप्रा मानवा हेमसन्निभाः ।
दशवर्षसहस्राणि जीवन्ति प्लक्षभोजनाः ॥७
यजन्ति सततं वेवं चतुर्मूर्ति चतुर्मुखम् ।
ध्याने मनः समाधाय सादरं भक्तिसंयुताः ॥८
तथा च हरिवर्षे तु महारजतसन्निभाः ।
दशवर्षसहस्राणि जीवन्तीक्षुरसाशिनः ॥९
तत्र नारायणं देवं विश्वयोनिं सनातनम् ।
उपासते सदा विष्णुं मानवा विष्णुभाविताः ॥१०
तत्र चन्द्रप्रभं शुभ्रं शुद्धस्फटिकनिर्मितम् ।
विमानं वासुदेवस्य पारिजातवनाश्रितम् ॥११
चतुर्द्वारमनौपम्यं चतुस्तोरणसंयुतम् ।
प्राकारैर्दशभिर्युक्तं दुराधर्षं सुदुर्गमम् ॥१२
स्फाटिकैर्मण्डपैर्युक्तं देवराजगृहोपमम् ।
स्वर्णस्तम्भसहस्रैश्च सर्वतः समलंकृतम् ॥१३
हेमसोपानसंयुक्तं नानारत्नोपशोभितम् ।
दिव्यसिंहासनोपेतं सर्वशोभासमन्वितम् ॥१४
सरोभिः स्वादुपानीयैर्नदीभिश्चोपशोभितम् ।
नारायणपरैः शुद्धैर्वेदाध्ययनतत्परैः ॥१५
योगिभिश्च समाकीर्णं ध्यायद्भिः पुरुषं हरिम् ।
स्तुवद्भिः सततं मन्त्रैर्नमस्यद्भिश्च माधवम् ॥१६
तत्र देवादिदेवस्य विष्णोरमिततेजसः ।
राजानः सर्वकालं तु महिमानं प्रकुर्वते ॥१७

करते है। वे सभी लकुच (का फल) खाते है। (वहां के सभी) स्त्री पुरुष देवलोक के निवासियों के सदृश ग्यारह हजार पन्द्रह सौ वर्ष तक जीवित रहते है। (४)

कुरुवर्ष में दुग्धाहार करने वाले श्यामवर्ण के (स्त्री-पुरुष) तेरह हजार पन्द्रह सौ वर्ष पर्यन्त जीवित रहते हैं। (५)

वे सभी लोग मैथुन से उत्पन्न होने वाले हैं तथा सुखोप भोगी होते है एव चन्द्रद्वीप में निरन्तर महादेव शिव की उपासना करते रहते है। (६)

हे विप्रो! इसी प्रकार किंपुरुष वर्ष में प्लक्ष अर्थात् पाकडवृक्ष का फल खाने वाले स्वर्ण वर्ण के मनुष्य निवास करते है। वे दस सहस्र वर्ष तक जीवित रहते हैं। (७)

वे भक्तियुक्त लोग आदरसहित मन को ध्यान में समाधिस्थ कर चतुर्मूर्ति एव चतुर्मुख देव अर्थात् ब्रह्मा की निरन्तर उपासना करते रहते हैं। (८)

हरिवर्ष के मनुष्य ईख के रस का आहार करने वाले एव उत्तम चाँदी के रङ्ग सदृश वर्ण वाले होते है, वे दस सहस्र वर्ष पर्यन्त जीवित रहते है। (९)

(वहां के) विष्णुभक्त मनुष्य सदा विश्व के मूल कारण स्वरूप सनातन नारायण विष्णु देव की उपासना करते हैं। (१०)

वहाँ पारिजात के वन में शुद्ध स्फटिक का बना हुआ चन्द्रमा के सदृश ,कान्ति वाला वासुदेव का एक शुभ्र प्रासाद है। (११)

चार द्वारो, चार तोरणों एव दस प्राकारों से युक्त (वह प्रासाद) अनुपम, दुराधर्ष एव दुर्गम है। (१२)

(वह प्रासाद) स्फटिक के मण्डपो से युक्त एव देवराज इन्द्र के गृहतुल्य है। वह सर्वत्र सहस्रों स्वर्ण स्तम्भो से सुशोभित है। (१३)

वह (प्रासाद) स्वर्ण के सोपान (सीढ़ी) से युक्त, नाना प्रकार के रत्नों से सुशोभित, सभी प्रकार की शोभा से समन्वित एव दिव्य सिंहासन से युक्त है। (१४)

(वह) स्वादिष्ट जल वाले सरोवरों एव नदियों से सुशोभित है। (वह स्थान) नारायण-परायण, पवित्र, वेदाध्ययनशील पुरुष हरि का ध्यान करने वाले, मन्त्रों द्वारा निरन्तर माधव की स्तुति करने एव (उन्हें) नमस्कार करने वाले योगियों से व्याप्त रहता है। (१५,१६)

वहाँ राजा लोग सर्वदा देवाधिदेव अमित तेजस्वी विष्णु की महिमा का कीर्तन करते हैं। (१७)

तिलान् प्रविकिरेत् तत्र सर्वतो बन्धयेदजान् ।
असुरोपहतं सर्वं तिलैः *शुद्धयत्यजेन वा ॥१८
ततोऽन्नं बहुसंस्कारं नैकव्यञ्जनमच्युतम् ।
चोष्यपेयसमृद्धं च यथाशक्त्या प्रकल्पयेत् ॥१९
ततो निवृत्ते मध्याह्ने लुप्तलोमनखान् द्विजान् ।
अभिगम्य यथामार्गं प्रयच्छेद् दन्तधावनम् ॥२०
तैलमभ्यञ्जनं स्नानं स्नानीयं च पृथग्विधम् ।
पात्रैरौदुम्बरैर्दद्याद् वैश्वदैवत्यपूर्वकम् ॥२१
ततः स्नात्वा निवृत्तेभ्यः प्रत्युत्थाय कृताञ्जलिः ।
पाद्यमाचमनीयं च संप्रयच्छेद् यथाक्रमम् ॥२२

ये चात्र विश्वेदेवानां विप्राः पूर्वं निमन्त्रिताः ।
प्राङ्मुखान्यासनान्येषां त्रिदर्भोपहितानि च ॥२३
दक्षिणामुखयुक्तानि पितॄणामासनानि च ।
दक्षिणाग्रैकदर्भाणि प्रोक्षितानि तिलोदकैः ॥२४
तेषूपवेशयेदेतानासनं स्पृश्य स द्विजम् ।
आसध्वमिति संजल्पन् आसनास्ते पृथक् पृथक् ॥२५
द्वौ दैवे प्राङ्मुखौ पित्र्ये त्रयश्चोदङ्मुखास्तथा ।
एकैकं वा भवेत् तत्र देवमातामहेष्वपि ॥२६
सत्क्रियां देशकालौ च शौचं ब्राह्मणसंपदम् ।
पञ्चैतान् विस्तरो हन्ति तस्मान्नेहेत विस्तरम् ॥२७

gation (of accepting a gift) in those places. (17)

He should throw sesamum seed and the goats on all sides (of the site of the Śrāddha); because whatever is defiled by the Asuras is purified by the sesamum grains and the goats. (18)

Then he should prepare food very pure, with more than one condiments, unfailing and rich in varities of what may be sucked and what may be drunk according to his capacity. (19)

Then the mid-day having been over he should approach the Brāhmanas who have already shaved and cut their nails and offer wood for cleansing teeth to them. (20)

He should, then, offer to them oil for massaging and water and clothes for bathing, separately in vessels made of Udumbara wood, invoking the Viśve-devas. (21)

Then when they have completed the bath, he should stand up in their honour and offer water for washing feet and face according to the order. (22)

The seats for the Brāhmaṇas who are (the priests) of the Veśve devas and have already been invited should be made of three fold Kuśas and should be placed towards the East. (23)

The seats of the manes should be made of one-fold Kuśas, placed towards the South and sprinkled with water mixed with sesamum grain. (24)

He should get them seated on those seats, having touched the seat, he should say to the Brāhmaṇas "Please be seated" and they should seat separately. (25)

Two Brāhmanas should be seated with their faces turned eastward, on behalf of the gods, three with faces northward, on behalf of the manes; or, let their be one each on behalf of gods and the grandfather on the maternal side (26)

A large gathering destroys these five, viz the entertainment (of the Brāhmaṇas invited), (the sanctity of) place and time, purity and (the selection of) suitable Brāhmanas; he, therefore, shall not desire (to entertain) a large gathering. (27)

जीवन्ति पुरुषा नार्यो देवलोकस्थिता इव ॥४
त्रयोदशसहस्राणि शतानि दश पञ्च च ।
जीवन्ति कुरुवर्षे तु श्यामाङ्गाः क्षीरभोजनाः ॥५
सर्वे मिथुनजाताश्च नित्यं सुखनिषेविनः ।
चन्द्रद्वीपे महादेवं यजन्ति सततं शिवम् ॥६
तथा किंपुरुषे विप्रा मानवा हेमसन्निभाः ।
दशवर्षसहस्राणि जीवन्ति प्लक्षभोजनाः ॥७
यजन्ति सततं देवं चतुर्मूर्ति चतुर्मुखम् ।
ध्याने मनः समाधाय सादरं भक्तिसंयुताः ॥८
तथा च हरिवर्षे तु महारजतसन्निभाः ।
दशवर्षसहस्राणि जीवन्तीक्षुरसाशिनः ॥९
तत्र नारायणं देवं विश्वयोनिं सनातनम् ।
उपासते सदा विष्णुं मानवा विष्णुभाविताः ॥१०
तत्र चन्द्रप्रभं शुभ्रं शुद्धस्फटिकनिर्मितम् ।

विमानं वासुदेवस्य पारिजातवनाश्रितम् ॥११
चतुर्द्वारमनौपम्यं चतुस्तोरणसंयुतम् ।
प्राकारैर्दशभिर्युक्तं दुराधर्षं सुदुर्गमम् ॥१२
स्फाटिकैर्मण्डपैर्युक्तं देवराजगृहोपमम् ।
स्वर्णस्तम्भसहस्रैश्च सर्वतः समलंकृतम् ॥१३
हेमसोपानसंयुक्तं नानारत्नोपशोभितम् ।
दिव्यसिंहासनोपेतं सर्वशोभासमन्वितम् ॥१४
सरोभिः स्वादुपानीयैर्नदीभिश्चोपशोभितम् ।
नारायणपरैः शुद्धैर्वेदाध्ययनतत्परैः ॥१५
योगिभिश्च समाकीर्णं ध्यायद्भिः पुरुषं हरिम् ।
स्तुवद्भिः सततं मन्त्रैर्नमस्यद्भिश्च माधवम् ॥१६
तत्र देवाधिदेवस्य विष्णोरमिततेजसः ।
राजानः सर्वकालं तु महिमानं प्रकुर्वते ॥१७

करते हैं। वे सभी लकुच (का फल) खाते हैं। (वहाँ के सभी) स्त्री पुरुष देवलोक के निवासियों के सदृश ग्यारह हजार पन्द्रह सौ वर्ष तक जीवित रहते हैं। (४)

कुरुवर्ष में दुग्धाहार करने वाले श्यामवर्ण के (स्त्री-पुरुष) तेरह हजार पन्द्रह सौ वर्ष पर्यन्त जीवित रहते हैं। (५)

वे सभी लोग मैथुन से उत्पन्न होने वाले हैं तथा सुखोप भोगी होते हैं एवं चन्द्रद्वीप में निरन्तर महादेव शिव की उपासना करते रहते हैं। (६)

हे विप्रो! इसी प्रकार किंपुरुष वर्ष में प्लक्ष अर्थात् पाकड़वृक्ष का फल खाने वाले स्वर्ण वर्ण के मनुष्य निवास करते हैं। वे दस सहस्र वर्ष तक जीवित रहते हैं। (७)

वे भक्तियुक्त लोग आदरसहित मन को ध्यान में समाधिस्थ कर चतुर्मूर्ति एवं चतुर्मुख देव अर्थात् ब्रह्मा की निरन्तर उपासना करते रहते हैं। (८)

हरिवर्ष के मनुष्य ईख के रस का आहार करने वाले एवं उत्तम चाँदी के रङ्ग सदृश वर्ण वाले होते हैं, वे दस सहस्र वर्ष पर्यन्त जीवित रहते हैं। (९)

(यहाँ के) विष्णुभक्त मनुष्य सदा विश्व के मूल कारण स्वरूप सनातन नारायण विष्णु देव की उपासना करते हैं। (१०)

वहाँ पारिजात के वन में शुद्ध स्फटिक का बना हुआ चन्द्रमा के सदृश कान्ति वाला वासुदेव का एक शुभ्र प्रासाद है। (११)

चार द्वारों, चार तोरणों एवं दस प्राकारों से युक्त (वह प्रासाद) अनुपम, दुराधर्ष एवं दुर्गम है। (१२)

(वह प्रासाद) स्फटिक के मण्डपों से युक्त एवं देवराज इन्द्र के गृहतुल्य है। वह सर्वत्र सहस्रों स्वर्ण स्तम्भों से सुशोभित है। (१३)

वह (प्रासाद) स्वर्ण के सोपान (सीढ़ी) से युक्त, नाना प्रकार के रत्नों से सुशोभित, सभी प्रकार की शोभा से समन्वित एवं दिव्य सिंहासन से युक्त है। (१४)

(वह) स्वादिष्ट जल वाले सरोवरों एवं नदियों से सुशोभित है। (वह स्थान) नारायण-परायण, पवित्र, वेदाध्ययनशील पुरुष हरि का ध्यान करने वाले, मन्त्रों द्वारा निरन्तर माधव की स्तुति करने एवं (उन्हें) नमस्कार करने वाले योगियों से व्याप्त रहता है। (१५,१६)

वहाँ राजा लोग सर्वदा देवाधिदेव अमित तेजस्वी विष्णु की महिमा का कीर्तन करते हैं। (१७)

गायन्ति चैव नृत्यन्ति विलासिन्यो मनोरमाः ।
स्त्रियो यौवनशालिन्यः सदा मण्डनतत्पराः ॥१८
इलावृते पद्मवर्णा जम्बूफलरसाशिनः ।
त्रयोदश सहस्राणि वर्षाणां वै स्थिरायुषः ॥१९
भारते तु स्त्रियः पुंसो नानावर्णाः प्रकीर्त्तिताः ।
नानादेवार्च्चने युक्ता नानाकर्माणि कुर्वते ।
परमायुः स्मृतं तेषां शतं वर्षाणि सुव्रताः ॥२०
नानाहाराश्च जीवन्ति पुण्यपापनिमित्ततः ।
नवयोजनसाहस्रं वर्षमेतत् प्रकीर्त्तितम् ।
कर्मभूमिरियं विप्रा नराणामधिकारिणाम् ॥२१
महेन्द्रो मलयः सह्यः शुक्तिमानृक्षपर्वतः ।
विन्ध्यश्च पारियात्रश्च सप्तात्र कुलपर्वताः ॥२२
इन्द्रद्युम्नः कशेरुमांस्ताम्रवर्णो गभस्तिमान् ।
नागद्वीपस्तथा सौम्यो गन्धर्वस्त्वथ वारुणः ॥२३
अयं तु नवमस्तेषां द्वीपः सागरसंवृतः ।
योजनानां सहस्रं तु द्वीपोऽयं दक्षिणोत्तरः ॥२४
पूर्वे किरातास्तस्यान्ते पश्चिमे यवनास्तथा ।
ब्राह्मणाः क्षत्रिया वैश्या मध्ये शूद्रास्तथैव च ॥२५
इज्यायुद्धवणिज्याभिर्वर्तयन्त्यत्र मानवाः ।
स्रवन्ते पावना नद्यः पर्वतेभ्यो विनिःसृताः ॥२६
शतद्रुश्चन्द्रभागा च सरयूर्यमुना तथा ।
इरावती वितस्ता च विपाशा देविका कुहूः ॥२७
गोमती धूतपापा च बाहुदा च दृषद्वती ।
कौशिकी लोहिता चैव हिमवत्पादनिःसृताः ॥२८
वेदस्मृतिर्वेदवती व्रतघ्नी त्रिदिवा तथा ।
पर्णाशा वन्दना चैव सदानीरा मनोरमा ॥२९
चर्मण्वती तथा दूर्या विदिशा वेत्रवत्यपि ।
शिप्रः स्वशिल्पाऽपि तथा पारियात्राश्रयाः स्मृताः ॥३०
नर्मदा सुरसा शोणा दशार्णा च महानदी ।
मन्दाकिनी चित्रकूटा तामसी च पिशाचिका ॥३१
चित्रोत्पला विपाशा च मञ्जुला वालुवाहिनी ।
ऋक्षवत्पादजा नद्यः सर्वपापहरा नृणाम् ॥३२

यहाँ सदा शृङ्गारप्रिय, मनोहर, यौवनशालिनी एवं विलासिनी स्त्रियाँ नृत्य एवं गान करती रहती हैं। (१८)

इलावृत में जामुन के फल का रस खाने वाले पद्मवर्ण के तेरह सहस्र वर्षों की स्थिर आयु वाले व्यक्ति निवास करते हैं। (१९)

भारत में अनेक वर्ण के स्त्रियों एवं पुरुषों का वर्णन हुआ है। वे अनेक प्रकार के देवों की आराधना एवं विभिन्न कर्म करते हैं। हे सुव्रतो! उनकी परमायु सौ वर्ष की कही गयी है। (२०)

अनेक प्रकार का आहार करने वाले (भारत के निवासी) पुण्य और पाप के अनुसार जीवन व्यतीत करते हैं। यह वर्ष नव सहस्र योजन का कहा गया है। हे विप्रो! यह अधिकारी पुरुषों की कर्मभूमि है। (२१)

यहाँ महेन्द्र, मलय, सह्य, शुक्तिमान्, ऋक्ष, विन्ध्य एवं पारियात्र नामक सात कुलपर्वत हैं। (२२)

इन्द्रद्युम्न कशेरुमान्, ताम्रवर्ण, गभस्तिमान्, नागद्वीप, सौम्यद्वीप, गन्धर्वद्वीप, वारुणद्वीप, एवं उनमें यह नवम द्वीप सागर से वेष्टित है। यह द्वीप दक्षिणोत्तर में एक सहस्र योजन का है। (२३,२४)

(इसके) पूर्व में किरात लोग एवं पश्चिम की ओर यवन लोग रहते हैं। (इसके) मध्य में ब्राह्मण, क्षत्रिय, वैश्य एवं शूद्र रहते हैं। (२५)

यहाँ के निवासी मनुष्य यज्ञ युद्ध एवं वाणिज्य द्वारा जीवन निर्वाह करते हैं। (यहाँ) पर्वतों से निकली हुई पवित्र नदियाँ प्रवाहित होती हैं। (२६)

शतद्रु, चन्द्रभागा, सरयू, यमुना, इरावती, वितस्ता, विपाशा, देविका, कुहू, गोमती, धूतपापा, बाहुदा, दृषद्वती, कौशिकी एवं लोहिता (ये सभी नदियाँ) हिमालय की तलहटी से निकली हैं। (२७,२८)

वेदस्मृति, वेदवती, व्रतघ्नी, त्रिदिवा, पर्णाशा, वन्दना, सदानीरा, मनोरमा, चर्मण्वती, दूर्या, विदिशा एवं वेत्रवती, शिप्र एवं स्वशिल्पा (ये सभी नदियाँ) पारियात्र पर्वत के आश्रित कही गयी हैं। (२९,३०)

नर्मदा, सुरसा, शोणा, दशार्णा महानदी, मन्दाकिनी चित्रकूटा, तामसी, पिशाचिका, चित्रोत्पला, विपाशा, मञ्जुला एवं वालुवाहिनी (ये सभी) नदियाँ ऋक्षवान् पर्वत के पादमूल से निकली हैं। ये मनुष्यों के सभी पापों का हरण करती हैं। (३१,३२)

तापी पयोष्णी निर्विन्ध्या शीघ्रोदा च महानदी ।
वेण्या वैतरणी चैव बलाका च कुमुद्वती ॥३३
तोया चैव महागौरी दुर्गा चान्तःशिला तथा ।
विन्ध्यपादप्रसूतास्ता नद्यः पुण्यजलाः शुभाः ॥३४
गोदावरी भीमरथी कृष्णा वर्णा च मत्सरी ।
तुङ्गभद्रा सुप्रयोगा कावेरी च द्विजोत्तमाः ।
दक्षिणापथगा नद्यः सह्यपादविनिःसृताः ॥३५
ऋतुमाला ताम्रपर्णी पुष्पवत्युत्पलावती ।
मलयाद्रिसृता नद्यः सर्वाः शीतजलाः स्मृताः ॥३६
ऋषिकुल्या त्रिसामा च मन्दगा मन्दगामिनी ।
रूपा पालासिनी चैव ऋषिका वंशकारिणी ।
शुक्तिमत्पादसंजाताः सर्वपापहरा नृणाम् ॥३७
आसां नद्युपनद्यश्च शतशो द्विजपुंगवाः ।
सर्वपापहराः पुण्याः स्नानदानादिकर्मसु ॥३८

तास्विमे कुरुपाञ्चाला मध्यदेशादयो जनाः ।
पूर्वदेशादिकाश्चैव कामरूपनिवासिनः ॥३९
पुण्ड्राः कलिङ्गा मगधा दाक्षिणात्याश्च कृत्स्नशः ।
तथापरान्ताः सौराष्ट्राः शूद्राभीरास्तथार्बुदाः ॥४०
मालका मालवाश्चैव पारियात्रनिवासिनः ।
सौवीराः सैन्धवा हूणा शाल्वाः कल्पनिवासिनः ॥४१
मद्रा रामास्तथाम्बष्ठाः पारसीकास्तथैव च ।
आसां पिबन्ति सलिलं वसन्ति सरितां सदा ॥४२
चत्वारि भारते वर्षे युगानि कवयोऽब्रुवन् ।
कृतं त्रेता द्वापरं च कलिश्चान्यत्र न क्वचित् ॥४३
यानि किंपुरुषाद्यानि वर्षाण्यष्टौ महर्षयः ।
न तेषु शोको नायासो नोद्वेगः क्षुद्भयं न च ॥४४
स्वस्थाः प्रजा निरातङ्काः सर्वदुःखविवर्जिताः ।
रमन्ति विविधैर्भावैः सर्वाश्च स्थिरयौवनाः ॥४५

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायां पूर्वविभागे पञ्चचत्वारिंशोऽध्यायः ॥४५॥

तापी, पयोष्णी, निर्विन्ध्या, शीघ्रोदा, महानदी, वेण्या, वैतरणी, बलाका, कुमुद्वती, तोया, महागौरी, दुर्गा एवं अन्तःशिला (ये सभी) पवित्र जल वाली कल्याण-मयी नदियाँ विन्ध्य पर्वत से निकली हैं। (३३,३४)

हे द्विजोत्तमो! गोदावरी, भीमरथी, कृष्णा, वर्णा, मत्सरी, तुङ्गभद्रा, सुप्रयोगा एवं कावेरी ये सभी दक्षिण पथ को जानेवाली नदियाँ सह्यपर्वत के पादमूल से निकली हैं। (३५)

ऋतुमाला, ताम्रपर्णी, पुष्पवती एवं उत्पलावती ये सभी शीतल जल वाली नदियाँ मलय पर्वत से निकली हैं। (३६)

ऋषिकुल्या, त्रिसामा, मन्दगा, मन्दगामिनी, रूपा, पालासिनी, ऋषिका एवं वंशकारिणी (ये सभी) मनुष्यों का पाप हरने वाली नदियाँ शुक्तिमान् पर्वत से निकली हैं। (३७)

हे द्विजश्रेष्ठो! इन (सभी महानदियों) की सैकड़ों नदियाँ एवं उपनदियाँ हैं जो स्नान एवं दानादि कर्मों में पवित्र तथा सभी पापों को हरने वाली हैं। (३८)

उनमें कुरु, पाञ्चाल, मध्यदेश एवं कामरूप के निवासी लोग (भारत वर्ष के) पूर्व देशीय पुण्ड्र, कलिङ्ग, मगध इत्यादि देशों के निवासी, समस्त दाक्षिणात्य, सौराष्ट्र, शूद्र, आभीर, अर्बुद, मालक, मालव, पारियात्र निवासी, सौवीर, सैन्धव, हूण, शाल्व, कल्पनिवासी, मद्र, राम, अम्बष्ठ एवं पारसीक (इन सभी) स्थानों के निवासी इन नदियों के तट पर रहते एवं उनका जल पीते हैं। (३९-४२)

कवियों ने भारत वर्ष में कृत, त्रेता, द्वापर एवं कलिनामक चार युगों का वर्णन किया है। ये (युग) अन्यत्र कहीं नहीं होते। (४३)

हे महर्षियों! किंपुरुषादि जो आठ वर्ष हैं उनमें शोक, परिश्रम, उद्वेग एवं भूख का भय नहीं होता। (४४)

सभी प्रजा आतङ्करहित, समस्त दुःखों से मुक्त एवं स्थिर यौवन से सम्पन्न होकर अनेक प्रकार से रमण करती रहती है। (४५)

छः सहस्र श्लोकों वाली श्रीकूर्मपुराणसंहिता के पूर्वविभाग में पैंतालिसवाँ अध्याय समाप्त—४५.

४६

सूत उवाच ।

हेमकूटगिरेः शृङ्गे महाकूटः सुशोभनम् ।
स्फाटिकं देवदेवस्य विमानं परमेष्ठिनः ॥१

अथ देवादिदेवस्य भूतेशस्य त्रिशूलिनः ।
देवाः सिद्धगणा यक्षाः पूजां नित्यं प्रकुर्वते ॥२

स देवो गिरिशः सार्द्धं महादेव्या महेश्वरः ।
भूतैः परिवृतो नित्यं भाति तत्र पिनाकधृक् ॥३

विभक्तचारुशिखरः कैलासो यत्र पर्वतः ।
निवासः कोटियक्षाणां कुबेरस्य च धीमतः ।

तत्रापि देवदेवस्य भवस्यायतनं महत् ॥४
मन्दाकिनी तत्र दिव्या रम्या सुविमलोदका ।

नदी नानाविधैः पद्मैरनेकैः समलंकृता ॥५
देवदानवगन्धर्वयक्षराक्षसकिंनरैः ।

उपस्पृष्टजला नित्यं सुपुण्या सुमनोरमा ॥६
अन्याश्च नद्यः शतशः स्वर्णपद्मैरलंकृताः ।

तासां कूलेषु देवस्य स्थानानि परमेष्ठिनः ।
देवर्षिगणजुष्टानि तथा नारायणस्य च ॥७

सितान्तशिखरे चापि पारिजातवनं शुभम् ।
तत्र शक्रस्य विपुलं भवनं रत्नमण्डितम् ।

स्फाटिकस्तम्भसंयुक्तं हेमगोपुरसंयुतम् ॥८
तत्राथ देवदेवस्य विष्णोर्विश्वामरेशितुः ।

सुपुण्यं भवनं रम्यं सर्वरत्नोपशोभितम् ॥९
तत्र नारायणः श्रीमान् लक्ष्म्या सह जगत्पतिः ।

आस्ते सर्वामरश्रेष्ठः पूज्यमानः सनातनः ॥१०
तथा च वसुधारे तु वसूनां रत्नमण्डितम् ।

स्थानानामष्टकं पुण्यं दुराधर्षं सुरद्विषाम् ॥११

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सूत ने कहा—हेमकूटपर्वत की चोटी पर देवाधिदेव ब्रह्मा का बड़े-बड़े कंगूरों से सुशोभित स्फटिकनिर्मित एक सुन्दर विमान (मन्दिर है।) (१)

वहाँ ऋषियों-सहित देवता एवं सिद्धलोग नित्य देवाधिदेव भूतेश त्रिशूली की पूजा करते हैं। (२)

देवी सहित वे पिनाकधारी महेश्वर गिरिश भूतों से घिरे हुए वहाँ नित्य विराजते हैं। (३)

जहाँ विभक्त हुए सुन्दर शिखर वाला कैलास पर्वत स्थित है तथा जहाँ करोड़ों यक्षों एवं बुद्धिमान् कुबेर का निवास स्थान है वहीं देवाधिदेव शङ्कर का महान् मन्दिर है। (४)

वहाँ विविध प्रकार के अनेक कमलों से सुशोभित दिव्य, रमणीय एवं स्वच्छ जलवाली मन्दाकिनी नदी है। (५)

देव, दानव, गन्धर्व, यक्ष, राक्षस और किंनर लोग नित्य उस अतिपवित्र मनोरम (नदी) के जल का स्पर्श (उपयोग) करते हैं। (६)

(वहाँ) स्वर्ण कमलों से सुशोभित अन्य भी सैकड़ों नदियाँ हैं। उनके तट पर देवों एवं ऋषियों से सेवित परमेष्ठी-ब्रह्मा एवं नारायण के मन्दिर हैं। (७)

उसके शुभ्र शिखर पर पारिजात का सुन्दर वन है। वहाँ इन्द्र का रत्नमण्डित, स्फटिक के स्तम्भ से युक्त एवं स्वर्ण के गोपुर से सुशोभित विशाल भवन है। (८)

वहीं पर देवाधिदेव समस्त देवों के नियामक विष्णु का पवित्र एवं सभी रत्नों से सुशोभित रमणीय भवन है। (९)

वहाँ जगत्पति, सभी देवों में श्रेष्ठ, पूज्यमान, सनातन श्रीमान् नारायण लक्ष्मी-सहित निवास करते हैं। (१०)

इसी प्रकार वसुधार नामक पर्वत पर (अष्ट) वसुओं का रत्नमण्डित, असुरों द्वारा अनाक्रमणीय, स्थानों में उत्तम एवं पवित्र आठ स्थान हैं। (११)

रत्नधारे गिरिवरे सप्तर्षीणां महात्मनाम् ।
सप्ताश्रमाणि पुण्यानि सिद्धावासयुतानि तु ॥१२
तत्र हैमं चतुर्द्वारं वज्रनीलादिमण्डितम् ।
सुपुण्यं सुमहत् स्थानं ब्रह्मणोऽव्यक्तजन्मनः ॥१३
तत्र देवर्षयो विप्राः सिद्धा ब्रह्मर्षयोऽपरे ।
उपासते सदा देवं पितामहमजं परम् ॥१४
स तैः संपूजितो नित्यं देव्या सह चतुर्मुखः ।
आस्ते हिताय लोकानां शान्तानां परमा गतिः ॥१५
अर्थकभृङ्गशिखरे महापद्मैरलङ्कृतम् ।
स्वच्छामृतजलं पुण्यं सुगन्धं सुमहत् सरः ॥१६
जैगीषव्याश्रमं तत्र योगीन्द्रैरुपशोभितम् ।
तत्रासौ भगवान् नित्यमास्ते शिष्यैः समावृतः ।
प्रशान्तदोषैरक्षुद्रैर्ब्रह्मविद्भिर्महात्मभिः ॥१७
शङ्खो मनोहरश्चैव कौशिकः कृष्ण एव च ।
सुमना वेदनादश्च शिष्यास्तस्य प्रधानतः ॥१८

सर्वे योगरताः शान्ता भस्मोद्धूलितविग्रहाः ।
उपासते महावीर्या ब्रह्मविद्यापरायणाः ॥१९
तेषामनुग्रहार्थाय यतीनां शान्तचेतसाम् ।
सान्निध्यं कुरुते भूयो देव्या सह महेश्वरः ॥२०
अन्यानि चाश्रमाणि स्युस्तस्मिन् गिरिवरोत्तमे ।
मुनीनां युक्तमनसां सरांसि सरितस्तथा ॥२१
तेषु योगरता विप्रा जापकाः संयतेन्द्रियाः ।
ब्रह्मण्यासक्तमनसो रमन्ते ज्ञानतत्पराः ॥२२
आत्मन्यात्मानमाधाय शिखान्तान्तरमास्थितम् ।
ध्यायन्ति देवमीशानं येन सर्वमिदं ततम ॥२३
सुमेघे वासवस्थानं सहस्रादित्यसन्निभम् ।
तत्रास्ते भगवानिन्द्रः शच्या सह सुरेश्वरः ॥२४
गजशैले तु दुर्गाया भवनं मणितोरणम् ।
आस्ते भगवती दुर्गा तत्र साक्षान्महेश्वरी ॥२५
उपास्यमाना विविधैः शक्तिभेदैरितस्ततः ।

रत्नधार नामक श्रेष्ठ पर्वत पर सिद्धों के आवास से युक्त महात्मा सप्तर्षियों के पवित्र सात आश्रम है। (१२)

वहाँ अव्यक्तजन्मा ब्रह्मा का स्वर्ण के चार द्वारों वाला, हीरा एवं नीलमणि इत्यादि से मण्डित सुन्दर पवित्र स्थान है। (१३)

हे विप्रो! वहाँ देवर्षिगण, सिद्ध, ब्रह्मर्षि एवं अन्य लोग देवाधिदेव अजन्मा पितामह की उपासना करते है। (१४)

शान्त अन्तःकरण वालों के परम गति स्वरूप, सभी से पूजित चतुर्मुख ब्रह्मा संसार के हितार्थ वहाँ देवी के साथ रहते है। (१५)

महापद्मों से अलङ्कृत एक शृङ्ग के शिखर पर स्वच्छ अमृत तुल्य जल का एक पवित्र सुगन्धिपूर्ण महान् सरोवर है। (१६)

वहाँ जैगीषव्य का श्रेष्ठ योगियों से सेवित आश्रम है। शान्त दोषों वाले श्रेष्ठ ब्रह्मज्ञ महात्मा स्वरूप समस्त शिष्यों से आवृत वे भगवान् जैगीषव्य नित्य वहाँ निवास करते हैं। (१७)

शङ्ख, मनोहर, कौशिक, कृष्ण, सुमना एवं वेदनाद नामक (उनके) प्रधान शिष्य हैं। (१८)

भस्म की धूलि धारण करने वाले, शान्त, योगरत, महाशक्तिशाली एवं ब्रह्मविद्यापरायण वे सभी (भगवान्) की उपासना करते है। (१९)

उन शान्त चित्त यतियों के ऊपर अनुग्रह करने के लिये महेश्वर देवी के साथ (उस स्थान पर) निवास करते हैं। (२०)

उस श्रेष्ठ सुन्दर पर्वत पर योगयुक्त चित्त वाले मुनियों के अनेक आश्रम, सरोवर एवं नदियाँ हैं। (२१)

उन (आश्रमों) में योगपरायण जप करने वाले, जितेन्द्रिय, ब्रह्मनिष्ठ मन वाले ज्ञानतत्पर विप्रगण रमण करते हैं। (२२)

(वे लोग) मन को आत्मा में लगाकर शिर मूल में स्थित (उन) ईशान देव का ध्यान करते हैं जिनसे इस सम्पूर्ण (जगत् का) विस्तार हुआ है। (२३)

सुन्दर मेघ (नामक पर्वत पर) सहस्र सूर्य के तुल्य इन्द्र का एक स्थान है। सुरेश्वर भगवान् इन्द्र शची के साथ वहाँ निवास करते हैं। (२४)

गजशैल पर दुर्गा का मणिमय तोरण वाला एक भवन है। साक्षात् महेश्वरी भगवती दुर्गा वहाँ निवास करती हैं। (२५)

सोमामृत का पान कर एवं ऐश्वर्य युक्त साक्षात्

पीत्वा योगामृतं लब्ध्वा साक्षादानन्दमैश्वरम् ॥२६
सुनीलस्य गिरेः शृङ्गे नानाधातुसमुज्ज्वले ।
राक्षसानां पुराणि स्युः सरांसि शतशो द्विजाः ॥२७
तथा पुरशतं विप्राः शतशृङ्गे महाचले ।
स्फाटिकस्तम्भसंयुक्तं यक्षाणाममितौजसाम् ॥२८
श्वेतोदरगिरेः शृङ्गे सुपर्णस्य महात्मनः ।
प्राकारगोपुरोपेतं मणितोरणमण्डितम् ॥२९
स तत्र गरुडः श्रीमान् साक्षाद् विष्णुरिवापरः ।
ध्यात्वास्ते तत् परं ज्योतिरात्मानं विष्णुमव्ययम् ॥३०
अन्यच्च भवनं पुण्यं श्रीशृङ्गे मुनिपुंगवाः ।
श्रीदेव्याः सर्वरत्नाढ्यं हैमं सुमणितोरणम् ॥३१
तत्र सा परमा शक्तिर्विष्णोरतिमनोरमा ।
अनन्तविभवा लक्ष्मीर्जगत्संमोहनोत्सुका ॥३२
अध्यास्ते देवगन्धर्वसिद्धचारणवन्दिता ।
विचिन्त्य जगतो योनिं स्वशक्तिकिरणोज्ज्वला ॥३३
तत्रैव देवदेवस्य विष्णोरायतनं महत् ।
सरांसि तत्र चत्वारि विचित्रकमलाश्रया ॥३४
तथा सहस्रशिखरे विद्याधरपुराष्टकम् ।
रत्नसोपानसंयुक्तं सरोभिश्चोपशोभितम् ॥३५
नद्यो विमलपानीयाश्चित्रनीलोत्पलाकराः ।
कर्णिकारवनं दिव्यं तत्रास्ते शंकरोमया ॥३६
पारियात्रे महाशैले महालक्ष्म्याः पुरं शुभम् ।
रम्यप्रासादसंयुक्तं घण्टाचामरभूषितम् ॥३७
नृत्यद्भिरप्सरःसङ्घैरितस्ततश्च शोभितम् ।
मृदङ्गमुरजोद्घुष्टं वीणावेणुनिनादितम् ॥३८
गन्धर्वकिंनराकीर्णं संवृतं सिद्धपुंगवैः ।
भास्वद्भित्तिसमाकीर्णं महाप्रासादसंकुलम् ॥३९
गणेश्वराङ्गनाजुष्टं धार्मिकाणां सुदर्शनम् ।
तत्र सा वसते देवी नित्यं योगपरायणा ॥४०
महालक्ष्मीर्महादेवी त्रिशूलवरधारिणी ।

आनन्द प्राप्त कर विविध प्रकार की शक्तियाँ इतस्ततः उनकी उपासना करती रहती हैं। (२६)

हे द्विजो! सुनील पर्वत के विविध धातुओं से प्रकाशित शृङ्ग पर राक्षसों के पुर एवं सैकड़ों सरोवर हैं। (२७)

हे विप्रो! इसी प्रकार शतशृङ्ग नामक महान् पर्वत पर अतितेजस्वी यक्षों के स्फटिक के स्तम्भों से युक्त सौ पुर हैं। (२८)

श्वेतोदर नामक पर्वत पर महात्मा गरुड का प्राकार एवं गोपुर से युक्त तथा मणिमय तोरण से मण्डित पुर हैं। (२९)

साक्षात् दूसरे विष्णु-तुल्य वे श्रीमान् गरुड आत्मा स्वरूप उस श्रेष्ठ ज्योति रूप अव्यय विष्णु का ध्यान करते हुए वहाँ (रहते हैं)। (३०)

हे मुनिपुङ्गवो! श्रीशृङ्ग पर स्वर्ण का दूसरा भी एक श्रीदेवी का सुन्दर मणिमय तोरण वाला पवित्र एवं सभी रत्नों से पूर्ण भवन है। (३१)

अतिमनोरम, अनन्त ऐश्वर्ययुक्त, जगत् को सम्मोहित करने को उत्सुक, विष्णु की परमा शक्ति स्वरूपा देव, गन्धर्व, सिद्ध एवं चारणों से वन्दित, एवं अपनी शक्ति की किरणों से प्रकाशित लक्ष्मी जगत् के मूल कारण (विष्णु) का चिन्तन करती हुई वहाँ रहती हैं। (३२,३३)

वहीं देवाधिदेव विष्णु का महान् भवन एवं विचित्र कमलों वाले चार सरोवर हैं। (३४)

इसी प्रकार सहस्रशिखर पर विद्याधरों के रत्ननिर्मित सोपान से युक्त एवं सरोवरों से सुशोभित आठ पुर हैं। (३५)

(उस स्थान पर) नदियों में स्वच्छ जल एवं अनेक प्रकार के नील कमल हैं तथा (वहाँ) कर्णिकार का एक दिव्य वन है। उमा के साथ शङ्कर वहाँ निवास करते हैं। (३६)

पारियात्र पर्वत पर महालक्ष्मी का रमणीय प्रासाद-युक्त, घण्टा एवं चामर से अलंकृत, इतस्ततः नृत्य करती हुई अप्सराओं के समूह से सुशोभित, मृदङ्ग एवं मुरज की ध्वनि से गुञ्जित, वीणा तथा वेणु के शब्द से निनादित, गन्धर्व एवं किंनरों से व्याप्त, श्रेष्ठ सिद्धों से आवृत, प्रकाशमान दीवालों से पूर्ण महान् प्रासादों से सङ्कुलित गणेश्वरों की पत्नियों से सेवित एवं धार्मिकों को सरलतापूर्वक प्रत्यक्ष होनेवाला सुन्दर पुर है। वहाँ वे योगपरायणा श्रेष्ठ त्रिशूल धारण करने वाली, त्रिनेत्रा, सभी शक्तियों से आवृत एवं सदानन्दमयी महादेवी

त्रिनेत्रा सर्वशक्तीभिः संवृता सदसन्मया ।
पश्यन्ति तत्र मुनयः सिद्धा ये ब्रह्मवादिनः ।।४१
सुपार्श्वस्योत्तरे भागे सरस्वत्याः पुरोत्तमम् ।
सरांसि सिद्धजुष्टानि देवभोग्यानि सत्तमाः ।।४२
पाण्डुरस्य गिरेः शृङ्गे विचित्रद्रुमसंकुले ।
गन्धर्वाणां पुरशतं दिव्यस्त्रीभिः समावृतम् ।।४३
तेषु नित्यं मदोत्सिक्ता वरनार्यस्तथैव च ।
क्रीडन्ति मुदिता नित्यं विलासैर्भोगतत्पराः ।।४४
अञ्जनस्य गिरेः शृङ्गे नारीणां पुरमुत्तमम् ।
वसन्ति तत्राप्सरसो रम्भाद्या रतिलालसाः ।।४५
चित्रसेनादयो यत्र समायान्त्यर्थिनः सदा ।
सा पुरी सर्वरत्नाढ्या नैकप्रस्रवणैर्युता ।।४६
अनेकानि पुराणि स्युः कौमुदे चापि सुव्रताः ।
रुद्राणां शान्तरजसामीश्वरार्पितचेतसाम् ।।४७
तेषु रुद्रा महायोगा महेशान्तरचारिणः ।
समासते परं ज्योतिरारूढाः स्थानमुत्तमम् ।।४८
पिञ्जरस्य गिरेः शृङ्गे गणेशानां पुरत्रयम् ।
नन्दीश्वरस्य कपिले तत्रास्ते सुयशा यतिः ।।४९
तथा च जारुधेः शृङ्गे देवदेवस्य धीमतः ।
दीप्तमायतनं पुण्यं भास्करस्यामितौजसः ।।५०
तस्यैवोत्तरदिग्भागे चन्द्रस्थानमनुत्तमम् ।
रमते तत्र रम्योऽसौ भगवान् शीतदीधितिः ।।५१
अन्यच्च भवनं दिव्यं हंसशैले महर्षयः ।
सहस्रयोजनायामं सुवर्णमणितोरणम् ।।५२
तत्रास्ते भगवान् ब्रह्मा सिद्धसङ्घैरभिष्टुतः ।
सावित्र्या सह विश्वात्मा वासुदेवादिभिर्युतः ।।५३
तस्य दक्षिणदिग्भागे सिद्धानां पुरमुत्तमम् ।
सनन्दनादयो यत्र वसन्ति मुनिपुंगवाः ।।५४
पञ्चशैलस्य शिखरे दानवानां पुरत्रयम् ।
नातिदूरेण तस्याथ दैत्याचार्यस्य धीमतः ।।५५

महालक्ष्मी नित्य निवास करती है। वहाँ जो सिद्ध एवं ब्रह्मवादी मुनि हैं, वे (उनका) दर्शन करते हैं। (३७ ४१)

सुपार्श्व के उत्तरी भाग में सरस्वती का उत्तम पुर है। हे श्रेष्ठजनो! (उस पुर में) देवों के भोग योग्य सिद्धों से सेवित सरोवर है। (४२)

पाण्डुर गिरि के विचित्र वृक्षों से पूर्ण एवं दिव्य शृङ्ग पर गन्धर्वों के दिव्य स्त्रियों से आवृत सौ पुर हैं। (४३)

वहाँ भोगपरायण एवं मदमत्त श्रेष्ठ स्त्री एवं (पुरुष) मोदपूर्वक विलासों द्वारा नित्य क्रीडा करते रहते हैं। (४४)

अञ्जन पर्वत की चोटी पर स्त्रियों का श्रेष्ठ पुर है। वहाँ रति की लालसा करने वाली रम्भा इत्यादि अप्सरायें निवास करती हैं। (४५)

चित्रसेन इत्यादि जहाँ सदा याचक के रूप में आया करते हैं। वह पुरी सभी रत्नों से सम्पन्न एवं अनेक झरनों से युक्त है। (४६)

हे सुव्रतो! कौमुद (पर्वत) पर भी ईश्वर में आसक्त चित्तवाले एवं शान्त रजोगुण वाले रुद्रों के अनेक पुर हैं। (४७)

उनमें उत्तम परम ज्योति का साक्षात्कार करने वाले एवं महेश के भीतर विचरण करने वाले महायोगी रुद्रगण रहते हैं। (४८)

पिञ्जर नामक पर्वत के शिखर पर गणेशों के तीन पुर तथा कपिल पर नन्दीश्वर की पुरी है। वहाँ सुन्दर यशवाले यति रहते हैं। (४९)

इसी प्रकार जारुधि (पर्वत) के शिखर पर बुद्धिमान अमित तेजस्वी देवाधिदेव भास्कर का पवित्र दीप्तिमान भवन है। (५०)

उसी के उत्तर में चन्द्रमा का श्रेष्ठ स्थान है। शान्त किरणों एवं रमणीय स्वरूप वाले भगवान् (चन्द्रमा) वहाँ रहते हैं। (५१)

हे महर्षियो! अन्यत्र हंस पर्वत पर सहस्र योजन विस्तृत, सुवर्ण मणिमय तोरण विशिष्ट एवं दिव्य भवन है। (५२)

सिद्धों के समूहों द्वारा प्रार्थित एवं वासुदेवादि से युक्त विश्वात्मा भगवान् ब्रह्मा सावित्री के साथ वहाँ रहते हैं। (५३)

उसके दक्षिण भाग में सिद्धों का उत्तम पुर है, जहाँ सनन्दनादि श्रेष्ठ मुनि रहते हैं। (५४)

पञ्चशैल के शिखर पर दानवों के तीन पुर हैं।

सुगन्धशैलशिखरे सरिद्भिरुपशोभितम् ।
कर्दमस्याश्रमं पुण्यं तत्रास्ते भगवानृषिः ॥५६
तस्यैव पूर्वदिग्भागे किञ्चिद् वै दक्षिणाश्रिते ।
सनत्कुमारो भगवांस्तत्रास्ते ब्रह्मवित्तमः ॥५७
सर्वेष्वेतेषु शैलेषु तथान्येषु मुनीश्वराः ।
सरांसि विमला नद्यो देवानामालयानि च ॥५८
सिद्धलिङ्गानि पुण्यानि मुनिभिः स्थापितानि तु ।
वन्यान्याश्रमवर्याणि संख्यातुं नैव शक्नुयाम् ॥५९
एष संक्षेपतः प्रोक्तो जम्बूद्वीपस्य विस्तरः ।
न शक्यं विस्तराद् वक्तुं मया वर्षशतैरपि ॥६०

इति श्रीकूर्मपुराणे षट्साहस्त्र्यां संहितायां पूर्वविभागे षट्चत्वारिंशोऽध्यायः ॥४६॥

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सूत उवाच ।

जम्बूद्वीपस्य विस्ताराद् द्विगुणेन समन्ततः ।
संवेष्टयित्वा क्षारोदं प्लक्षद्वीपो व्यवस्थितः ॥१
प्लक्षद्वीपे च विप्रेन्द्राः सप्तासन् कुलपर्वताः ।
ऋज्वायताः सुपर्वाणः सिद्धसङ्घनिषेविताः ॥२
गोमेदः प्रथमस्तेषां द्वितीयश्चन्द्र उच्यते ।
नारदो दुन्दुभिश्चैव सोमश्च ऋषभस्तथा ।
वैभ्राजः सप्तमः प्रोक्तो ब्रह्मणोऽत्यन्तवल्लभः ॥३
तत्र देवर्षिगन्धर्वैः सिद्धैश्च भगवानजः ।
उपास्यते स विश्वात्मा साक्षी सर्वस्य विश्वसृक् ॥४
तेषु पुण्या जनपदा नाधयो व्याधयो न च ।
न तत्र पापकर्त्तारः पुरुषा वा कथञ्चन ॥५
तेषां नद्यश्च सप्तैव वर्षाणां तु समुद्रगाः ।
तासु ब्रह्मर्षयो नित्यं पितामहमुपासते ॥६

उससे थोड़ी ही दूर सुगन्धशैल के शिखर पर बुद्धिमान् दैत्याचार्य कर्दम का नदियों से सुशोभित पवित्र आश्रम है। भगवान् ऋषि वहाँ निवास करते हैं। (५५,५६)

उसी के पूर्व में किञ्चित् दक्षिण की ओर श्रेष्ठ ब्रह्मज्ञानी भगवान् सनत्कुमार वहाँ रहते हैं। (५७)

हे मुनिश्वरो ! इन सभी तथा अन्य पर्वतों पर भी सरोवर, विमल नदियाँ एवं देवालय हैं। (५८)

मुनियों द्वारा स्थापित पवित्र सिद्ध लिङ्ग एवं वन में स्थित आश्रमों की गणना मैं नहीं कर सकता। (५९)

सक्षेप में यह जम्बूद्वीप के विस्तार का वर्णन किया गया है। मैं सौ वर्ष में भी विस्तारपूर्वक इसका वर्णन नहीं कर सकता। (६०)

छ सहस्र श्लोकों वाली श्रीकूर्मपुराणसंहिता के पूर्वविभाग में छियालीसवाँ अध्याय समाप्त—४६

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सूत ने कहा—जम्बूद्वीप के दुगुने विस्तार में क्षीर सागर को आवृत कर प्लक्षद्वीप स्थित है। (१)

हे विप्रेन्द्रो ! प्लक्षद्वीप में भी सीधे एवं विस्तृत एवं सुन्दर पर्वों वाले तथा सिद्धों के समूह से सेवित सात कुल-पर्वत हैं। (२)

उनमें पहला गोमेद, दूसरा चन्द्र, नारद, दुन्दुभि, सोम, ऋषभ एवं सातवाँ ब्रह्मा को अत्यन्त प्रिय वैभ्राज (नामक पर्वत) है। (३)

वहाँ देवर्षि, गन्धर्व एवं सिद्धगण भगवान् अज (ब्रह्मा) की उपासना करते हैं। वे विश्वात्मा सभी के साक्षी एवं विश्व के स्रष्टा हैं। (४)

उन (पर्वतों) में पवित्र जनपद हैं। यहाँ कोई आधि अर्थात् मानसिक पीड़ा एवं व्याधि अर्थात् रोग नहीं है एवं वहाँ के पुरुष किसी भी प्रकार पाप (कर्म) नहीं करते। (५)

उन वर्ष पर्वतों की सात समुद्रगामिनी नदियाँ हैं।

एकद्वित्रिगुणैर्युक्त चतुस्त्र्येकदिनै शुचि ॥७
दशाहात् तु पर सम्यगधीयीत जुहोति च ।
चतुर्थे तस्य सस्पर्शं मनुराह प्रजापति ॥८
क्रियाहीनस्य मूर्खस्य महारोगिण एव च ।
यथेष्टाचरणस्याहुर्मरणान्तमशौचकम् ॥९
त्रिरात्र दशरात्र वा ब्राह्मणानामशौचकम् ।
प्राक्सस्कारात् त्रिरात्र स्यात् तस्मादूर्ध्वं दशाहकम् ॥१०
ऊनद्विवार्षिके प्रेते मातापित्रोस्तदिष्यते ।
त्रिरात्रेण शुचिस्त्वन्यो यदि ह्यत्यन्तनिर्गुण ॥११

extremely worthless Persons having one two or three qualifications will become clean in four, three days and one day respectively (7)

Prajapati Manu declares that he (who becomes unclean due to death) should study (the Vedas) and perform the sacrificial rites after ten days but he may be touched on the fourth day (8)

It is said that for a person who doc not perform the prescribed rites who is fool one who is sick of incurable disease and one who does whatever he like (i e in contraventions of rules) th period of uncleanliness extends till h death (9)

The period of uncleanliness (due to death) of the Brāhmanas extends upto three days or ten days, three days for those who have not been initiated with the (Upanayana) Samskāra and ten days for others (10)

A child aged less than two years the uncleanliness extends as described above, for the parents and others if unqualified, become clean in three days (11)

अदन्तजातमरणे पित्रोरेकाहमिष्यते ।
जातदन्ते त्रिरात्र स्याद् यदि स्याता तु निर्गुणौ ॥१२
आदन्तजननात् सद्य आचौलादेकरात्रकम् ।
त्रिरात्रमौपनयनात् सपिण्डानामुदाहृतम् ॥१३
जातमात्रस्य बालस्य यदि स्यान्मरण पितु ।
मातुश्च सूतक तत् स्यात् पिता स्यात् स्पृश्य एव च ॥१४
सद्य शौच सपिण्डाना कर्त्तव्य सोदरस्य च ।
ऊर्ध्वं दशाहादेकाह सोदरो यदि निर्गुण ॥१५
अथोर्ध्वं दन्तजननात् सपिण्डानामशौचकम् ।
एकरात्र निर्गुणाना चौलादूर्ध्वं त्रिरात्रकम् ॥१६

In case of death of child whose teeth are not grown there will be one day s impurity for the parents but when the teeth are grown the impurity extends to three days if the parents are unqualified (12)

The *impurity on the part of the* Sapindas due to the death of one whose teeth are not grown is removed instantly (by a bath), if it is due to the death of one who had not the Cuda rite performed the impurity extends to one night if of one who had not been initiated with the sacred thread to three nights (13)

If a child dies just after his birth the impurity of the parents is considered to be the impurity due to birth and the father may be touched (14)

(In that case) the Sapindas become pure instantly (by a bath) but a co uterine brother in eleven days if the brother is unqualified (15)

The impurity on the part of the Sapindas who are unqualified, due to the death of one whose teeth are grown is only for a night, but if due to the death of one who had his Cudā rite performed, it is for three days (16)

अदन्तजातमरण सभवेद् यदि सत्तमा ।
एकरात्र सपिण्डाना यदि तेऽत्यन्तनिर्गुणा ॥१७
व्रतादेशात् सपिण्डानामर्वाक् स्नान विधीयते ।
सर्वेषामेव गुणिनामूर्ध्वं तु विषम पुन ॥१८
अर्वाक् षण्मासत स्त्रीणा यदि स्याद् गर्भसस्रव ।
तदा माससमैस्तासामशौच दिवसै स्मृतम ॥१९
तत ऊर्ध्वं तु पतने स्त्रीणा द्वादशरात्रिकम् ।
सद्य शौच सपिण्डाना गर्भस्रावाच्च वा तत ॥२०
गर्भच्युतायहोरात्र सपिण्डेऽत्यन्तनिर्गुणे ।
यथेष्टाचरणे ज्ञातौ त्रिरात्रमिति निश्चय ॥२१

यदि स्यात् सूतके सूतिर्मरणे वा मृतिर्भवेत् ।
शेषेणैव भवेच्छुद्धिरह शेषे त्रिरात्रकम् ॥२२
मरणोत्पत्तियोगे तु मरणाच्छुद्धिरिष्यते ।
अघवृद्धिमदाशौचमूर्ध्वं चेत् तेन शुध्यति ॥२३
अथ चेत् पञ्चमीरात्रिमतीत्य परतो भवेत् ।
अघवृद्धिमदाशौच तदा पूर्वेण शुध्यति ॥२४
देशान्तरगत श्रुत्वा सूतक शावमेव तु ।
तावदप्रयतो मर्त्यो यावच्छेष समाप्यते ॥२५
अतीते सूतके प्रोक्त सपिण्डानां त्रिरात्रकम् ।
तथैव मरणे स्नानमूर्ध्वं सवत्सराद् यदि ॥२६

The impurity on the part of the Sapindas who are extremely unqualified when death occurs to one whose teeth are not grown is only for a night O excellent ones (17)

The Sapindas who are qualified become pure after a bath in case of death of one whose Upanayana Saṁskāra was not yet performed, if the same was performed then other rule should be followed (18)

Women on miscarriage within six months of their pregnancy become pure by days equal in number to the month they were pregnant If the miscarriage takes place after six months, the women become pure after twelve days and the Sapindas *instantly or just after the* miscarriage (19, 20)

In case of failure of pregnancy (which technically means birth and instant death of a child in the seventh or eight month of the pregnancy) the impurity on the part of the Sapindas is for one day and one night, and on the part of a kinsman who acts according to his sweet will (i e, in contravention of rules) it extends to *three nights* (21)

If an impurity due to birth or death takes place within the period of another impurity of the same category, one becomes pure by the rest of the previous impurity But if the rest is only of one day he becomes pure in three nights (22)

If two impurities one due to death *and the other due to birth overlap each* other, the purity will be attained on the expiry of the impurity due to death If the impurity defined as Aghavṛddhimad comes latter, purity is attained at the expiry of the same (23)

But if the Aghavṛddhimad Āśauca, (impurity due to death of father or mother on the part of a male and of husband on the part of a woman) impurity takes place *after the expiry of the fifth night of* another impurity purity is attained on the expiry of the previous one (24)

One who hears of an impurity due to birth or death which has taken place at a distant place remains impure till the rest of the impurity period (25)

If the information is received when the period of impurity due to birth is expired the impurity on the part of the *Sapindas will be for three days and*

वेदान्तविच्चाधीयानो योऽग्निमान् वृत्तिकर्षितः ।
सद्यः शौचं भवेत् तस्य सर्वावस्थासु सर्वदा ॥२७
स्त्रीणामसंस्कृताना तु प्रदानात् पूर्वतः सदा ।
सपिण्डाना त्रिरात्र स्यात् संस्कारे भर्तुरेव हि ॥२८
अहस्त्वदत्तकन्यानामशौचं मरणे स्मृतम् ।
ऊनद्विवर्षान्मरणे सद्यः शौचमुदाहृतम् ॥२९
आदन्तात् सोदरे सद्य आचौलादेकरात्रकम् ।
आप्रदानात् त्रिरात्र स्याद् दशरात्रमतः परम् ॥३०
मातामहाना मरणे त्रिरात्र स्यादशौचकम् ।
एकोदकाना मरणे सूतके चैतदेव हि ॥३१
पक्षिणी योनिसम्बन्धे बान्धवेषु तथैव च ।
एकरात्र समुद्दिष्टं गुरौ सब्रह्मचारिणि ॥३२
प्रेते राजनि सज्योतिर्यस्य स्याद् विषये स्थितिः ।
गृहे मृतासु दत्तासु कन्यकासु त्र्यहं पितुः ॥३३
परपूर्वासु भार्यासु पुत्रेषु कृतकेषु च ।
त्रिरात्र स्यात् तथाचार्यस्वभार्यास्वन्यगासु च ॥३४
आचार्यपुत्रे पत्न्यां च अहोरात्रमुदाहृतम् ।
एकाहं स्यादुपाध्याये स्वग्रामे श्रोत्रियेऽपि च ॥३५

similarly in case of impurity due to death. But if a full year is elapsed then bath is sufficient to attain purity. (26)

One who is the knower of the Vedānta, a student (of the Vedas), a performer of daily rites and engaged in particular profession, becomes pure instantly always and under all circumstances. (27)

Due to death of women who have not given in marriage the impurity on the part of the Sapiṇḍas will last for three nights. If they are married, impurity occurs to their husbands only. (28)

Impurity due to death of unmarried girls will last for a day, of such girls aged under two years purity is attained instantly (by a bath). (29)

A co-uterine brother on the death of a sister whose teeth are not grown becomes pure instantly (by a bath), if she dies before the Cūḍā rite, the brother is pure by one night, if before marriage by three nights and if after the marriage by ten days. (30)

One remains impure for three days when one's maternal grandfather dies. Similar is the prescription in case of death or birth among the Samānodakas (kinsmen apart by seven generations). (31)

One remains impure for two days and the night in-between due to the death of such relatives with one who has blood relation, and for one night due to death of preceptor and a fellow pupil. (32)

A king in whose kingdom one dwells, being dead impurity lasts during sunlight or starlight. On the death of married daughters at his own residence, impurity on the part of the father lasts for three days. (33)

Impurity lasts for three nights on the death of wives who had been previously married to others, of adopted sons, of an Ācārya and of wives who have (left one and) married another person afterwards. (34)

On the death of the son or of the wife of an Ācārya the impurity lasts for one day and one night. On the death of an Upādhyāya (who teaches only a part of the Vedas or Vedāṅgas for wage) or of a Śrotriya (a Brāhmaṇa well versed in the Vedas) living in the same village it lasts for one day. (35)

त्रिरात्रमसपिण्डेषु स्वगृहे संस्थितेषु च ।
एकाहं चास्ववर्ये स्यादेकरात्रं तदिष्यते ॥३६
त्रिरात्रं श्वश्रूमरणे श्वशुरे वै तदेव हि ।
सद्यः शौचं समुद्दिष्टं सगोत्रे संस्थिते सति ॥३७
शुद्धयेद् विप्रो दशाहेन द्वादशाहेन भूमिपः ।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति ॥३८
क्षत्रविट्शूद्रदायादा ये स्युर्विप्रस्य बान्धवाः ।
तेषामशौचे विप्रस्य दशाहाच्छुद्धिरिष्यते ॥३९
राजन्यवैश्यावप्येवं हीनवर्णासु योनिषु ।
स्वमेव शौचं कुर्यातां विशुद्धयर्थमसंशयम् ॥४०
सर्वे तूत्तरवर्णानामशौचं कुर्युरादृताः ।

On the death of an Asapiṇḍa living in one's house the impurity lasts for three nights, and of an Asvavirya it lasts for one day and one night (36)

On the death of the mother-in law or the father-in-law, impurity lasts for three nights and on the death of a Sagotra (a person belonging to the same clan) living in one's house, one becomes pure instantly (by a bath) (37)

A Brahmana becomes pure in ten days, a Ksatriya in twelve, a Vaisya in fifteen and a Sūdra in a month (38)

On the death of persons who are born in a Ksatriya, a Vaiśya or a Sūdra but are related to a Brāhmana, that Brahmana will be pure in ten days (39)

On the death of relatives born in women of lower castes, a Ksatriya and Vaiśya should perform the purificatory rites on the day prescribed for their respective castes (40)

All noble people should observe impurity for relatives of higher castes, according to the rules prescribed for the latter, and of the same castes according

तद्वर्णविधिदृष्टेन स्व तु शौचं स्वयोनिषु ॥४१
षड्रात्रं वा त्रिरात्रं स्यादेकरात्रं क्रमेण हि ।
वैश्यक्षत्रियविप्राणां शूद्रेष्वाशौचमेव तु ॥४२
अर्द्धमासोऽथ षड्रात्रं त्रिरात्रं द्विजपुङ्गवाः ।
शूद्रक्षत्रियविप्राणा वैश्येष्वाशौचमिष्यते ॥४३
षड्रात्रं वै दशाहं च विप्राणा वैश्यशूद्रयोः ।
अशौचं क्षत्रिये प्रोक्तं क्रमेण द्विजपुङ्गवाः ॥४४
शूद्रविट्क्षत्रियाणा तु ब्राह्मणे संस्थिते सति ।
दशरात्रेण शुद्धिः स्यादित्याह कमलोद्भवः ॥४५
असपिण्ड द्विज प्रेतं विप्रो निर्हृत्य बन्धुवत् ।
अशित्वा च सहोषित्वा दशरात्रेण शुध्यति ॥४६

to the rules prescribed for their own castes (41)

On the (birth or) death of a Śūdra Sapiṇḍa the impurity on the part of Vaiśyas, Ksatriyas and Brāhmanas lasts for six, three and one nights respectively (42)

On the (birth or) death of a Vaiśya Sapiṇḍa, the impurity on the part of Sūdras, Ksatriyas and Brahmanas lasts for half a month, six nights or three nights respectively (43)

On the (birth or) death of a Ksatriya Sapiṇḍa the impurity on the part of Brāhmana lasts for six nights and on the part of a Vaisya and a Śūdra lasts for ten days (44)

On the (birth or) death of a Brāhmana Sapiṇḍa the impurity on the part of Śūdras, Vaisyas and Ksatriyas lasts for ten nights—this has been ordained by Kamalodbhava (one born of a lotus, i e Brahmā) (45)

A Brāhmana, having carried (to the funeral ground), like a kinsman a dead Brahmana who was not a Sapiṇḍa becomes pure in ten nights, if he eats

यद्यन्नमत्ति तेषां तु त्रिरात्रेण ततः शुचिः ।
अनदन्नन्नमह्नैव न च तस्मिन् गृहे वसेत् ॥४७
सोदकेष्वेतदेव स्यान्मातुराप्तेषु बन्धुषु ।
दशाहेन शवस्पर्शी सपिण्डश्चैव शुध्यति ॥४८
यदि निर्हरति प्रेतं प्रलोभाक्रान्तमानसः ।
दशाहेन द्विजः शुध्येद् द्वादशाहेन भूमिपः ॥४९
अर्द्धमासेन वैश्यस्तु शूद्रो मासेन शुध्यति ।
षड्रात्रेणाथवा सर्वे त्रिरात्रेणाथवा पुनः ॥५०
अनाथं चैव निर्हृत्य ब्राह्मणं धनवर्जितम् ।
स्नात्वा संप्राश्य तु घृतं शुध्यन्ति ब्राह्मणादयः ॥५१
अवरश्चेद् वरं वर्णमवरं वा वरो यदि ।
अशौचे संस्पृशेत् स्नेहात् तदाशौचेन शुध्यति ॥५२
प्रेतीभूतं द्विजं विप्रो योऽनुगच्छेत कामतः ।
स्नात्वा सचैलं स्पृष्ट्वाऽग्निं घृतं प्राश्य विशुध्यति ॥५३
एकाहात् क्षत्रिये शुद्धिर्वैश्ये स्याच्च द्व्यहेन तु ।
शूद्रे दिनत्रयं प्रोक्तं प्राणायामशतं पुनः ॥५४
अनस्थिसंचिते शूद्रे रौति चेद् ब्राह्मणः स्वकैः ।
त्रिरात्रं स्यात् तथाशौचमेकाहं त्वन्यथा स्मृतम् ॥५५
अस्थिसंचयनादर्वागेकाहं क्षत्रवैश्ययोः ।
अन्यथा चैव सज्योतिर्ब्राह्मणे स्नानमेव तु ॥५६
अनस्थिसंचिते विप्रे ब्राह्मणो रौति चेत् तदा ।

their food and lives in the same house with them (46)

But if he (only) eats their food (and does not live in their house), he becomes pure in just three nights; but if he does not eat their food, in a single day only, provided he does not live in their house (47)

Similar is the rule in respect of Samānodakas and the kinsmen by one's mother A Sapiṇḍa, having touched the dead body becomes pure in ten days (48)

If a Brāhmana, or a Ksatriya or a *Vaiśya or a Sūdra carries* (to the funeral ground) a dead body out of some temptation (of getting a remuneration) they become pure in ten days, twelve days, half a month and a month respectively, or all of them become pure in six days or even in three days (49,50)

Brāhmaṇas and others, having carried a dead Brāhmaṇa who was forlorn and poor become pure by taking a bath and taking Ghrta (clarified butter). (51)

If a person of lower caste touches one of higher caste in impurity, out of affection or vice versa, the former becomes pure when the period of impurity expires (52)

A Brāhmana, having voluntarily followed a dead Brāhmana, becomes pure by a bath with his clothes touching fire and tasting ghee. (53)

Having followed a dead body of a Ksatriya, a Vaiśya or a Sūdra a Brāhmana *becomes pure in one two or three days* respectively, but he should practise one hundred Prāṇāyāmas (regulation of breathing) in all cases (54)

Impurity on the part of a Brāhmana if he laments along with his own people, on the death of a Śūdra, before the bones are collected lasts for three days, if otherwise, only for a day (55)

If he laments on the death of a Ksatriya or Vaiśya, before the bones are collected, the impurity lasts for a day, otherwise during the sun-light or star-light; on the death of a Brāhmaṇa it lasts till a bath is taken (56)

A Brāhmana, if he laments on the death of a Brāhmaṇa, before the bones are

स्नानेनैव भवेच्छुद्धिः सचैलेन न संशय ॥५७
यस्तैः सहाशनं कुर्याच्छयनादीनि चैव हि ।
बान्धवो वाऽपरो वाऽपि स दशाहेन शुध्यति ॥५८
यस्तेषामन्नमश्नाति सकृदेवापि कामतः ।
तदाशौचे निवृत्तेऽसौ स्नानं कृत्वा विशुध्यति ॥५९
यावत्तदन्नमश्नाति दुर्भिक्षोपहतो नरः ।
तावन्त्यहान्यशौचं स्यात् प्रायश्चित्तं ततश्चरेत् ॥६०
दाहाद्यशौचं कर्त्तव्यं द्विजानामग्निहोत्रिणाम् ।
सपिण्डाना तु मरणे मरणादितरेषु च ॥६१
सपिण्डता च पुरुषे सप्तमे विनिवर्त्तते ।
समानोदकभावस्तु जन्मनाम्नोरवेदने ॥६२
पिता पितामहश्चैव तथैव प्रपितामहः ।
लेपभाजस्त्रयश्चात्मा सापिण्ड्यं साप्तपौरुषम् ॥६३
अप्रत्ताना तथा स्त्रीणां सापिण्ड्यं साप्तपौरुषम् ।
ऊढाना भर्तृसापिण्ड्यं प्राह देवः पितामहः ॥६४
ये चैकजाता बहवो भिन्नयोनय एव च ।
भिन्नवर्णास्तु सापिण्ड्यं भवेत् तेषां त्रिपूरुषम् ॥६५
कारवः शिल्पिनो वैद्या दासीदासास्तथैव च ।
दातारो नियमी चैव ब्रह्मविद्ब्रह्मचारिणौ ॥६६
सत्रिणो व्रतिनस्तावत् सद्यःशौचा उदाहृताः ।
राजा चैवाभिषिक्तश्च प्राणसत्रिण एव च ॥६७

collected, becomes pure by bathing with his clothes; and there is no doubt about it (57)

One who eats and sleeps (i e lives) together with those impure whether a kinsman or not becomes pure in ten days (58)

One who deliberately eats their food even once, becomes pure by a bath on the expiry of their impurity (59)

A person remains impure for so many days as many days he being faminestriken eats their food After the expiry of such impurity he should perform a propitiatory rite (60)

On the death of Brāhmaṇas who perform the daily sacrificial rites to fire impurity starting from the cremation should be observed Impurity should also be observed on the death or birth of Sapiṇḍas (61)

Sapiṇḍa-ship ceases with the seventh person (generation), but the relationship of a Samānodaka ends when birth and names are not known (62)

The father, the grand father, the great grand father, three entitled to lepa (a portion of the Piṇḍas which sticks to the hand of the performer of a Srāddha) three generations in ascent after the great-grand father and one self—the Sapiṇḍa-relation-ship rests in these seven persons (generations) (63)

The Sapiṇḍa-relationship of unmarried women rests in the seven generations in ascent (of the family of their birth) but that of the married ones rests in the Sapiṇḍas of their husbands this has been said by Lord Pitāmaha (64)

The Sapiṇḍa relationship among persons who descend from the same person but are born of different mothers and hence belong to different castes, rests on three generations (only, in descent) (65)

Artisans and craftsmen, physicians, servants and maid servants, those who are engaged in making (religious) gifts, those who are engaged in Niyamas (observances), a knower of Brahman (or of the Vedas), a Brahmacārin those who perform long-term sacrifices, those who are observing certain vows, a king duly

यज्ञे विवाहकाले च देवयागे तथैव च ।
सद्यःशौचं समाख्यातं दुर्भिक्षे चाप्युपद्रवे ॥६८

डिम्बाहवहतानां च विद्युता पार्थिवैर्द्विजैः ।
सद्यःशौचं समाख्यातं सर्पादिमरणे तथा ॥६९

अग्नौ मरुप्रपतने वीराध्वन्यप्यनाशके ।
ब्राह्मणार्थे च संन्यस्ते सद्यः शौचं विधीयते ॥७०

नैष्ठिकानां वनस्थानां यतीनां ब्रह्मचारिणाम् ।
नाशौचं कीर्त्यते सद्भिः पतिते च तथा मृते ॥७१

पतितानां न दाहः स्यान्नान्त्येष्टिर्नास्थिसंचयः ।
न चाश्रुपातपिण्डौ वा कार्यं श्राद्धादिकं क्वचित् ॥७२

व्यापादयेत् तथात्मानं स्वयं योऽग्निविषादिभिः ।
विहितं तस्य नाशौचं नाग्निर्नाप्युदकादिकम् ॥७३

अथ कश्चित् प्रमादेन म्रियतेऽग्निविषादिभिः ।
तस्याशौचं विधातव्यं कार्यं चैवोदकादिकम् ॥७४

जाते कुमारे तदहः कामं कुर्यात् प्रतिग्रहम् ।
हिरण्यधान्यगोवासस्तिलान्नगुडसर्पिषाम् ॥७५

फलानि पुष्पं शाकं च लवणं काष्ठमेव च ।
तोयं दधि घृतं तैलमौषधं क्षीरमेव च ।
आशौचिनां गृहाद् ग्राह्यं शुष्कान्नं चैव नित्यशः ॥७६

consecrated and those who are engaged in the sacrifice of Prāṇa (Prāṇāyāma) are described as being pure instantly. (66, 67)

Becoming instantly pure, is also prescribed (for a person engaged) in a Sacrifice, in a marriage ceremony, a rite for the gods, and under the circumstances of a famine or other disasters (68)

Purity is declared to be instantly on the death of persons killed in a battle of the dimba type, or by a lightning or by a king in justice or by the Brāhmaṇas, or by the biting of a snake (69)

Purity is declared to be instantly on the death of person by falling in fire or in a desert, or by an imperishable heroic deed or for Brāhmaṇas or on the death of a sage (70)

No impurity has been declared by the learned, on the death of a person committed to life-long celebacy, a recluse, one leading the Vānaprastha, (i.e. the third stage of life), a monk, a Brahmacārin and an outcaste. (71)

The dead bodies of the outcastes (Patitas) should not be cremated, no funeral rite should be performed for them, nor their bones should be collected. No body should weep for them, nor, should any body offer them Piṇḍas or perform Śrāddha for them anywhere (72)

Similarly, impurity should not be observed for them who kill themselves (i.e. commit suicide) with the help of fire, poison, etc. *Nor should they be cremated or given water-oblation* (73)

But impurity should be observed and funeral rites, e.g. offering of water oblation should be offered for them who die by fire or by poison, only by a mistake (i.e. not deliberately) (74)

When a male child is born one should accept, according *to one's will, the gifts* of gold, grains, cows, clothes, sesamum seeds, raw sugar and ghee (75)

One may accept regularly from the house of persons under impurity (due to birth or death) the gifts of fruits, flowers, vegetables, salt, fuel, water, curd, ghee, oil, medicine, milk and dry food (76)

आहिताग्निर्यथान्यायं दग्धव्यस्त्रिभिरग्निभिः ।
अनाहिताग्निर्गृह्येण लौकिकेनेतरो जनः ॥७७
देहाभावात् पलाशैस्तु कृत्वा प्रतिकृतिं पुनः ।
दाहः कार्यो यथान्यायं सपिण्डैः श्रद्धयाऽन्वितैः ॥७८
सकृत्प्रसिञ्चन्त्युदकं नामगोत्रेण वाग्यताः ।
दशाह बान्धवैः सार्धं सर्वे चैवार्द्रवाससः ॥७९
पिण्ड प्रतिदिनं दद्युः सायं प्रातर्यथाविधि ।
प्रेताय च गृहद्वारि चतुर्थे भोजयेद् द्विजान् ॥८०
द्वितीयेऽहनि कर्त्तव्यं क्षुरकर्म सबान्धवैः ।
चतुर्थे बान्धवैः सर्वैरस्थ्ना संचयनं भवेत् ।
पूर्वं तु भोजयेद् विप्रानयुग्मान् श्रद्धया शुचीन् ॥८१

One who establishes the sacrificial fire should be cremated in three sacrificial fires, a Brāhmana who did not establish the sacrificial fire should be cremated in domestic fire and other in ordinary fire (77)

Where the dead body is not available, Sapiṇḍas (kinsman) should make an effigy of the deceased person of Palāśa wood and cremate the same respectfully (78)

(The kinsman) being silent should offer water once daily by uttering the name and Gotra, (clan) all the ten days all along with all kinsmen, wearing wet clothes. (79)

They should offer Piṇḍas to the deceased daily in the morning and in the evening at the door and feed Brāhmanas on the fourth (day) (80)

They along with all kinsmen should perform shaving on the second day and on the fourth should collect the bones, having fed, before hand, pure Brāhmanas of uneven number. (81)

पञ्चमे नवमे चैव तथैवैकादशेऽहनि ।
अयुग्मान् भोजयेद् विप्रान् नवश्राद्धं तु तद्विदुः ॥८२
एकादशेऽह्नि कुर्वीत प्रेतमुद्दिश्य भावतः ।
द्वादशे वाऽथ कर्त्तव्यमनिन्द्ये त्वथवाऽहनि ।
एकं पवित्रमेकोऽर्घ्यः पिण्डपात्रं तथैव च ॥८३
एवं मृताह्नि कर्त्तव्यं प्रतिमासं तु वत्सरम् ।
सपिण्डीकरणं प्रोक्तं पूर्णे संवत्सरे पुनः ॥८४
कुर्याच्चत्वारि पात्राणि प्रेतादीनां द्विजोत्तमाः ।
प्रेतार्थं पितृपात्रेषु पात्रमासेचयेत् ततः ॥८५
ये समाना इति द्वाभ्यां पिण्डानप्येवमेव हि ।
सपिण्डीकरणं श्राद्धं देवपूर्वं विधीयते ॥८६

They should feed uneven number of Brāhmanas on the fifth, ninth and eleventh days and this is called the Nava-Śrāddha. (82)

On the eleventh or twelfth day or on any other day or on any day which is not inauspicious, one should offer for the benefit of the deceased, one Kūśa, one Argha and vessel of Piṇdas (83)

In this way one should perform the Śrāddha on the death day of every month throughout the year and on the completion of a full year the Sapiṇḍīkarana is to be performed (84)

He should get four vessels for four ancestors from the deceased (in ascent) and pour (the contents of the) vessel meant for the deceased into the vessels meant for other (three) ancesters (85)

He should also offer Piṇḍas with the two hymn beginning with 'Ye samānāḥ, etc. This Sapiṇḍīkaraṇa Śrāddha should be performed after performing Śrāddha dedicated to gods (86)

पितृनावाहयेत् तत्र पुनः प्रेतं च निर्दिशेत् ।
ये सपिण्डीकृता प्रेता न तेषां स्यात् पृथक्क्रिया ।
यस्तु कुर्यात् पृथक् पिण्डं पितृहा सोऽभिजायते ॥८७
मृते पितरि वै पुत्रः पिण्डमब्दं समाचरेत् ।
दद्याच्चान्नं सोदकुम्भं प्रत्यहं प्रेतधर्मतः ॥८८
पार्वणेन विधानेन सांवत्सरिकमिष्यते ।
प्रतिसंवत्सरं कार्यं विधिरेष सनातनः ॥८९
मातापित्रो सुतैः कार्यं पिण्डदानादिकं च यत् ।
पत्नी कुर्यात् सुताभावे पत्न्यभावे सहोदरः ॥९०
अनेनैव विधानेन जीवन् वा श्राद्धमाचरेत् ।
कृत्वा दानादिकं सर्वं श्रद्धायुक्तः समाहितः ॥९१
एष वः कथितः सम्यग् गृहस्थानां क्रियाविधिः ।
स्त्रीणां तु भर्तृशुश्रूषा धर्मो नान्य इहेष्यते ॥९२
स्वधर्मपरमो नित्यमीश्वरार्पितमानसः ।
प्राप्नोति तत् परं स्थानं यदुक्तं वेदवादिभिः ॥९३

इति श्रीकूर्मपुराणे षट्साहस्त्र्यां संहितायामुपरिविभागे त्रयोविंशोऽध्यायः ॥२३॥

Then he should invoke the manes and mention again the deceased No separate performance (of Śrāddha) should be done for the deceased who have thus been generalized in Piṇḍa (Sapiṇḍīkṛtaḥ) One who offers separate Piṇḍas for such ancestors becomes a killer of father (or of the manes) (87)

When a father is dead a son should offer everyday the oblation of Piṇḍa throughout a year and give a pitcher full of water and food everyday according to the rules for performing the rites for the deceased (88)

Every year he should perform the annual Śrāddha according to the rules for periodical performance This is the eternal rule (89)

Offering of Piṇḍas to (deceased) parents should be done by the sons Where there is no son it should be done by the wife, and when there is no wife, by a co uterine brother (90)

One may, even when surviving per form (one's own) Śrāddha according to these rules respectfully and being concentrated (91)

Here, the rules for the rituals to be performed by house-holders have been thoroughly narrated to you For the women, service to their husbands is the only prescribed rite and nothing else (92)

One who is always engaged to his religious duties and surrenders his thoughts to God attains to that supreme abode which has been described by the expounders of the Vedas (93)

Thus ends Twentythird Chapter in the Second Part of the Kūrma Purāṇa Samhitā consisting of six thousand verses—23

२४

व्यास उवाच ।

अग्निहोत्रं तु जुहुयादाद्यन्तेऽहर्निशो सदा ।
दर्शेन चैव पक्षान्ते पौर्णमासेन चैव हि ॥१
शस्यान्ते नवशस्येष्ट्या तथर्त्वन्ते द्विजोऽध्वरं ।
पशुना त्वयनस्यान्ते समान्ते सौमिकैर्मखैः ॥२
नानिष्ट्वा नवशस्येष्ट्या पशुना वाऽग्निमान् द्विज ।
नवान्नमद्यान्मांस वा दीर्घमायुर्जिजीविषु ॥३
नवेनान्नेन चानिष्ट्वा पशुहव्येन चाग्नय ।
प्राणानेवात्तुमिच्छन्ति नवान्नामिषगृद्धिन ॥४
सावित्रान् शान्तिहोमाश्च कुर्यात् पर्वसु नित्यश ।
पितृश्चैवाष्टकास्वर्च्चेन् नित्यमन्वष्टकासु च ॥५
एष धर्म परो नित्यमपधर्मोऽन्य उच्यते ।
त्रयाणामिह वर्णाना गृहस्थाश्रमवासिनाम् ॥६
नास्तिक्यादथवालस्याद योऽग्नीन् नाधातुमिच्छति ।
यजेत वा न यज्ञेन स याति नरकान बहून् ॥७
तामिस्रमन्धतामिस्र महारौरवरौरवौ ।
कुम्भीपाक वैतरणीमसिपत्रवन तथा ॥८
अन्याश्च नरकान् घोरान् सप्राप्यान्ते सुदुर्मति ।

24

Vyasa said A *Brahmana should perform* the Agnihotra rite at the beginning and at the end of the day and of the night the Darśa and the Paurnamāsa at the end of (dark and bright) fortnights (respectively) new harvest sacrifice at the end of harvest season, the Adhvara (non-violent ?) sacrifices at the end of season *the animal sacrifice at the end of a half* year (Ayana i e, six monthly course of the sun) and the Soma sacrifice at the end of a year (1 2)

A Brāhmana who has established the sacred fire, if he is desirous of living a long life should not eat new corn or meat without performing the new harvest sacrifice or animal sacrifice (3)

Those who want to eat new corn and meat without offering oblations of new corns and animals (i e meat) to fires are practically desirous of eating their own lives (4)

One should regularly perform Savitra *sacrifice and Santihoma on every Parvan* (the full moon day, the new moon day the 8th and the 14th day of a fortnight) and worship the manes on the Astakas (the eighth days of the dark fortnights of the months from Karttika to Magha) and the Anvastakās (the ninth day in the later half of four months following the *full moon in Agrahayana Pausa Magha* and Phālguna) (5)

This is the highest religion anything else (i e, contradictory to it) is irreligious for the householders belonging to the three higher castes (6)

One who due to atheistic outlook or to idleness does not like to establish the (sacred) fire or does not perform (due) rites goes many hells (7)

O Brahmanas such a fool having gone through *Tamisra (dark) Andhatāmisra* (darker) Maharaurava Raurava, Kumbhi paka Vaitarani, Asipatravana (a forest where leaves are like swords) and other

अन्त्यजाना कुले विप्रा शूद्रयोनौ च जायते ।।९
तस्मात् सर्वप्रयत्नेन ब्राह्मणो हि विशेषत ।
आधायाग्नि विशुद्धात्मा यजेत परमेश्वरम् ।।१०
अग्निहोत्रात परो धर्मो द्विजाना नेह विद्यते ।
तस्मादाराधयेन्नित्यमग्निहोत्रेण शाश्वतम् ।।११
यश्चाधायाग्निमालस्यान्न यष्टु देवमिच्छति ।
सोऽसौ मूढो न सभाष्य किं पुनर्नास्तिको जन ।।१२
यस्य त्रैवार्षिक भक्त पर्याप्त भृत्यवृत्तये ।
अधिक चापि विद्येत स सोम पातुमर्हति ।।१३
एष वै सर्वयज्ञाना सोम प्रथम इष्यते ।
सोमेनाराधयेद् देव सोमलोकमहेश्वरम् ।।१४
न सोमयागादधिको महेशाराधने क्रतु ।
समो वा विद्यते तस्मात् सोमेनाभ्यर्चयेत् परम् ।।१५
पितामहेन विप्राणामादावभिहित शुभ ।
धर्मो विमुक्तये साक्षाच्छ्रौत स्मार्तो द्विधा पुन ।।१६
श्रौतस्त्रेताग्निसबन्धात् स्मार्त्त पूर्वं मयोदित ।
श्रेयस्करतम श्रौतस्तस्माच्छ्रौत समाचरेत् ।।१७
उभावभिहितौ धर्मौ वेदादेव विनि सृतौ ।
शिष्टाचारस्तृतीय स्याच्छ्रुतिस्मृत्योरलाभत ।।१८
धर्मेणाधिगतो यैस्तु वेद सपरिबृहण ।
ते शिष्टा ब्राह्मणा प्रोक्ता नित्यमात्मगुणान्विता ।।१९
तेषामभिमतो य स्याच्चेतसा नित्यमेव हि ।

dreadful hells at the end is born among the outcastes or the Śūdras (8,9)

One specially a Brahmana having therefore, established the (sacred) fire should offer sacrifices to Supreme god being himself pure in soul (10)

There is no superior religion to Agnihotra (offering daily oblation to the sacred fire) for the Brahmanas One should therefore worship the Eternal (God) daily through Agnihotra (11)

A fool who having established the sacred fire does not like to perform daily sacrifices to god should not be spoken to he is nothing but an atheist (12)

One who is in possession of food stuff to maintain his dependants for three years or more is entitled to drink Soma (13)

This Soma sacrifice is known to be the foremost of all the sacrifices One should therefore worship the great God of the Soma world with the Soma (sacrifice) (14)

There is no other sacrifice more efficacious or even equal to Soma sacrifice to worship Maheśvara Hence once should worship the Supreme with Soma (Sacrifice) (15)

This beneficial religion, was narrated to the Brāhmanas by the Grand Father (i e Brahma) at the beginning (of the creation) This religion gives emancipation and is itself divided into two viz Śrauta (prescribed by the Vedas) and Smārta (prescribed by the law-books) (16)

The Śrauta is so termed because of its relation to the three sacred fires and the Smārta one has already been narrated by me The Śrauta is the most beneficial and hence one should observe the Śrauta religion (17)

Both the above forms of religion are said to have been originated from the Vedas The third source of religion is the conduct of the learned persons, which should be taken recourse to where neither Śruti nor Smṛti is available (18)

Those Brāhmanas who have studied the Vedas along with their auxiliary literature according to the prescribed

स धर्मः कथितः सद्भिर्नान्येषामिति धारणा ॥२०
पुराणं धर्मशास्त्रं च वेदानामुपबृंहणम् ।
एकस्माद् ब्रह्मविज्ञानं धर्मज्ञानं तथैकतः ॥२१
धर्मं जिज्ञासमानानां तत्प्रमाणतरं स्मृतम् ।
धर्मशास्त्रं पुराणं तद् ब्रह्मज्ञाने परा प्रमा ॥२२
नान्यतो जायते धर्मो ब्रह्मविद्या च वैदिकी ।
तस्माद् धर्मं पुराणं च श्रद्धातव्यं द्विजातिभिः ॥२३

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे चतुर्विंशोऽध्यायः ॥२४॥

२५

व्यास उवाच ।
एष वोऽभिहितः कृत्स्नो गृहस्थाश्रमवासिनः ।
द्विजातेः परमो धर्मो वर्त्तनानि निबोधत ॥१
द्विविधस्तु गृही ज्ञेयः साधकश्चाप्यसाधकः ।
अध्यापनं याजनं च पूर्वस्याहुः प्रतिग्रहम् ।
कुसीदकृषिवाणिज्यं प्रकुर्वीतास्वयंकृतम् ॥२

laws and are always endowed with the qualities of Self, are called the learned (or cultured i e, Śistas) (19)

Whatever they always approve of heartily is called the religion by the honest men and not (the behaviour) of others—this is the established norm (20)

The Purānas and the Dharmasastras are called to be auxiliary literature (or the amplification) of the Vedas The former leads to the knowledge of Brahman and the latter to the knowledge of ritualistic (or behavioural) religion (21)

The Dharmaśāstra is a greater authority to those who are desirous of knowing the religion and the Puranas are the supreme authority in respect of the knowledge of Brahman (22)

Religion and the Vedic knowledge of Brahman cannot come out of anything else, The Dharma sāstra and the Puranas should therefore be held in high esteem by the twice-borns (23)

Thus ends Twentyfourth Chapter in the Second Part of the Kūrma Purāna Samhita consisting of six thousand verses—24

25

Vyāsa said I have narrated to you the Supreme Religion of the householder twice born in its entirety Now you listen to (me narrating) his professions (1)

The house-holder is known to be of two class, viz Sadhaka (performer) and the Asādhaka (non performer) For the former, teaching acting as a priest, receiving of gifts, and usury agriculture and commerce done through an agent are prescribed as the vocations (2)

कृषेरभावाद् वाणिज्य तदभावात् कुसीदकम् ।
आपत्कल्पो ह्ययं ज्ञेयः पूर्वोक्तो मुख्य इष्यते ॥३
स्वयं वा कर्षणं कुर्याद् वाणिज्यं वा कुसीदकम् ।
कष्टा पापीयसी वृत्तिः कुसीदं तद् विवर्जयेत् ॥४
क्षात्रवृत्तिं परां प्राहुर्न स्वयं कर्षणं द्विजः ।
तस्मात् क्षात्रेण वर्त्तेत वर्त्तनेनापदि द्विजः ॥५
तेन चावाप्यजीवंस्तु वैश्यवृत्तिं कृषिं व्रजेत् ।
न कथंचन कुर्वीत ब्राह्मणः कर्म कर्षणम् ॥६
लब्धलाभः पितॄन् देवान् ब्राह्मणांश्चापि पूजयेत् ।
ते तृप्तास्तस्य तं दोषं शमयन्ति न संशयः ॥७
देवेभ्यश्च पितृभ्यश्च दद्याद् भागं तु विंशकम् ।
त्रिंशद्भागं ब्राह्मणानां कृषिं कुर्वन् न दुष्यति ॥८
वणिक् प्रदद्याद् द्विगुणं कुसीदी त्रिगुणं पुनः ।
कृषीवलो न दोषेण युज्यते नात्र संशयः ॥९
शिलोञ्छं वाप्याददीत गृहस्थः साधकः पुनः ।
विद्याशिल्पादयस्त्वन्ये बहवो वृत्तिहेतवः ॥१०
असाधकस्तु यः प्रोक्तो गृहस्थाश्रमसंस्थितः ।
शिलोञ्छे तस्य कथिते द्वे वृत्ती परमर्षिभिः ॥११
अमृतेनाथवा जीवेन्मृतेनाप्यथवा यदि ।
अयाचितं स्यादमृतं मृतं भैक्षं तु याचितम् ॥१२

One should take up Commerce when agriculture is not possible, and usury when there is no scope for commerce. This is the arrangement for the time of distress, and the former ones (i e teaching, officiating as a priest and receiving gift) are the primary professions (3)

One may till the land or carry on commerce and usury oneself. Usury is a pitiable and sinful profession, hence it should be avoided (4)

The work of Ksatriya is said to be good for a Brāhmana and not tillage with his own hands Hence a Brāhmaṇa, in the time of distress may live by accepting the profession of Kṣatriyas (5)

If a Brāhmana cannot earn his livlihood even by that (i e the profession of Kṣatriyas), he may take recourse to agriculture, which is the profession of the Vaiśyas. A Brāhmaṇa should never do the work of tilling himself (6)

When he makes a profit (out of agriculture), he should worship the manes, the gods and the Brāhmaṇas. They, being thus satisfied will mitigate that transgression and there is no doubt about it. (7)

One who carry on agriculture will not be at fault if one offers twentieth part (of his income) to gods and manes and one-thirtieth to the Brāhmanas (8)

One engaged in commerce should offer the double and one engaged in usury three times of what an agriculturist offers and by this they are not stained by trangression and there is no doubt about that (9)

Or a Sādhaka house-holder may live by gleaning of corn (Śilañcha) There are many other ways and means of earning *livelihood*, e g *learning*, arts and crafts, etc (10)

For a *house-holder* who is called an Asādhaka (non-performer), two means of livelihood, viz. Śila Uand ñcha Or he may live on immortality, or (if in distress) on mortality too Whatever is received without begging is called immortality (Amṛta) and whatever by begging is mortality (Mṛta). (11, 12)

कुशूलधान्यको वा स्यात् कुम्भीधान्यक एव वा ।
त्र्यहैहिको वापि भवेदश्वस्तनिक एव च ॥१३
चतुर्णामपि चतेषां द्विजानां गृहमेधिनाम् ।
श्रेयान् पर परो ज्ञेयो धर्मतो लोकजित्तम ॥१४
षट्कर्मको भवत्येषां त्रिभिरन्य प्रवर्त्तते ।
द्वाभ्यामेकश्चतुर्थस्तु ब्रह्मसत्रेण जीवति ॥१५
वर्त्तयस्तु शिलोञ्छाभ्यामग्निहोत्रपरायण ।
इष्टी पार्वायणान्तीया केवला निर्वपेत् सदा ॥१६
न लोकवृत्ति वर्त्तेत वृत्तिहेतो कथचन ।
अजिह्मामशठा शुद्धा जीवेद् ब्राह्मणजीविकाम् ॥१७
याचित्वा वापि सद्भ्योऽन्न पितॄन्देवास्तु तोषयेत् ।
याचयेद् वा शुचि दान्त न तृप्येत स्वय तत ॥१८
यस्तु द्रव्यार्जन कृत्वा गृहस्थस्तोषयेन्न तु ।
देवान् पितॄश्च विधिना शुना योनि व्रजत्यसौ ॥१९
धर्मश्चार्थश्च कामश्च श्रेयो मोक्षश्चतुष्टयम् ।
धर्माविरुद्ध काम स्याद् ब्राह्मणाना तु नेतर ॥२०
योऽर्थो धर्माय नात्मार्थ सोऽर्थोऽनर्थस्तथेतर ।
तस्मादर्थं समासाद्य दद्याद् वै जुहुयाद् यजेत ॥२१

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायामुपरिविभागे पञ्चविंशोऽध्याय ॥२५॥

One may be a Kusuladhanyaka (i e may have grain for three years) or may be a Kumbhidhānyaka (i e may have grain for one year), or a Tryahaihika (i e may have grain for three days) or may not have for the next day (13)

Of these four house holder Brahmanas the latter is to be known as the better than the former, by law (dharma) he has most overcome the world (14)

One of these subsists by six actions (means), another lives by three, another by two but the fourth lives by Brahmasatra (i e the study of the Vedas) (15)

One subsisting on gleaning of corns and devoted to Agnihotra (daily sacrifices to fire) should always perform only the sacrifices prescribed for the Parvans (i e the new moon day the full moon day) (16)

For the sake of a livelihood one (i e a Brāhmana) should not by any means follow a worldly occupation but should live by a Brahmana like profession not crooked, free from fraud and pure (17)

He may satisfy the manes and the gods with the food begged from honest people, or he may beg that food from pure and restrained persons, but should never satisfy himself with that (18)

A house holder who having earned wealth does not satisfy the gods and the manes according to rules is born as a dog (19)

Dharma (ritual religion) Artha (worldly life or wealth), Kama (desire) and Moksa (emancipation)—all these four are beneficial But desire of the Brahmanas, should be one which is not contrary to the law (Dharma) and not the other (20)

A wealth which is meant for religion and not for oneself is really a wealth, not the opposite One should therefore give and perform sacrifices when one gets wealth (21)

Thus ends Twenty fifth Chapter in the Second Part of the Kūrma Purāna Samhita consisting of six thousand verses—25

२६

व्यास उवाच ।
अथात सप्रवक्ष्यामि दानधर्ममनुत्तमम् ।
ब्रह्मणाऽभिहित पूर्वमृपीणा ब्रह्मवादिनाम् ॥१
अर्थानामुचिते पात्रे श्रद्धया प्रतिपादनम् ।
दानमित्यभिनिर्दिष्ट भुक्तिमुक्तिफलप्रदम् ॥२
यद् ददाति विशिष्टेभ्य श्रद्धया परया युत ।
तद् वै वित्तमह मन्ये शेष कस्यापि रक्षति ॥३
नित्य नैमित्तिक काम्य त्रिविध दानमुच्यते ।
चतुर्थं विमल प्रोक्त सर्वदानोत्तमोत्तमम् ॥४
अहन्यहनि यत किंचिद् दीयतेऽनुपकारिणे ।
अनुद्दिश्य फल तस्माद् ब्राह्मणाय तु नित्यकम् ॥५
यत् तु पापोपशान्त्यर्थं दीयते विदुषा करे ।
नैमित्तिक तदुद्दिष्ट दान सद्भिरनुष्ठितम् ॥६
अपत्यविजयैश्वर्यस्वर्गार्थं यत प्रदीयते ।
दान तत् काम्यमाख्यातमृषिभिर्धर्मचिन्तकै ॥७
यदीश्वरप्रीणनार्थं ब्रह्मवित्सु प्रदीयते ।
चेतसा धर्मयुक्तेन दान तद् विमल शिवम् ॥८
दानधर्मं निषेवेत पात्रमासाद्य शक्तित ।
उत्पत्स्यते हि तत्पात्र यत तारयति सर्वत ॥९
कुटुम्बभक्तवसनाद् देय यदतिरिच्यते ।

26

Vyasa said Now I shall narrate to you the law of gift the best of all meritorious deeds which was previously narrated by Brahma to the discoursers of Brahman (1)

To hand over money (or valuables) respectfully to the hands of a recipient defined (by the Sastras) is termed a gift' and it leads to both worldly enjoyment and emancipation (2)

I consider whatever one gives to suitable persons most respectfully to be wealth anything else is practically stored for others (i e not for own benefit) (3)

Gift is said to be of three kinds viz Nitya (regular), Naimittika (occasional) and Kamya (made through any desire) The fourth one is called Vimala (stainless) which is the best of all gifts (4)

Whatever is given daily to a Brāhmana from whom no return is expected and hence *without any result in view is called* a regular (Nitya) gift (5)

Whatever is given in the hands of the learned with a view to propitiating sins is called an occasional (Naimittika) gift and the same is made by noble men (6)

Whatever is given with a view to obtaining a son or achieving a victory or going to heaven is called a gift made through desire (Kamya) by the sages who pondered over the law (7)

Whatever is given to the knowers of Brahman with a view to pleasing God, with pious thought is called a stainless gift (Vimala) and it is auspicious (8)

One should perform the meritorious deed of gift according to his means when one gets a suitable recipient Such suitable recipient will appear, as can save one from all (distresses) (9)

A gift should be made out of what remains after maintaining the dependants

अन्यथा दीयते यद्धि न तद् दानं फलप्रदम् ॥१०
श्रोत्रियाय कुलीनाय विनीताय तपस्विने ।
वृत्तस्थाय दरिद्राय प्रदेयं भक्तिपूर्वकम् ॥११
यस्तु दद्यान्महीं भक्त्या ब्राह्मणायाहिताग्नये ।
स याति परमं स्थानं यत्र गत्वा न शोचति ॥१२
इक्षुभिः सततां भूमिं यवगोधूमशालिनीम् ।
ददाति वेदविदुषे यः स भूयो न जायते ॥१३
गोचर्ममात्रामपि वा यो भूमिं सम्प्रयच्छति ।
ब्राह्मणाय दरिद्राय सर्वपापैः प्रमुच्यते ॥१४
भूमिदानात् परं दानं विद्यते नेह किञ्चन ।
अन्नदानं तेन तुल्यं विद्यादानं ततोऽधिकम् ॥१५
यो ब्राह्मणाय शान्ताय शुचये धर्मशालिने ।
ददाति विद्यां विधिना ब्रह्मलोके महीयते ॥१६
दद्यादहरहस्त्वन्नं श्रद्धया ब्रह्मचारिणे ।
सर्वपापविनिर्मुक्तो ब्रह्मणः स्थानमाप्नुयात् ॥१७
गृहस्थायान्नदानेन फलं प्राप्नोति मानवः ।
आममेवास्य दातव्यं दत्त्वाप्नोति परां गतिम् ॥१८
वैशाख्यां पौर्णमास्यां तु ब्राह्मणान् सप्त पञ्च वा ।
उपोष्य विधिना शान्तः शुचिः प्रयतमानसः ॥१९
पूजयित्वा तिलैः कृष्णैर्मधुना च विशेषतः ।
गन्धादिभिः समभ्यर्च्य वाचयेद् वा स्वयं वदेत् ॥२०
प्रीयतां धर्मराजेति यद् वा मनसि वर्त्तते ।
यावज्जीवकृतं पापं तत्क्षणादेव नश्यति ॥२१
कृष्णाजिने तिलान् कृत्वा हिरण्यं मधुसर्पिषी ।
ददाति यस्तु विप्राय सर्वं तरति दुष्कृतम् ॥२२
कृतान्नमुदकुम्भं च वैशाख्यां च विशेषतः ।

with food and clothing, otherwise a gift will yield no result (10)

A gift should be made, with devotion to one who studies the Vedas comes of a noble family, is well disciplined a mendicant, is of a good conduct and poor (11)

He who makes a gift of land to a Brāhmaṇa who has established the sacred fire attains to the highest place where he does not grieve (12)

He who makes a gift of land of sugarcanes barley and wheat to a person who is well-versed in the Vedas, is not born again (13)

He who makes a gift of land to be covered by a cow's hide only to a poor Brāhmaṇa is freed of all sins (14)

There is no gift which is superior to the gift of land gift of food equals to it and (only) gift of learning excels it (15)

He who imparts learning according to the rule to a tranquil pure and pious Brāhmaṇa great (happy) in the Brahma loka (16)

One should offer daily food to a Brahmacarin with due respect and (as a result) one is freed of all sins and attains to the place of Brahman (17)

A man achieves good results by giving food to a house holder, but to him only uncooked food is to be offered and by this the giver attains to the highest goal (18)

One, having fasted according to rules and being tranquil, clean and restrained in mind should worship Brāhmaṇas seven or five in number with black sesamum seeds and especially with honey and on the full moonday of the month of Vaiśākha and then one should get recited (by those Brāhmaṇas) or recite oneself 'Prīyatām Dharmarājaḥ (may Dharmarāja be satisfied)' or whatever is one's desire By doing this all the sins committed throughout the life are destroyed (19 21)

He who gives sesamum seeds gold, honey and ghee, putting all these articles on a hide of black antelope to a Brāhmaṇa crosses over all his impious deeds (22)

निर्दिश्य धर्मराजाय विप्रेभ्यो मुच्यते भयात् ॥२३
सुवर्णतिलयुक्तैस्तु ब्राह्मणान् सप्त पञ्च वा ।
तर्पयेदुदपात्रैस्तु ब्रह्महत्यां व्यपोहति ॥२४
माघमासे तु विप्रस्तु द्वादश्यां समुपोषितः ।
शुक्लाम्बरधरः कृष्णैस्तिलैर्हुत्वा हुताशनम् ॥२५
प्रदद्याद् ब्राह्मणेभ्यस्तु तिलानेव समाहितः ।
जन्मप्रभृति यत्पापं सर्वं तरति वै द्विजः ॥२६
अमावस्यामनुप्राप्य ब्राह्मणाय तपस्विने ।
यत्किंचिद् देवदेवेशं दद्याच्चोद्दिश्य शंकरम् ॥२७
प्रीयतामीश्वरः सोमो महादेवः सनातनः ।
सप्तजन्मकृतं पापं तत्क्षणादेव नश्यति ॥२८

He who offers cooked food and pitchers full of water to Brahmanas especially on the full moon day of Vaiśākha is freed from fear (23)

He who entertains Brāhmanas seven or five in number with water pitchers along with gold and sesamum seeds can evade the sin of killing a Brāhmana (24)

A Brāhmana, being clad in white garment and having observed a fast on the twelfth day of a fortnight in the month of Māgha should, offer oblation of black sesamum seeds to fire and then, being concentrated, make a gift of sesamum seeds to Brāhmanas, by doing this he crosses over all the sins committed since his birth (25, 26)

Whatever one gives to a Brāhmana intent upon penance on the new-moon day, remembering Śaṅkara, the Lord of all gods, reciting "May Eternal Mahādeva the Lord along with Umā be pleased" destroys instantly one's sins committed in seven previous lives (27, 28)

यस्तु कृष्णचतुर्दश्यां स्नात्वा देवं पिनाकिनम् ।
आराधयेद् द्विजमुखे न तस्यास्ति पुनर्भवः ॥२९
कृष्णाष्टम्यां विशेषेण धार्मिकाय द्विजातये ।
स्नात्वाऽभ्यर्च्य यथान्याय पादप्रक्षालनादिभिः ॥३०
प्रीयतां मे महादेवो दद्याद् द्रव्यं स्वकीयकम् ।
सर्वपापविनिर्मुक्तः प्राप्नोति परमां गतिम् ॥३१
द्विजैः कृष्णचतुर्दश्यां कृष्णाष्टम्यां विशेषतः ।
अमावास्यायां भक्तैस्तु पूजनीयस्त्रिलोचनः ॥३२
एकादश्यां निराहारो द्वादश्यां पुरुषोत्तमम् ।
अर्चयेद् ब्राह्मणमुखे स गच्छेत् परमं पदम् ॥३३
एषा तिथिर्वैष्णवी स्याद् द्वादशी शुक्लपक्षके ।

He who having bathed on the fourteenth day of the dark fortnight worships God Pinākin (i e Śiva) in the representation of a Brāhmana is never reborn (29)

One having bathed on the eighth day of the dark fortnight and worshipped a pious Brāhmana by washing his feet, according to the rules, should offer one's own wealth to him, reciting "May Mahādeva be pleased with me", by doing this one is freed of all sins and attains to the highest goal (30, 31)

The three-eyed God (i e Śiva) should be worshipped by devoted Brāhmanas on the eighth day, especially on the fourteenth day of the dark fortnight and on the new-moon day (32)

One who having fasted on the eleventh day of a fortnight, worships, on the twelfth, Purusottama (i e Visnu) in the representation of a Brāhmana attains to the highest abode (33)

This lunar day, viz the twelfth day of the bright fortnight is said to belong

तस्यामाराधयेद् देवं प्रयत्नेन जनार्दनम् ।।३४
यत्किञ्चिद् देवमीशानमुद्दिश्य ब्राह्मणे शुचौ ।
दीयते विष्णवे चापि तदनन्तफलप्रदम् ।।३५
यो हि यां देवतामिच्छेत् समाराधयितुं नरः ।
ब्राह्मणान् पूजयेद् यत्नात् स तस्यां तोषयेत् ततः ।।३६
द्विजानां वपुरास्थाय नित्यं तिष्ठन्ति देवताः ।
पूज्यन्ते ब्राह्मणालाभे प्रतिमादिष्वपि क्वचित् ।।३७
तस्मात् सर्वप्रयत्नेन तत् तत् फलमभीप्सता ।
द्विजेषु देवता नित्यं पूजनीया विशेषतः ।।३८
विभूतिकामः सततं पूजयेद् वै पुरंदरम् ।
ब्रह्मवर्चसकामस्तु ब्रह्माणं ब्रह्मकामुकः ।।३९
आरोग्यकामोऽथ रविं धनकामो हुताशनम् ।
कर्मणां सिद्धिकामस्तु पूजयेद् वै विनायकम् ।।४०
भोगकामस्तु शशिनं बलकामः समीरणम् ।
मुमुक्षुः सर्वसंसारात् प्रयत्नेनार्चयेद्धरिम् ।।४१
यस्तु योगं तथा मोक्षमन्विच्छेज्ज्ञानमैश्वरम् ।
सोऽर्चयेद् वै विरूपाक्षं प्रयत्नेनेश्वरेश्वरम् ।।४२
ये वाञ्छन्ति महायोगान् ज्ञानानि च महेश्वरम् ।
ते पूजयन्ति भूतेशं केशवं चापि भोगिनः ।।४३
वारिदस्तृप्तिमाप्नोति सुखमक्षय्यमन्नदः ।
तिलप्रदः प्रजामिष्टां दीपदश्चक्षुरुत्तमम् ।।४४
भूमिदः सर्वमाप्नोति दीर्घमायुर्हिरण्यदः ।
गृहदोऽग्र्याणि वेश्मानि रूप्यदो रूपमुत्तमम् ।।४५
वासोदश्चन्द्रसालोक्यमश्विसालोक्यमश्वदः ।

to Viṣṇu. One should worship god Janārdana (i.e., Viṣṇu) on that day with all endeavours. (34)

Whatever is offered to a pure Brāhmaṇa, remembering God Īśāna or to Viṣṇu yields eternal (endless) results. (35)

One willing to worship a particular deity should worship the same in a Brāhmaṇa, in that way a *deity is pleased* with the worshipper. (36)

The deities always exist by assuming *the form of Brāhmaṇas*. They are worshipped on occasions in idols (only) when Brāhmaṇas are not available. (37)

The deities, should, therefore be worshipped in Brāhmaṇas with all care by those who are desirous of achieving various results. (38)

One who is desirous of prosperity should worship Purandara (i.e. Indra) who is desirous of Brāhmaṇic like spirit and is a desirous of Brahman (Vedas) should worship Brahmā. (39)

One who is desirous of cure should worship Ravi (the Sun God), of wealth—Agni, of success of works Vināyaka, of enjoyment Śaśin (the Moon); one who is desirous of emancipation of all rebirths should worship Hari with all care. (40-41)

He who wants to attain to Yoga, emancipation and divine knowledge should worship Virūpākṣa (Śiva) God of all *gods with care*. (42)

Those who are desirous of attaining great Yogas and various knowledge worship Maheśvara, the Lord of all beings, but those engaged in enjoyments worship Keśava (Viṣṇu). (43)

One who gives water attains to satisfaction, who gives food gets imperishable happiness, who gives sesamum receives desired progeny and who gives a lamp gets good eyesight. (44)

One who gives land gets everything, who gives gold is endowed with a long life, who gives a house gets best dwelling houses, who gives silver gets a charming beauty. (45)

One who gives clothes goes to the

अनडुह् श्रिय पुष्टा गोदो ब्रध्नस्य विष्टपम् ॥४६
यानशय्याप्रदो भार्यामैश्वर्यमभयप्रद ।
धान्यद शाश्वत सौख्य ब्रह्मदो ब्रह्मसात्म्यताम् ॥४७
धान्यान्यपि यथाशक्ति विप्रेषु प्रतिपादयेत् ।
वेदवित्सु विशिष्टेषु प्रेत्य स्वर्गं समश्नुते ॥४८
गवा घासप्रदानेन सर्वपापै प्रमुच्यते ।
इन्धनाना प्रदानेन दीप्ताग्निर्जायते नर ॥४९
फलमूलानि शाकानि भोज्यानि विविधानि च ।
प्रदद्याद् ब्राह्मणेभ्यस्तु मुदा युक्त सदा भवेत् ॥५०
औषध स्नेहमाहार रोगिण रोगशान्तये ।
ददानो रोगरहित सुखी दीर्घायुरेव च ॥५१

असिपत्रवन मार्गं क्षुरधारासमन्वितम् ।
तीव्रताप च तरति छत्रोपानत्प्रदो नर ॥५२
यद् यदिष्टतम लोके यच्चापि दयित गृहे ।
तत्तद् गुणवते देय तदेवाक्षयमिच्छता ॥५३
अयने विषुवे चैव ग्रहणे चन्द्रसूर्ययो ।
सक्रान्त्यादिषु कालेषु दत्त भवति चाक्षयम् ॥५४
प्रयागादिषु तीर्थेषु पुण्येष्वायतनेषु च ।
दत्त्वा चाक्षयमाप्नोति नदीषु च वनेषु च ॥५५
दानधर्मात परो धर्मो भूताना नेह विद्यते ।
तस्माद् विप्राय दातव्य श्रोत्रियाय द्विजातिभि ॥५६
स्वर्गायुर्भूतिकामेन तथा पापोपशान्तये ।

sphere of the moon who gives horses goes to the worlds of Aśvins who gives an ox gets immense wealth and who gives a cow goes to the heaven of Bradhna (46)

One who gives a vehicle or a bed gets a wife, who offers protection gets wealth, who gives corn attains to eternal happiness and who imparts the knowledge of the Vedas realizes oneness with Brahman (47)

One should make a gift of corns according to one's ability, to distinguished Brāhmaṇas well versed in the Vedas, and by this act one being dead attains to heaven (48)

A man by offering grass to cows is freed of all sins and by making a gift of fuel becomes like burning fire (49)

One who gives fruits, roots vegetables and various food stuff to Brāhmaṇas is always endowed with joy (50)

One who gives medicine, oil and food to a diseased person with a view to alleviating his ailment becomes free of disease and happy and gets a long life (51)

A man who makes a gift of an umbrella or shoes crosses over the way of hell named Asipatravana full of sharp edged weapons and extremely hot (52

Whatever is most coveted in this world and whatever is most dear at one's house, should be offered to qualified (Brāhmana) by one who wants to make those things imperishable (53)

Whatever is given on the Viṣuva (i e equinoxes) Ayana day on the occasion of solar and lunar eclipses and on last days of solar months becomes undecaying (54)

One by giving particular object in holy places like Prayāga in holy shrines on the river banks and in the forests gets them (those objects) undecaying (55)

There exists no meritorious rite superior to the act of making gifts, hence twice borns should make gifts to Brāhmaṇas well versed in the Vedas (56)

One who is desirous of heaven long life, prosperity alleviation of sins, or

मुमुक्षुणा च दातव्यं ब्राह्मणेभ्यस्तथाऽन्वहम् ॥५७
दीयमानं तु यो मोहाद् गोविप्राग्निसुरेषु च।
निवारयति पापात्मा तिर्यग्योनिं व्रजेत् तु सः ॥५८
यस्तु द्रव्यार्जनं कृत्वा नार्चयेद् ब्राह्मणान् सुरान्।
सर्वस्वमपहृत्यैनं राजा राष्ट्रात् प्रवासयेत् ॥५९
यस्तु दुर्भिक्षवेलायामन्नाद्यं न प्रयच्छति।
म्रियमाणेषु विप्रेषु ब्राह्मणः स तु गर्हितः ॥६०
न तस्मात् प्रतिगृह्णीयान्न विशेयुश्च तेन हि।
अङ्कयित्वा स्वकाद् राष्ट्रात् तं राजा विप्रवासयेत् ॥६१
यस्त्वसद्भ्यो ददातीह स्वद्रव्यं धर्मसाधनम्।
स पूर्वाभ्यधिकः पापी नरके पच्यते नरः ॥६२
स्वाध्यायवन्तो ये विप्रा विद्यावन्तो जितेन्द्रियाः।
सत्यसंयमसंयुक्तास्तेभ्यो दद्याद् द्विजोत्तमाः ॥६३
सुभुक्तमपि विद्वांसं धार्मिकं भोजयेद् द्विजम्।
न तु मूर्खमवृत्तस्थं दशरात्रमुपोषितम् ॥६४
सन्निकृष्टमतिक्रम्य श्रोत्रियं यः प्रयच्छति।
स तेन कर्मणा पापी दहत्यासप्तमं कुलम् ॥६५
यदिस्यादधिको विप्रः शीलविद्यादिभिः स्वयम्।
तस्मै यत्नेन दातव्यमतिक्रम्यापि सन्निधिम् ॥६६
योऽर्चितं प्रतिगृह्णीयाद् दद्यादर्चितमेव च।
तावुभौ गच्छतः स्वर्गं नरकं तु विपर्यये ॥६७
न वार्यपि प्रयच्छेत नास्तिके हैतुकेऽपि च।

of emancipation should make gifts daily to the Brāhmanas (57)

One who due to *foolishness*, *prevents* others from offering (something) to cows, Brāhmanas, fire and gods is a sinner and becomes a lower animal (in the next life) (58)

The king should banish a person from his kingdom, after taking all his assets who having earned money does not worship Brāhmanas and gods (59)

A Brāhmana who does not give food, etc to dying Brahmanas at the time *of famine* is censurable (60)

One should not accept a gift from such a person, nor should one live together with him The king *having put a mark* on his body should banish him from his kingdom (61)

He who gives away his wealth which is a means to meritorious deeds, to dishonest people is a worse sinner than the former and rots (i.e. suffers immensely) in hell (62)

O Brāhmanas one should make gifts to those Brāhmaṇas who are engaged in study, learned, in full restraint of their senses, truthful and well disciplined (63)

One should rather feed a learned and pious Brahmana *even the latter is already* well-fed but not a fool who has no character even he has starved for ten days (64)

He who having ignored a Vaidika Brāhmana near at hand makes gift to others becomes a sinner by that action and burns down his line upto the seventh generation (65)

But if there is a Brāhmana superior in respect of character and learning, gifts may be made to him even ignoring nearer one (66)

One *who* accepts the gift of something duly worshipped (i e purified) and one who makes such a gift both go to heaven, but if they act contrarily go to hell (67)

One who knows the Vedas should not offer even water to an atheist, to a sceptic,

पाषण्डेषु च सर्वेषु नावेदविदि धर्मवित् ॥६८
अपूपं च हिरण्यं च गामश्वं पृथिवीं तिलान् ।
अविद्वान् प्रतिगृह्णानो भस्मीभवति काष्ठवत् ॥६९
द्विजातिभ्यो धनं लिप्सेत् प्रशस्तेभ्यो द्विजोत्तमः ।
अपि वा जातिमात्रेभ्यो न तु शूद्रात् कथञ्चन ॥७०
वृत्तिसङ्कोचमन्विच्छेन्नेहेत धनविस्तरम् ।
धनलोभे प्रसक्तस्तु ब्राह्मण्यादेव हीयते ॥७१
वेदानधीत्य सकलान् यज्ञांश्चावाप्य सर्वशः ।
न तां गतिमवाप्नोति सङ्कोचाद् यामवाप्नुयात् ॥७२
प्रतिग्रहरुचिर्न स्यात् यात्रार्थं तु समाहरेत् ।
स्थित्यर्थादधिकं गृह्णन् ब्राह्मणो यात्यधोगतिम् ॥७३

यस्तु याचनको नित्यं न स स्वर्गस्य भाजनम् ।
उद्वेजयति भूतानि यथा चौरस्तथैव सः ॥७४
गुरून् भृत्यांश्चोज्जिहीर्षुरर्चिष्यन् देवतातिथीन् ।
सर्वतः प्रतिगृह्णीयान्न तु तृप्येत् स्वयं ततः ॥७५
एवं गृहस्थो युक्तात्मा देवतातिथिपूजकः ।
वर्तमानः संयतात्मा याति तत् परमं पदम् ॥७६
पुत्रे निधाय वा सर्वं गत्वारण्यं तु तत्त्ववित् ।
एकाकी विचरेन्नित्यमुदासीनः समाहितः ॥७७
एष वः कथितो धर्मो गृहस्थानां द्विजोत्तमाः ।
ज्ञात्वाऽनुतिष्ठेन्नियतं तथाऽनुष्ठापयेद् द्विजान् ॥७८

and to all showy persons and to a non believer in the Vedas (68)

One who is not learned, if accepts the gift of (sacrificial) cakes, gold cow, horse land and sesamum seed is burnt to ashes just like a piece of wood (69)

A good Brāhmaṇa may desire to get wealth from worthy twice-borns (i e, Brāhmaṇas, Kṣatriyas and Vaiśyas) or from people belonging to his own caste but by no means from a Śūdra (70)

A Brāhmaṇa should curtail his necessities but not hanker after increased wealth One who is addicted to the greed of wealth becomes fallen from the Brāhmanic ideal (71)

One cannot attain to *that* goal by studying all the Vedas and by performing all the sacrifices which one can attain to only by curtailing his necessities (72)

A Brāhmaṇa should not have a liking for accepting gifts, he may accept barely enough for maintenance He who accepts a gift when he is already in possession of wealth becomes degraded (73)

A Brāhmaṇa who begs everyday is never entitled to heaven He just troubles the people and is equal to a thief (74)

One, desirous of *maintaining Gurus* and dependants and of worshipping gods and entertaining guests may accept gifts from all quarters, but one should not satisfy oneself with them (i. e the gifts) (75)

A house-holder, having thus engaged in Yoga and self-controlled and remaining a constant worshipper of gods and guests attains to the highest goal (76)

Or he having handed over everything to his son and entered a forest should wander alone being indifferent (to worldly affairs) and well-concentrated (77)

O great Brāhmaṇas, here the religion of house holders has been narrated to you. One, having known it, should observe and cause others to observe accordingly (78)

इति देवमनादिमेकमीश
गृहधर्मेण समर्चयेदजस्रम् ।
समतीत्य स सर्वभूतयोनि
प्रकृति याति पर न याति जन्म ॥७९

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायामुपरिविभागे षड्विंशोऽध्याय ॥२६॥

२७

व्यास उवाच ।

एव गृहाश्रमे स्थित्वा द्वितीय भागमायुष ।
वानप्रस्थाश्रम गच्छेत् सदार साग्निरेव च ॥१
निक्षिप्य भार्यां पुत्रेषु गच्छेद वनमथापि वा ।
दृष्ट्वाऽपत्यस्य चापत्य जर्जरीकृतविग्रह ॥२
शुक्लपक्षस्य पूर्वाह्णे प्रशस्ते चोत्तरायणे ।
गत्वाऽरण्य नियमवास्तप कुर्यात समाहित. ॥३
फलमूलानि पूतानि नित्यमाहारमाहरेत् ।
यताहारो भवेत् तेन पूजयेत पितृदेवता ॥४
पूजयित्वाऽतिथि नित्य स्नात्वा चाभ्यर्चयेत् सुरान् ।
गृहादाहृत्य चाश्नीयादष्टौ ग्रासान् समाहित ॥५
जटाश्च बिभृयान्नित्य नखरोमाणि नोत्सृजेत् ।
स्वाध्याय सर्वदा कुर्यान्नियच्छेद् वाचमन्यत ॥६
अग्निहोत्र च जुहुयात् पञ्चयज्ञान् समाचरेत् ।

One should constantly worship God Iśa who is one and without a beginning by way of observing the duties of a house holder By this way one realizes one's true existence and is never reborn (79)

Thus ends Twentysixth chapter in the Second Part of the Kūrma Purāna Saṁhitā consisting of six thousand verses—26

27

Vyāsa said One having lived in the house holder stage, according to rule, in the second part of his life should enter the life of forest dweller (Vānaprastha) along with his wife and the sacred fire (1)

Or, one may give his wife over to his sons and go to the forest, when one sees the child of one's child and one's own body worn out (of old age) (2)

One should enter the forest on any forenoon of a bright fortnight during the northern course of the sun and having accepted the observances (Niyamas) practise penance with all concentration (3)

He should collect daily pure fruits and roots for his food and have controlled diet and worship the manes and the gods out of those (4)

Having bathed and entertained the guests regularly he should worship the gods He should eat with concentration eight morsels of food having collected it from a house (5)

He should ever wear (long) matted hair and should not cut the nails or shave He should be ever applied to the study of the Vedas and restrain his speech from others (6)

He should perform daily sacrifices in fire and also five great sacrifices (Pañca

मुन्यन्नैर्विविधैर्मेध्यैः शाकमूलफलेन वा ॥७
चीरवासा भवेन्नित्यं स्नायात् त्रिषवणं शुचिः ।
सर्वभूतानुकम्पी स्यात् प्रतिग्रहविवर्जितः ॥८
दर्शेन पौर्णमासेन यजेत नियतं द्विजः ।
ऋक्षेष्वाग्रयणे चैव चातुर्मास्यानि चाहरेत् ।
उत्तरायणं च क्रमशो दक्षस्यायनमेव च ॥९
वासन्तैः शारदैर्मेध्यैर्मुन्यन्नैः स्वयमाहृतैः ।
पुरोडाशांश्चरूंश्चैव विधिवन्निर्वपेत् पृथक् ॥१०
देवताभ्यश्च तद् हुत्वा वन्यं मेध्यतरं हविः ।
शेषं समुपभुञ्जीत लवणं च स्वयं कृतम् ॥११
वर्जयेन्मधुमांसानि भौमानि कवकानि च ।
भूस्तृणं शिग्रुकं चैव श्लेष्मातकफलानि च ॥१२

न फालकृष्टमश्नीयादुत्सृष्टमपि केनचित् ।
न ग्रामजातान्यार्त्तोऽपि पुष्पाणि च फलानि च ॥१३
श्रावणेनैव विधिना वह्निं परिचरेत् सदा ।
न द्रुह्येत् सर्वभूतानि निर्द्वन्द्वो निर्भयो भवेत् ॥१४
न नक्तं किंचिदश्नीयाद् रात्रौ ध्यानपरो भवेत् ।
जितेन्द्रियो जितक्रोधस्तत्त्वज्ञानविचिन्तकः ।
ब्रह्मचारी भवेन्नित्यं न पत्नीमपि संश्रयेत् ॥१५
यस्तु पत्न्या वनं गत्वा मैथुनं कामतश्चरेत् ।
तद् व्रतं तस्य लुप्येत प्रायश्चित्तीयते द्विजः ॥१६
तत्र यो जायते गर्भो न संस्पृश्यो द्विजातिभिः ।
न हि वेदेऽधिकारोऽस्य तद्वंशेप्येवमेव हि ॥१७
अधः शयीत सततं सावित्रीजाप्यतत्परः ।

mahāyajñas) with various pure substances, Nīvāra corns, vegetables, roots or fruits. (7)

He should wear a bark and remain clean by bathing thrice a day He should be compassionate to all beings and refrain from accepting gifts (8)

He should perform the sacrifices in the Nakṣatras, the Āgrayaṇa and the Cāturmāsyas, the winter and summer solictices, in order. (9)

With pure spring and autumn hermit's rice (Nīvāra) gathered by himself, he should separately offer cakes (puroḍāśa) and milk-rice (Caru) according to rules. (10)

Having offered that purer oblation from the products of forest to the gods he should use for himself the rest and salt made by himself (11)

He should restrain from (taking) honey, meat, mushrooms coming from the ground, the Bhūstṛṇa (?), drum stick, and the fruits of Śleṣmātaka (Sebestan). (12)

He should not eat the produce of agriculture, though thrown away by any one; nor, even if in distress, flowers or fruits produced in a village. (13)

He should always attend to the sacred fire according to Śravaṇa rules. He should not cherish enmity against any being and be free from dualities (pairs of opposites) and from fear. (14)

He should not eat anything at night and be engaged in meditation at night. He should be in full restraint of senses, in control of anger and contemplating on spiritual truth. He should always observe celebacy and not cohabit even with his wife. (15)

He who having gone to a forest cohabits with his wife out of desire, loses his vow and becomes liable to a propitiatory rite. (16)

A child born of such copulation is untouchable for the twice borns He has no right (of studying) the Vedas and all those born in his line will be like him. (17)

He should sleep on the ground and be

शरण्य सर्वभूताना सविभागपर सदा ॥१८
परिवाद मृषावाद निद्रालस्य विवर्जयेत् ।
एकाग्निरनिकेत स्यात् प्रोक्षिता भूमिमाश्रयेत् ॥१९
मृगै सह चरेद् वास तै सहैव च सवसेत् ।
शिलाया शर्कराया वा शयीत सुसमाहित ॥२०
सद्य प्रक्षालको वा स्यान्माससचयिकोऽपि वा।
षण्मासनिचयो वा स्यात् समानिचय एव वा ॥२१
त्यजेदाश्वयुजे मासि सपन्न पूर्वसचितम् ।
जीर्णानि चैव वासासि शाकमूलफलानि च ॥२२
दन्तोलूखलिको वा स्यात् कापोतीं वृत्तिमाश्रयेत्।
अश्मकुट्टो भवेद् वापि कालपक्वभुगेव वा ॥२३
नक्त चान्न समश्नीयाद् दिवा चाहृत्य शक्तित ।
चतुर्थकालिको वा स्यात् स्याद्वाप्यष्टमकालिक ॥२४
चान्द्रायणविधानैर्वा शुक्ले कृष्णे च वर्त्तयेत् ।
पक्षे पक्षे समश्नीयाद् यवागू क्वथिता सकृत् ॥२५
पुष्पमूलफलैर्वापि केवलैर्वर्त्तयेत् सदा ।
स्वाभाविकै स्वय शीर्णैर्वैखानसमते स्थित ॥२६
भूमौ वा परिवर्त्तेत तिष्ठेद् वा प्रपदैर्दिनम् ।
स्थानासनाभ्या विहरेन्न क्वचिद् धैर्यमुत्सृजेत् ॥२७
ग्रीष्मे पञ्चतपाश्च स्याद् वर्षास्वभ्रावकाशक ।
आर्द्रवासास्तु हेमन्ते क्रमशो वर्द्धयस्तप ॥२८
उपस्पृश्य त्रिषवण पितृदेवाश्च तर्पयेत ।

intent upon the muttering of the Gayatrī hymn He should act as a refuge to all beings and always use the right discrimination (18)

He should avoid censuring (others) telling lies, sleep and idleness He should attend to only one (sacred) fire, have no (permanent) abode and take shelter on the ground purified by *sprinkling of water* (19)

He should move amongst and live with deer and lie down on a slab of stone or on the sand with all concentration (20)

He may gather for immediate use (i e for a day) or even for a month or collect for six months or for a year (21)

He should throw away, in the month of Aśvayuja (i e Āśvina), collected previously *also worn clothes* vegetables roots and fruits (22)

He may use his teeth as Ulūkhala or he may adopt the living of a dove, or he may grind corn on stone or may eat whatever ripens in course of time (23)

Having gathered food in the day time, according to his ability, he may eat it by night, or he may eat (once) at the fourth (meal) time or even at the eighth (meal time) (24)

Or he may in the bright and dark *fortnights live according to the rules of* Cāndrayana Vrata, or at the two ends of the fortnights he may even eat once boiled barley gruel (25)

Or he may, being established in the tradition of the Vaikhānasas live always on mere flowers, roots and fruits—natural *and withered of themselves* (26)

He may roll on the ground or stand *a day on a Prapada position (on a tiptoe)* or engage himself in standing and sitting and should never give up perseverence (27)

He should experience five heats in *summer, in the rainy season he should* have the clouds for shelter, he should wear wet clothes in winter, gradually increasing his penance (i e austerity) (28)

Having bathed thrice i e at morning, noon and night he should satisfy (by

एकपादेन तिष्ठेत मरीचीन् वा पिबेत् तदा ॥२९
पञ्चाग्निर्धूमपो वा स्यादूष्मपः सोमपोऽपि वा ।
पयः पिबेच्छुक्लपक्षे कृष्णपक्षे तु गोमयम् ।
शीर्णपर्णाशनो वा स्यात् कृच्छ्रैर्वा वर्त्तयेत् सदा ॥३०
योगाभ्यासरतश्च स्याद् रुद्राध्यायी भवेत् सदा ।
अथर्वशिरसोऽध्येता वेदान्ताभ्यासतत्परः ॥३१
यमान् सेवेत सततं नियमांश्चाप्यतन्द्रितः ।
कृष्णाजिनी सोत्तरीयः शुक्लयज्ञोपवीतवान् ॥३२
अथ चाग्नीन् समारोप्य स्वात्मनि ध्यानतत्परः ।
अनग्निरनिकेतः स्यान्मुनिर्मोक्षपरो भवेत् ॥३३
तापसेष्वेव विप्रेषु यात्रिकं भैक्षमाहरेत् ।
गृहमेधिषु चान्येषु द्विजेषु वनवासिषु ॥३४
ग्रामादाहृत्य वाश्नीयादष्टौ ग्रासान् वने वसन् ।
प्रतिगृह्य पुटेनैव पाणिना शकलेन वा ॥३५
विविधाश्चोपनिषद आत्मसंसिद्धये जपेत् ।
विद्याविशेषान् सावित्रीं रुद्राध्यायं तथैव च ॥३६
महाप्रास्थानिकं चासौ कुर्यादनशनं तु वा ।
अग्निप्रवेशमन्यद् वा ब्रह्मार्पणविधौ स्थितः ॥३७
यस्तु सम्यगिममाश्रमं शिवं
सश्रयेदशिवपुञ्जनाशनम् ।
तापसः स परमेश्वरं पदं
याति यत्र जगतोऽस्य संस्थितिः ॥३८

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे सप्तविंशोऽध्यायः ॥२७॥

water oblations) the manes and the gods. He should stand on one leg and drink (only) the rays. (29)

He should be surrounded by five fires, or drink smoke heat or Soma. He should drink water in the bright fortnight and cow-dung in the dark one. Or, he may eat withered leaves or live always by austerity. (30)

He should always be intent upon practising Yoga and studying the Rudra chapters (of the Vedas), or the Atharvaśiras and contemplate on the Vedānta. (31)

He should always practise the abstentions (Yama) and observances (Niyamas) without any faltering. He should wear a skin of black stag, an upper garment and a white sacred thread. (32)

Then having imposed the (sacred) fires on his own soul and been engaged in meditation he shall become without fire (i.e. give up sacrifices) and abode, a sage intent upon emancipation. (33)

He should gather alms for livelihood from the mendicant Brahmanas or other house- holders or twice born dwelling in the forest. (34)

Or having gathered food from a village, he may, living himself in a forest, eat eight morsels (of food) having received it in a leaf alone, or in his hand or in a potsherd. (35)

He should with a view to realizing the Self repeat various Upaniṣads, particular Vidyās the Sāvitrī hymn and the chapters on Rudra. (36)

He should perform Mahāprāsthānika (great departure to leave his mortal coil) or starve (to death) or being established in the rules of offering to Brahman, he may enter fire. (37)

A mendicant who adopts by all means this Āśrama beneficial and destroyer of heaps of sins goes to that abode of Parameśvara, where lies the very existence of this universe. (38)

Thus ends twentyseventh chapter in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses. 27

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व्यास उवाच ।

एवं वनाश्रमे स्थित्वा तृतीयं भागमायुषः ।
चतुर्थमायुषो भागं संन्यासेन नयेत् क्रमात् ॥१
अग्नीनात्मनि संस्थाप्य द्विजः प्रव्रजितो भवेत् ।
योगाभ्यासरतः शान्तो ब्रह्मविद्यापरायणः ॥२
यदा मनसि संजातं वैतृष्ण्यं सर्ववस्तुषु ।
तदा संन्यासमिच्छेच्च पतितः स्याद् विपर्यये ॥३
प्राजापत्यां निरूप्येष्टिमाग्नेयीमथवा पुनः ।
दान्तः पक्वकषायोऽसौ ब्रह्माश्रममुपाश्रयेत् ॥४
ज्ञानसंन्यासिनः केचिद् वेदसंन्यासिनः परे ।
कर्मसंन्यासिनस्त्वन्ये त्रिविधाः परिकीर्तिताः ॥५
यः सर्वसङ्गनिर्मुक्तो निर्द्वन्द्वश्चैव निर्भयः ।
प्रोच्यते ज्ञानसंन्यासी स्वात्मन्येव व्यवस्थितः ॥६
वेदमेवाभ्यसेन्नित्यं निराशी निष्परिग्रहः ।
प्रोच्यते वेदसंन्यासी मुमुक्षुर्विजितेन्द्रियः ॥७
यस्त्वग्नीनात्मसात्कृत्वा ब्रह्मार्पणपरो द्विजः ।
ज्ञेयः स कर्मसंन्यासी महायज्ञपरायणः ॥८
त्रयाणामपि चैतेषां ज्ञानी त्वभ्यधिको मतः ।
न तस्य विद्यते कार्यं न लिङ्गं वा विपश्चितः ॥९
निर्ममो निर्भयः शान्तो निर्द्वन्द्वः पर्णभोजनः ।

28

Vyāsa said : One having lived in the forest hermitage during the third part of one's life should lead the fourth part of life by renunciation (Saṁnyāsa). (1)

A twice-born, having established the (sacred) fires in his own and being engaged in the practice of Yoga, tranquil and intent upon the knowledge of Brahman should become a monk. (2)

One should desire for renunciation when detachment (repulsion) to all objects is born in one's mind. He will go down if he does the opposite. (3)

Having performed the Prājāpatya or Āgneyī Iṣṭi (sacrifice) and subdued the senses and his attachments being withered he should take refuge in Brahmāśrama (i. e. Saṁnyāsa). (4)

The monks are said to be of three kinds, viz. Jñānasaṁnyāsins (monks in knowledge), Veda-saṁnyāsins (monks in the Vedas) and Karma-saṁnyāsins (monks in the actions) (5)

He who is free of all attachments, duality (pairs of opposites) and fear and is established in his own self is called a Jñānasaṁnyāsin (6)

He who being free from desire and acceptance of gifts, desirous of emancipation and having conquered the senses, studies always the Vedas is called a Vedasaṁnyāsin (7)

He who having absorbed the sacred fires in his own self is intent upon offering (everything) to Brahman is known as a Karma saṁnyāsin and engaged in great sacrifices (8)

Of all these three the Jñānin (wise) is the greatest. That learned person has neither any duty nor any outward symbol. (9)

He shall be devoid of attachment (or the sense of possession), free from fear, tranquil, free from duality (pairs of opposites) and should eat the leaves

जीर्णकौपीनवासा स्यान्नग्नो वा ध्यानतत्पर ॥१०
ब्रह्मचारी मिताहारो ग्रामादन्न समाहरेत् ।
अध्यात्ममतिरासीत निरपेक्षो निरामिष ॥११
आत्मनैव सहायेन सुखार्थं विचरेदिह ।
नाभिनन्देत मरण नाभिनन्देत जीवितम् ॥१२
कालमेव प्रतीक्षेत निदेश भृतको यथा ।
नाध्येतव्य न वक्तव्य श्रोतव्य न कदाचन ।
एव ज्ञात्वा परो योगी ब्रह्मभूयाय कल्पते ॥१३
एकवासाऽथवा विद्वान् कौपीनाच्छादनस्तथा ।
मुण्डी शिखी वाऽथ भवेत् त्रिदण्डी निष्परिग्रह ।
काषायवासा सतत ध्यानयोगपरायण ॥१४
ग्रामान्ते वृक्षमूले वा वसेद् देवालयेऽपि वा ।
सम शत्रौ च मित्रे च तथा मानापमानयो ।
भैक्ष्येण वर्तयेन्नित्य नैकान्नादी भवेत् क्वचित् ॥१५
यस्तु मोहेन वान्यस्मादेकान्नादी भवेद् यति ।
न तस्य निष्कृति काचिद् धर्मशास्त्रेषु कथ्यते ॥१६
रागद्वेषविमुक्तात्मा समलोष्टाश्मकाञ्चन ।
प्राणिहिंसानिवृत्तश्च मौनी स्यात् सर्वनिस्पृह ॥१७
दृष्टिपूत न्यसेत पाद वस्त्रपूत जल पिबेत् ।
सत्यपूता वदेद् वाणीं मन पूत समाचरेत ॥१८
नैकत्र निवसेद् देशे वर्षाभ्योऽन्यत्र भिक्षुक ।
स्नानशौचरतो नित्य कमण्डलुकर शुचि ॥१९

He should wear worn under garment or even remain naked and should be engaged in the meditation (10)

He should observe celebacy control his food and gather food from a village He should fix his mind on spiritual thoughts and be free of necessities and do not eat the meat (11)

He should roam about in search of happiness only through the help of his Self He should not desire death, nor should he desire life (12)

He should expect the time as a servant awaits orders. He should neither read nor speak nor ever hear any thing Thus knowing, a great Yogin becomes fit for being Brahman (13)

A wise monk should wear only one garment, or cover himself with an under garment (Kaupina) He should either have his head cleanly shaved or keep a tuft of hair (Sikha) He should hold three sticks and refrain from accepting gifts He may wear an orchard robe and should be intent upon meditation and Yoga (14)

He should dwell at the out skirts of a village beneath a tree or in a shrine He should be equal (i e equally indifferent) to both friend and foe, honour and humiliation He should live on alms and never subsist on food received from a single person No Dharmasastra prescribes any propitiation for a monk who, due to foolishness or idleness subsists on the food received from one man (15 16)

He should be free from both attachment and aversion to him a clod a stone and a piece of gold should be the same He should refrain from violence to all living beings, observe silence and be free from longing (17)

He should put down his foot purified by seeing he should drink water purified by a cloth he should utter a speech purified by truth and he should do that work which is purified by mind (18)

A monk should not dwell in the same place in any other time than the rainy season He should bathe (regularly) and keep himself clean and hold a water pot (Kamandalu) (19)

एकवासा द्विवासा वा शिखी यज्ञोपवीतवान् । कमण्डलुकरो विद्वान् त्रिदण्डी याति तत्परम ॥३०

इति श्रीकूर्मपुराणे षट्साहस्त्र्या संहितायामुपरिविभागेऽष्टाविंशोऽध्याय ॥२८॥

२९

व्यास उवाच ।

एव स्वाश्रमनिष्ठाना यतीना नियतात्मनाम् ।
भैक्षेण वर्तन प्रोक्त फलमूलैरथापि वा ॥१
एककाल चरेद भैक्ष न प्रसज्येत विस्तरे ।
भैक्षे प्रसक्तो हि यतिर्विषयेष्वपि सज्जति ॥२
सप्तागार चरेद् भैक्षमलाभात तु पुनश्चरेत ।
प्रक्षाल्य पात्रे भुञ्जीयादद्भि प्रक्षालयेत् तु तत् ॥३
अथवाऽन्यदुपादाय पात्रे भुञ्जीत नित्यश ।
भुक्त्वा तत सत्यजेत पात्र यात्रामात्रमलोलुप ॥४
विधूमे सन्नमुसले व्यङ्गारे भुक्तवज्जने ।
वृत्ते शरावसपाते भिक्षा नित्य यतिश्चरेत ॥५
गोदोहमात्र तिष्ठेत काल भिक्षुरधोमुख ।
भिक्षेत्युक्त्वा सकृत् तूष्णीमश्नीयाद् वाग्यत शुचि ॥६
प्रक्षाल्य पाणिपादौ च समाचम्य यथाविधि ।
आदित्ये दर्शयित्वान्न भुञ्जीत प्राङमुखोत्तर ॥७
हुत्वा प्राणाहुती पञ्च ग्रासानष्टौ समाहित ।

A wise monk who wears one or two pieces of cloth maintains the tuft of hair (Śikha) wears the sacred thread and holds a water pot (Kamandalu) and three Dandas attains to the Supreme (30)

Thus ends Twentyeighth Chapter in the Second Part of the Kurma Purāna Samhitā consisting of Six thousand verses—28

29

Vyasa said Thus the living of the ascetics who are devoted to their particular Āsrama (stage of life) and are in full restraint of their selves has been described to be on alms or fruits and roots (1)

He should go once daily for alms He must not be addicted to much (food), for an ascetic addicted to alms becomes attached to the objects of enjoyment (2)

He should go to seven houses for alms, and if he does not get there he may go to more places He should wash the vessel (before eating) and eat from it and wash it again with water (3)

Or, he should take another vessel and eat from it After taking the food he should throw away the vessel as soon as he moves without any greed (4)

The ascetic should always go for alms when there is no smoke when the pestle is quite when there is no burning charcoal, when people have taken their meals, and when the potsherds have been thrown away (5)

An ascetic should await till the milking of the cows with his face downwards He should pronounce the word "Bhikṣā" only once and then start eating silently and being clean (6)

He having washed his hands and feet and performed the Ācamana according to the rules should show the food to the Sun and then eat it sitting with face turned to the East (7)

He should offer five oblations (of food) to Prāṇa and then eat eight morsels with

आचम्य देवं ब्रह्माणं ध्यायीत परमेश्वरम् ॥८
अलाबुं दारुपात्रं च मृण्मयं वैणवं ततः ।
चत्वारि यतिपात्राणि मनुराह प्रजापतिः ॥९
प्राग्रात्रे पररात्रे च मध्यरात्रे तथैव च ।
संध्यास्वह्नि विशेषेण चिन्तयेन्नित्यमीश्वरम् ॥१०
कृत्वा हृत्पद्मनिलये विश्वाख्यं विश्वसंभवम् ।
आत्मानं सर्वभूताना परस्तात् तमसः स्थितम् ॥११
सर्वस्याधारभूतानामानन्दं ज्योतिरव्ययम् ।
प्रधानपुरुषातीतमाकाशं दहनं शिवम् ॥१२
तदन्तः सर्वभावानामीश्वरं ब्रह्मरूपिणम् ।
ध्यायेदनादिमद्वैतमानन्दादिगुणालयम् ॥१३
महान्तं परमं ब्रह्म पुरुषं सत्यमव्ययम् ।
सितेतरारुणाकारं महेशं विश्वरूपिणम् ॥१४
ओंकारान्तेऽथ चात्मानं संस्थाप्य परमात्मनि ।
आकाशे देवमीशानं ध्यायीताकाशमध्यगम् ॥१५
कारण सर्वभावानामानन्दैकसमाश्रयम् ।
पुराणं पुरुषं शंभुं ध्यायन् मुच्येत बन्धनात् ॥१६
यद्वा गुहाया प्रकृतौ जगत्संमोहनालये ।
विचिन्त्य परमं व्योम सर्वभूतैककारणम् ॥१७
जीवनं सर्वभूताना यत्र लोकः प्रलीयते ।
आनन्दं ब्रह्मणः सूक्ष्मं यत् पश्यन्ति मुमुक्षवः ॥१८
तन्मध्ये निहितं ब्रह्म केवल ज्ञानलक्षणम् ।

concentration Then, having performed Ācamana, he should meditate upon Brahman, the supreme Lord (Parameśvara) (8)

A gourd and a wooden bowl, an earthen pot and likewise a bamboo vessel these four, Manu Prajāpati declared to be vessels of asectics. (9)

He should meditate upon God regularly, in the forepart of night, in the later part of night, likewise in the mid night, and especially in the morning and evening and in the day time (10)

Having concentrated, at the lotus-like heart, *the Soul of all beings*, which is called the universe and which is the origin of universe, *which exists beyond* all darkness, the bliss of all the basic things, the undecaying radiance, which lies byond the Nature and Person, the glowing, the Auspicious, *he should*, inside it meditate upon God of all existents, Brahman, without beginning, without duality and the abode of all the qualities like bliss etc, the great, Supreme Brahman, the Person, the truth, the undecaying of glowing radiance other than white, Maheśa, whose form is universe (11-14)

After (pronouncing) the Omkāra, and having placed the soul in the Supreme Self, he should meditate upon God Īśāna who pervades the space in the sky. (15)

One who meditates upon Śambhu, the eternal Puruṣa the cause of all *elements* and who is the abode of all bliss is liberated *from the bondage* (16)

Or, having meditated upon the supreme sky the only cause of all the creatures in the cave which is the nature *and the abode of illusion for the world* (one is liberated) (17)

That is the life of all the creatures and this world is absorbed in that, that is the bliss of Brahman and that subtle one is observed (only) by those who are striving for emancipation (18)

Brahman, whose characteristic is the pure knowledge and who is endless, true, and *the lord* (of creation) is established in the centre of that (cave like

अनन्तं सत्यमीशानं विचिन्त्यासीत संयतः ।।१९
गुह्याद् गुह्यतमं ज्ञानं यतीनामेतदीरितम् ।
योऽनुतिष्ठेन्महेशेन सोऽश्नुते योगमैश्वरम् ।।२०
तस्माद् ध्यानरतो नित्यमात्मविद्यापरायणः ।
ज्ञानं समभ्यसेद् ब्राह्मं येन मुच्येत बन्धनात् ।।२१
मत्वा पृथक् स्वमात्मानं सर्वस्मादेव केवलम् ।
आनन्दमजरं ज्ञानं ध्यायीत च पुनः परम् ।।२२
यस्मात् भवन्ति भूतानि यद् गत्वा नेह जायते ।
स तस्मादीश्वरो देवः परस्माद् योऽधितिष्ठति ।।२३
यदन्तरे तद् गगनं शाश्वतं शिवमव्ययम् ।
यदंशस्तत्परो यस्तु स देवः स्यान्महेश्वरः ।।२४
व्रतानि यानि भिक्षूणां तथैवोपव्रतानि च ।
एकैकातिक्रमे तेषां प्रायश्चित्तं विधीयते ।।२५
उपेत्य च स्त्रियं कामात् प्रायश्चित्तं समाहितः ।
प्राणायामसमायुक्तं कुर्यात् सांतपनं शुचिः ।।२६
ततश्चरेत नियमात् कृच्छ्रं संयतमानसः ।
पुनराश्रममागम्य चरेद् भिक्षुरतन्द्रितः ।।२७
न धर्मयुक्तमनृतं हिनस्तीति मनीषिणः ।
तथापि च न कर्तव्यं प्रसङ्गो ह्येष दारुणः ।।२८
एकरात्रोपवासश्च प्राणायामशतं तथा ।
उक्त्वाऽनृतं प्रकर्तव्यं यतिना धर्मलिप्सुना ।।२९

heart). One should be self controlled and and engage himself in concentrating on that principle. (19)

This knowledge is most secret of all secrets and it has been narrated to Yatis by the great God (Maheśa) He who practises it attains the divine Yoga. (20)

Therefore, one should always practise the knowledge of Brahman, being devoted to the contemplation and knowledge of the self, through which he gets freedom from the bondage (21)

Thinking one's own self as separate from all, and as the lone, blissful, undecaying knowledge one should contemplate upon the supreme one (22)

From whom all the creatures are born and by attaining whom one does not again born here, since he is the highest god, he rules all (23)

Within whom is the subtle sky, the eternal, the auspicious, and the undecaying Whose part is the supreme, That Lord is Maheśvara (24)

Religious mendicants (Bhikṣus) become liable to the expiation by transgressing any of the principal vows (Vratas) and secondary vows (Upavratas) prescribed for them. (25)

A Bhikṣu having sexual relation with a woman out of passion should perform, after becoming pure and concentrated, Sāntapana vow with Prāṇāyāma (control of breath). (26)

Thereafter the Bhikṣu being controlled in mind should observe the Kṛcchra vow according to the injunctions. And then, coming to his hermitage he should perform his duties, being free from lassitude. (27)

A lie for the sake of religious merit (Dharma) (i e. spoken for the protection of Dharma) does not harm (the speaker)—thus declare the wise. However, one should not resort to it, for this matter is very serious. (28)

A Yati, desirous of Dharma, having spoken a lie should observe fast for one night and perform one hundred Prāṇāyamas (29)

परमापद्गतेनापि न कार्यं स्तेयमन्यतः ।
स्तेयादभ्यधिकः कश्चिन्नास्त्यधर्म इति स्मृतिः ।
हिंसा चैषापरा दिष्टा या चात्मज्ञाननाशिका ॥३०
यदेतद् द्रविणं नाम प्राणा ह्येते बहिश्चराः ।
स तस्य हरति प्राणान् यो यस्य हरते धनम् ॥३१
एवं कृत्वा स दुष्टात्मा भिन्नवृत्तो व्रताच्च्युतः ।
भूयो निर्वेदमापन्नश्चरेच्चान्द्रायणव्रतम् ॥३२
विधिना शास्त्रदृष्टेन संवत्सरमिति श्रुतिः ।
भूयो निर्वेदमापन्नश्चरेद् भिक्षुरतन्द्रितः ॥३३
अकस्मादेव हिंसां तु यदि भिक्षुः समाचरेत् ।
कुर्यात्कृच्छ्रातिकृच्छ्रं तु चान्द्रायणमथापि वा ॥३४
स्कन्देदिन्द्रियदौर्बल्यात् स्त्रियं दृष्ट्वा यतिर्यदि ।
तेन धारयितव्या वै प्राणायामास्तु षोडश ।
दिवास्कन्दे त्रिरात्रं स्यात् प्राणायामशतं तथा ॥३५
एकान्ने मधुमांसे च नवश्राद्धे तथैव च ।
प्रत्यक्षलवणे चोक्तं प्राजापत्यं विशोधनम् ॥३६
ध्याननिष्ठस्य सततं नश्यते सर्वपातकम् ।
तस्मान्महेश्वरं ज्ञात्वा तस्य ध्यानपरो भवेत् ॥३७
यद् ब्रह्म परमं ज्योतिः प्रतिष्ठाक्षरमद्वयम् ।
योऽन्तरात्र परं ब्रह्म स विज्ञेयो महेश्वरः ॥३८
एष देवो महादेवः केवलः परमः शिवः ।
तदेवाक्षरमद्वैतं तदादित्यान्तरं परम् ॥३९
यस्मान्महीयते देवः स्वधाम्नि ज्ञानसंज्ञिते ।
आत्मयोगाह्वये तत्त्वे महादेवस्ततः स्मृतः ॥४०

Even in acute distress (a Yati) should not steal from others There is no greater sin than the act of stealing—thus declares the Smṛti It is another type of injury or killing (Himsa) and it destroys the knowledge of the self (30)

The wealth is really life of a man existing outside the body. He who robs a person of his wealth robs him of his life (31)

Having done thus (i e having stolen the wealth of others) that wicked fellow (Bhikṣu), bereft of his character and vow, in the state of dispondency should observe the Cāndrayana Vrata for one year according to the rules of the Śāstras this is the command of Śruti Thereafter in complete indifference to wordly objects that ascetic should observe his vows (32, 33)

If a Saṁnyasin suddenly (i e without pre plan) kills or injures (any body) he should perform Kṛcchrātikṛcchra or Candrayaṇa Vrata (34)

Seeing a woman if a Yati emits the seminal fluid due to the debility of the organ he should perform sixteen Prāṇāyāmas In case, the semen emits in the day time he should perform Trirātra Vrata and hundred Prāṇayamas (35)

Having, eaten only one family's food, honey, meat and the food offered at the first Śrāddhas after a person's death, salts fallen directly one should perform Prājāpatya for expiation (36)

All the sins are destroyed of a person who is regularly engaged in meditation So having known the great lord (Mahesvara) one should always contem plate upon him (37)

That Brahman who is the supreme Light the firm basis, imperishable, undual and who abides within this world as supreme Brahman is to be known as Maheśvara (38)

This lord god Mahadeva, unique, supreme, auspicious imperishable, undual, the supreme being resides within (the orb of) the sun (39)

Since the Lord enjoys his greatness in this abode called Jñana and the reality named Ātma yoga He is called Mahādeva

नान्यद् देवान्महादेवाद् व्यतिरिक्तं प्रपश्यति ।
तमेवात्मानमन्वेति यः स याति परं पदम् ॥४१

मन्यते ये स्वमात्मानं विभिन्नं परमेश्वरात् ।
न ते पश्यन्ति तं देवं वृथा तेषां परिश्रमः ॥४२

एकमेव परं ब्रह्म विज्ञेयं तत्त्वमव्ययम् ।
स देवस्तु महादेवो नैतद् विज्ञाय बध्यते ॥४३

तस्माद् यतेत नियतं यतिः संयतमानसः ।
ज्ञानयोगरतः शान्तो महादेवपरायणः ॥४४

एष वः कथितो विप्रा यतीनामाश्रमः शुभः ।
पितामहेन विभुना मुनीनां पूर्वमीरितम् ॥४५

नापुत्रशिष्ययोगिभ्यो दद्यादिदमनुत्तमम् ।
ज्ञानं स्वयंभुवा प्रोक्तं यतिधर्माश्रयं शिवम् ॥४६

इति यतिनियमानामेतदुक्तं विधानं
पशुपतिपरितोषे यद् भवेदेकहेतुः ।
न भवति पुनरेषामुद्भवो वा विनाशः
प्रणिहितमनसो ये नित्यमेवाचरन्ति ॥४७

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे एकोनत्रिंशोऽध्यायः ॥२९॥

(i.e. the great god). (40)

He who beholds nothing separate from Mahādeva and recognises him as Ātman attains the supreme beatitude. (41)

They, who recognise their own self as separate from the supreme Lord, do not perceive that god; (and) their efforts are in vain. (42)

There exists only one supreme Brahman and that is to be known as the Undecaying reality That God is the great God and by knowing this (truth) one suffers no bondage fettered. (43)

Therfore, a recluse (Saṁnyāsin, Yati) having control on his senses, engaged in Jñānayoga, tranquil and devoted to Mahādeva should regularly endeavour (to attain that knowledge). (44)

O Brāhmanas, thus has been narrated to you the auspicious stage of life (Āśrama) of recluses. In the past, this (description) was narrated to the sages by Lord grandsire (Pitāmaha Brahmā) (45)

This auspicious and excellent knowledge regarding the duties of Saṁnyāsins (originally) narrated by self-born God should not be imparted to anyone except the son, disciple and Yogin. (46)

Thus, this sacred injunction of the codes of conduct of Saṁnyāsins has been described This (sacred injunction) is the sole means for the satisfaction of Paśupati (Lord Śiva). Those (Saṁnyāsins) who with their mind concentrated observe this regularly do not undergo birth and death again. (47)

Thus ends Twentyninth Chapter in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of Six thousand Verses—29.

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व्यास उवाच ।

अतः परं प्रवक्ष्यामि प्रायश्चित्तविधिं शुभम् ।
हिताय सर्वविप्राणां दोषाणामपनुत्तये ॥१
अकृत्वा विहितं कर्म कृत्वा निन्दितमेव च ।
दोषमाप्नोति पुरुषः प्रायश्चित्तं विशोधनम् ॥२
प्रायश्चित्तमकृत्वा तु न तिष्ठेद् ब्राह्मणः क्वचित् ।
यद् ब्रूयुर्ब्राह्मणाः शान्ता विद्वांसस्तत्समाचरेत् ॥३
वेदार्थवित्तमः शान्तो धर्मकामोऽग्निमान् द्विजः ।
स एव स्यात् परो धर्मो यमेकोऽपि व्यवस्यति ॥४
अनाहिताग्नयो विप्रास्त्रयो वेदार्थपारगाः ।
यद् ब्रूयुर्धर्मकामास्ते तज्ज्ञेयं धर्मसाधनम् ॥५
अनेकधर्मशास्त्रज्ञा ऊहापोहविशारदाः ।
वेदाध्ययनसंपन्नाः सप्तैते परिकीर्त्तिताः ॥६
मीमांसाज्ञानतत्त्वज्ञा वेदान्तकुशला द्विजाः ।
एकविंशतिसंख्याताः प्रायश्चित्तं वदन्ति वै ॥७
ब्रह्महा मद्यपः स्तेनो गुरुतल्पग एव च ।
महापातकिनस्त्वेते यश्चैतैः सह संवसेत् ॥८
संवत्सरं तु पतितैः संसर्गं कुरुते तु यः ।
यानशय्यासनैर्नित्यं जानन् वै पतितो भवेत् ॥९
याजनं योनिसंबन्धं तथैवाध्यापनं द्विजः ।

30

Vyāsa said After this I will tell the auspicious method of expiation for the welfare of all Brahmanas and for the destruction of sin (1)

A man gets sin by not performing the prescribed deed and by performing the prohibited one Expiation is the purifier (2)

A Brahmana should never live without observing expiation. He should do what is prescribed by the learned and tranquil Brāhmanas (3)

That is Supreme Dharma which is ascertained to be so even by one Brahmana the celebrated knower of the meaning of Vedas, free from passions, lover of Dharma and maintainer of sacrificial fire That should be known as the means of Dharma which is spoken to be so by three Brāhmanas, who do not maintain the sacrificial fire, (but) who are fully conversant with the meaning of Vedas and are lovers of Dharma Those seven (Brahmanas), who are the knowers of many scriptures on Dharma who are experts in reasoning and examining things and who are endowed with Vedic studies—are also pronounced as authority (on Dharma) Twenty one Brāhmanas, knowers of reality of the knowledge of Mīmāmsa and experts in Vedānta, can prescribe expiation (4-7)

A killer of a Brahmana, a drinker of liquor, a thief and one who has committed adultery with the wife of his religious teacher (Guru)—these and one dwelling with them are great sinners (8)

A person who knowingly associates himself constantly with the fallen ones for one year through vehicle, bed or seat becomes outcaste A Brāhmaṇa becomes immediately outcaste by acting as priest in a sacrifice or by establishing a blood-relation or by teaching or even by taking

कृत्वा सद्य पतेज्ज्ञानात् सह भोजनमेव च ॥१०
अविज्ञायाथ यो मोहात् कुर्यादध्यापन द्विज ।
सवत्सरेण पतति सहाध्ययनमेव च ॥११
ब्रह्महा द्वादशाब्दानि कुटिं कृत्वा वने वसेत् ।
भैक्षमात्मविशुद्ध्यर्थं कृत्वा शवशिरोध्वजम् ॥१२
ब्राह्मणावसथान् सर्वान् देवागाराणि वर्जयेत् ।
विनिन्दन् स्वयमात्मान ब्राह्मण त च सस्मरन् ॥१३
असकल्पितयोग्यानि सप्तागाराणि सविशेत् ।
विधूमे शनकैर्नित्य व्यङ्गारे भुक्तवज्जने ॥१४
एककाल चरेद् भैक्ष दोष विख्यापयन् नृणाम् ।
वन्यमूलफलैर्वापि वर्त्तयेद् धैर्यमाश्रित ॥१५
कपालपाणि खट्वाङ्गी ब्रह्मचर्यपरायण ।
पूर्णे तु द्वादशे वर्षे ब्रह्महत्या व्यपोहति ॥१६
अकामत कृते पापे प्रायश्चित्तमिद शुभम् ।
कामतो मरणाच्छुद्धिर्ज्ञेया नान्येन केनचित् ॥१७
कुर्यादनशन वाऽथ भृगो पतनमेव वा ।
ज्वलन्त वा विशेदग्नि जल वा प्रविशेत् स्वयम् ॥१८
ब्राह्मणार्थे गवार्थे वा सम्यक् प्राणान् परित्यजेत् ।
ब्रह्महत्यापनोदार्थमन्तरा या मृतस्य तु ॥१९
दीर्घामयान्वित विप्र कृत्वानामयमेव तु ।
दत्त्वा चान्न स दुर्भिक्षे ब्रह्महत्या व्यपोहति ॥२०
अश्वमेधावभृथके स्नात्वा वा शुध्यते द्विज ।
सर्वस्व वा वेदविदे ब्राह्मणाय प्रदाय तु ॥२१
सरस्वत्यास्त्वरुणया सगमे लोकविश्रुते ।

his food with (these outcaste) knowingly A Brahmana who, without knowing (these outcaste) teaches them through ignorance or studies with them becomes outcaste in one year (9 11)

The killer of a Brahmana should live in the forest for twelve years after making a hut therein and begging alms for self purification with the head of the dead body as his banner He should avoid all the dwellings of Brāhmaṇas and the temples He (should pass his time) by blaming himself and by remembering that Brahmaṇa He should always enter slowly into seven houses (for begging food) about which he had no prior thought which are serviceable, which are freed from smoke and fire and in which people have finished their meals He should beg alms one time in a day while announcing his sin among people or he should live patiently with roots and fruits available in the forest He should lead the life of complete celibacy while bearing a skull in his hand and carrying a club shaped like the skull or of a bed stead At the completion of twelve years he is freed from Brahma hatya (sin of killing a Brāhmaṇa) (12 16)

This auspicious expiation is meant for that sin which is committed without intention Purification should be known through death and not through any other way if (the sin is done) intentionally (17)

Or he should himself give up his food or he should fall down from the summit of a mountain or he should enter into the burning fire or he should enter into water Or he should give up his life properly for the sake of a Brahmana, a cow or for the sake of dead one to free himself from Brahmahatyā He makes himself free from Brahmahatyā by freeing a Brāhmaṇa from a long disease or by giving food at the time of famine (18 20)

Or, a Brāhmana is purified by bathing in the concluding bath of Aśvamedha or by giving his all to a Brāhmaṇa, knowing Veda A Brāhmaṇa is purified if he observes fast for three nights and takes

३०

व्यास उवाच ।

अत पर प्रवक्ष्यामि प्रायश्चित्तविधि शुभम् ।
हिताय सर्वविप्राणा दोषाणामपनुत्तये ॥१
अकृत्वा विहित कर्म कृत्वा निन्दितमेव च ।
दोषमाप्नोति पुरुष प्रायश्चित्त विशोधनम् ॥२
प्रायश्चित्तमकृत्वा तु न तिष्ठेद् ब्राह्मण क्वचित् ।
यद् ब्रूयुर्ब्राह्मणा शान्ता विद्वासस्तत्समाचरेत् ॥३
वेदार्थवित्तम शान्तो धर्मकामोऽग्निमान् द्विज ।
स एव स्यात् परो धर्मो यमेकोऽपि व्यवस्यति ॥४
अनाहिताग्नयो विप्रास्त्रयो वेदार्थपारगा ।
यद् ब्रूयुर्धर्मकामास्ते तज्ज्ञेय धर्मसाधनम् ॥५
अनेकधर्मशास्त्रज्ञा ऊहापोहविशारदा ।
वेदाध्ययनसंपन्ना सप्तैते परिकीर्तिता ॥६
मीमासाज्ञानतत्त्वज्ञा वेदान्तकुशला द्विजा ।
एकविंशतिसख्याता प्रायश्चित्त वदन्ति वै ॥७
ब्रह्महा मद्यप स्तेनो गुरुतल्पग एव च ।
महापातकिनस्त्वेते यश्चैतै सह सवसेत् ॥८
सवत्सर तु पतितै ससर्ग कुरुते तु य ।
यानशय्यासनैर्नित्य जानन् वै पतितो भवेत् ॥९
याजन योनिसबन्ध तथैवाध्यापन द्विज ।

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कृत्वा सद्य पतेज्ज्ञानात् सह भोजनमेव च ॥१०
अविज्ञायाथ यो मोहात् कुर्यादध्यापन द्विज ।
सवत्सरेण पतति सहाध्ययनमेव च ॥११
ब्रह्महा द्वादशाब्दानि कुटिं कृत्वा वने वसेत ।
भैक्षमात्मविशुद्ध्यर्थं कृत्वा शवशिरोध्वजम ॥१२
ब्राह्मणावसथान् सर्वान् देवागाराणि वर्जयेत् ।
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कपालपाणि खट्वाङ्गी ब्रह्मचर्यपरायण ।
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कुर्यादनशन वाऽथ भृगो पतनमेव वा ।
ज्वलन्त वा विशेदग्नि जल वा प्रविशेत् स्वयम् ॥१८
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ब्रह्महत्यापनोदाथमन्तरा वा मृतस्य तु ॥१९
दीर्घामयान्वित विप्र कृत्वानामयमेव तु ।
दत्त्वा चान्न म दुर्भिक्षे ब्रह्महत्या व्यपोहति ॥२०
अश्वमेधावभृथके स्नात्वा वा शुध्यते द्विज ।
सर्वस्व वा वेदविदे ब्राह्मणाय प्रदाय तु ॥२१
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शुध्येत् त्रिषवणस्नानात् त्रिरात्रोपोषितो द्विज ॥२२
गत्वा रामेश्वरं पुण्यं स्नात्वा चैव महोदधौ ।
ब्रह्मचर्यादिभिर्युक्तो दृष्ट्वा रुद्रं विमुच्यते ॥२३
कपालमोचनं नाम तीर्थं देवस्य शूलिन ।
स्नात्वाऽभ्यर्च्य पितृन् भक्त्या ब्रह्महत्या व्यपोहति ॥२४
यत्र देवादिदेवेन भैरवेणामितौजसा ।
कपालं स्थापितं पूर्वं ब्रह्मणः परमेष्ठिनः ॥२५
समभ्यर्च्य महादेवं तत्र भैरवरूपिणम् ।
तर्पयित्वा पितृन् स्नात्वा मुच्यते ब्रह्महत्यया ॥२६

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे त्रिंशोऽध्यायः ॥३॥

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ऋषय ऊचुः ।
कथं देवेन रुद्रेण शंकरेणामितौजसा ।
कपालं ब्रह्मणः पूर्वं स्थापितं देहजं भुवि ॥१
सूत उवाच ।
शृणुध्वमृषयः पुण्यां कथां पापप्रणाशनीम् ।
माहात्म्यं देवदेवस्य महादेवस्य धीमतः ॥२
पुरा पितामहं देवं मेरुशृङ्गे महर्षयः ।
प्रोचुः प्रणम्य लोकादिं किमेकं तत्त्वमव्ययम् ॥३
स मायया महेशस्य मोहितो लोकसंभवः ।
अविज्ञाय परं भावं स्वात्मानं प्राह धर्षणम् ॥४

bath three times (at dawn, noon and sun set) at the *world famous confluence of Sarasvatī and Aruṇā*. Or, the person endowed with celibacy and other qualities is freed from sin, by going to the pious Rāmeśvara, taking his bath in the great ocean and seeing Rudra. He makes himself free from sin of Brahmahatyā by taking bath at Kapalamocana the holy place of god Śiva the trident bearer and by worshiping manes with devotion. Here (at Kapalamocana) the skull of Lord Brahma, the highest god was established by Bhairava possessing limitless vigour, the first among the gods. A person is freed from Brahmahatya by worshipping Bhairava formed Mahadeva and presenting libations of water to manes and by taking bath there (21-26)

Thus ends Thirtieth chapter in the Second Part of the Kurma Purāṇa Saṃhita consisting of six thousand verse—30

31

The sages said How Śaṁkara the god Rudra of limitless vigour, had established on earth the skull of *Brahmā* born from his body? (1)

Sūta said Listen to the pious story of the destroyer of sin and greatness of the wise Mahādeva the god of gods (2)

In former days on the peak of the Meru mountain the great sages after *salutation, said to the god Brahmā the* creator of the world 'What is one imperishable reality?' (3)

Deluded by the supernatural power of Maheśa (the great lord) the creator of the world (Brahmā) not knowing the supreme reality, spoke about himself as the maintainer of the world (4)

अहं धाता जगद्योनिः स्वयंभूरेक ईश्वरः ।
अनादिमत्परं ब्रह्म मामभ्यर्च्य विमुच्यते ।।५
अहं हि सर्वदेवानां प्रवर्त्तकनिवर्त्तकः ।
न विद्यते चाभ्यधिको मत्तो लोकेषु कश्चन ।।६
तस्यैवं मन्यमानस्य जज्ञे नारायणांशजः ।
प्रोवाच प्रहसन् वाक्यं रोषताम्रविलोचनः ।।७
किं कारणमिदं ब्रह्मन् वर्त्तते तव साम्प्रतम् ।
अज्ञानयोगयुक्तस्य न त्वेतदुचितं तव ।।८
अहं धाता हि लोकानां यज्ञो नारायणः प्रभुः ।
न मामृतेऽस्य जगतो जीवनं सर्वदा क्वचित् ।।९
अहमेव परं ज्योतिरहमेव परा गतिः ।
मत्प्रेरितेन भवता सृष्टं भुवनमण्डलम् ।।१०
एवं विवदतोर्मोहात् परस्परजयैषिणोः ।
आजग्मुर्यत्र तौ देवौ वेदाश्चत्वार एव हि ।।११
अन्वीक्ष्य देवं ब्रह्माणं यज्ञात्मानं च संस्थितम् ।
प्रोचुः संविग्नहृदया याथात्म्यं परमेष्ठिनः ।।१२

ऋग्वेद उवाच ।

यस्यान्तःस्थानि भूतानि यस्मात्सर्वं प्रवर्त्तते ।
यदाहुस्तत्परं तत्त्वं स देवः स्यान्महेश्वरः ।।१३

यजुर्वेद उवाच ।

यो यज्ञैरखिलैरीशो योगेन च समर्च्यते ।
यमाहुरीश्वरं देवं स देवः स्यात् पिनाकधृक् ।।१४

सामवेद उवाच ।

येनेदं भ्राम्यते चक्रं यदाकाशान्तरं शिवम् ।
योगिभिर्विद्यते तत्त्वं महादेवः स शंकरः ।।१५

अथर्ववेद उवाच ।

यं प्रपश्यन्ति योगेशं यतन्तो यतयः परम् ।

I am creator, the origin of the world, self-born, the sole lord, having no beginning and supreme Brahman. A person is liberated by worshipping me. I cause all the gods to function and I desist them from function. There is none greater than me in the worlds. (5-6)

When he was praising himself in this way, a partial incarnation of Nārāyaṇa, was born. With his eye red with anger, he spoke this sentence, while laughing. (7)

O Brahman what is the cause of this behaviour of yours overpowered with the power of ignorance at this time? This is not proper for you. I am the creator of worlds, the lord Nārāyaṇa, sacrifice-formed one. This world can never survive without me. I am the supreme light, I am the supreme refuge. You have created the whole of world inspired by me. (8-10)

The four Vedas came to these two gods while they were quarrelling, out of delusion with a desire to win each other. (11)

Having seen the god Brahmā and the god, existing in the form of sacrifice, they spoke reality of the principal god (Parameṣṭhin) with a sorrowful heart. (12)

Ṛgveda said: (the god) In which all beings reside, from which everything gets inspiration and whom they say as the supreme reality that is god Maheśvara. (13)

Yajurveda said: The lord who is worshipped with all sacrifices and Yoga and the god whom they say as Īśvara (lord)--that is god Śiva (the bearer of Pināka-bow). (14)

Sāmaveda said: By whom this auspicious wheel (of world) is whirled in the midst of sky and the reality which is known (only) by the ascetics-that is Mahādeva Śaṃkara. (15)

Atharvaveda said: The highest Puruṣa, the great lord (Maheśa) Rudra,

महेशं पुरुषं रुद्रं स देवो भगवान् भवः ।।१६
एवं स भगवान् ब्रह्मा वेदानामीरितं शुभम् ।
श्रुत्वाह प्रहसन् वाक्यं विश्वात्माऽपि विमोहितः ।।१७
कथं तत्परमं ब्रह्म सर्वसङ्गविवर्जितम् ।
रमते भार्यया सार्द्धं प्रमथैश्चातिगर्वितैः ।।१८
इतीरितेऽथ भगवान् प्रणवात्मा सनातनः ।
अमूर्त्तो मूर्तिमान् भूत्वा वचः प्राह पितामहम् ।।१९
प्रणव उवाच ।
न ह्येष भगवान् पत्न्या स्वात्मनो व्यतिरिक्तया ।
कदाचिद् रमते रुद्रस्तादृशो हि महेश्वरः ।।२०
अयं स भगवानीशः स्वयंज्योतिः सनातनः ।
स्वानन्दभूता कथिता देवी नागन्तुका शिवा ।।२१
इत्येवमुक्तेऽपि तदा यज्ञमूर्त्तेरजस्य च ।
नाज्ञानमगमन्नाशमीश्वरस्यैव मायया ।।२२
तदन्तरे महाज्योतिर्विरिञ्चो विश्वभावनः ।
प्रापश्यदद्भुतं दिव्यं पूरयन् गगनान्तरम् ।।२३
तन्मध्यसंस्थं विमलं मण्डलं तेजसोज्ज्वलम् ।
व्योममध्यगतं दिव्यं प्रादुरासीद् द्विजोत्तमाः २४
स दृष्ट्वा वदनं दिव्यं मूर्ध्नि लोकपितामहः ।
तेन तन्मण्डलं घोरमालोकयदनिन्दितम् ।।२५
प्रजज्वालातिकोपेन ब्रह्मणः पञ्चमं शिरः ।
क्षणाददृश्यत महान् पुरुषो नीललोहितः ।।२६
त्रिशूलपिङ्गलो देवो नागयज्ञोपवीतवान् ।
तं प्राह भगवान् ब्रह्मा शंकरं नीललोहितम् ।।२७
जानामि भवतः पूर्वं ललाटादेव शंकर ।
प्रादुर्भावं महेशान मामेव शरणं व्रज ।।२८

master of Yoga, whom the ascetics see with great efforts—that is god Bhava, the auspicious one (16)

Hearing the auspicious speech of Vedas in this way, the glorious Brahmā spoke this sentence, while laughing, deluded in spite of his being the universal soul. (17)

How it is that the supreme soul, devoid of all attachments, delights with his wife and the extremely proud Pramathas (a class of demons attending on Śiva). (18)

This being said, the eternal god, the Praṇava-souled one, the formless one, assuming a form, spoke (this word) to Brahmā (the paternal grandfather). (19)

Praṇava said : The god Rudra is such a Maheśvara (the great god) that he never delights with a wife as being seperate from his own self The glorious and eternal lord is self-illuminous. His joyous aspect is called Devī. The wife of Śiva is not out-sider. (20,21)

Even after being said in this way, the ignorance of the sacrifice-formed Brahmā, having no birth, was not put to an end due to the supernatural power of Īśvara At that very time Brahmā, the creator of the world, saw a wonderful great divine light which was filling the gap of the sky (22, 23)

O excellent Brāhmaṇas, there appeared a divine and clean circle of light, shining with lusture, in the midst of sky, existing in the middle of the previous light. (24)

Brahmā, the paternal grandfather of the world, saw a divine face in a head With that (face) that spotless circular light looked terrible (25)

The fifth head of Brahmā blazed with great anger and after a moment there was seen the great Puruṣa, the Nīlalohita of yellowish colour with a trident and having a snake as his sacred thread The glorious Brahmā said to Nīlalohita Śaṁkara, "O great lord (Maheśāna) Śaṁkara, I know that you appeared from (my) forehead in former days. Therefore come to me

श्रुत्वा सगर्ववचनं पद्मयोनेरथेश्वरः ।
प्राहिणोत् पुरुषं कालं भैरवं लोकदाहकम् ॥२९
स कृत्वा सुमहद् युद्धं ब्रह्मणा कालभैरवः ।
चकर्त्त तस्य वदनं विरिञ्चस्याथ पञ्चमम् ॥३०
निकृत्तवदनो देवो ब्रह्मा देवेन शम्भुना ।
ममार चेशयोगेन जीवितं प्राप विश्वसृक् ॥३१
अथानुपश्यद् गिरिशं मण्डलान्तरसंस्थितम् ।
समासीनं महादेव्या महादेवं सनातनम् ॥३२
भुजङ्गराजवलयं चन्द्रावयवभूषणम् ।
कोटिसूर्यप्रतीकाशं जटाजूटविराजितम् ॥३३
शार्दूलचर्मवसनं दिव्यमालासमन्वितम् ।
त्रिशूलपाणिं दुष्प्रेक्ष्यं योगिनं भूतिभूषणम् ॥३४

यमन्तरा योगनिष्ठाः प्रपश्यन्ति हृदीश्वरम् ।
तमादिदेवं ब्रह्माणं महादेवं ददर्श ह ॥३५
यस्य सा परमा देवी शक्तिराकाशसंस्थिता ।
सोऽनन्तैश्वर्ययोगात्मा महेशो दृश्यते किल ॥३६
यस्याशेषजगद् बीजं विलयं याति मोहनम् ।
सकृत्प्रणाममात्रेण स रुद्रः खलु दृश्यते ॥३७
योऽथ नाचारनिरतान् स्वभक्तानेव केवलम् ।
विमोचयति लोकात्मा नायको दृश्यते किल ॥३८
यस्य वेदविदः शान्ता निर्द्वन्द्वा ब्रह्मचारिणः ।
विदन्ति विमलं रूपं स शम्भुर्दृश्यते किल ॥३९
यस्य ब्रह्मादयो देवा ऋषयो ब्रह्मवादिनः ।
अर्चयन्ति सदा लिङ्गं विश्वेशः खलु दृश्यते ॥४०

for refuge (26 28)

Hearing the proud words of the lotus-born Brahmā, the lord (Siva) sent Bhairava the Kāla Purusa, the tormentor of the world (29)

After fighting a great battle with Brahmā, Kāla Bhairava cut the fifth face of that Brahmā The god Brahmā died, his face being cut by god Śambhu But the creator of all (Brahmā) became alive by the Yogic power of lord (30,31)

After that (Brahma) saw the eternal Mahadeva inhabiting mountain, sitting with the great goddess (Umā, the wife of Śiva), existing in the midst of the circular light, (Śiva) having the serpent-king as his bracelet, the young moon (the part of the moon) as his ornament shining like crores of suns, illuminating with long tresses of hair, possessing the skin of tiger as his garment, endowed with a divine garland, with a trident in His hand, difficult to be seen, ascetic, decorated with ashes (32 34)

(Brahmā) saw that Mahadeva, the first god, the Brahman, the great lord, whom the ascetics devoted to Yoga, see in their hearts (35)

The Yoga-souled Mahesa of endless power was being seen (by Brahma), whose supreme divine power exists in the sky That Rudra was being seen, by saluting to whom only once the deluding world seed disappears That lord of the worlds was being seen, who liberates those persons who do not practise good conduct, but are devoted only to him That Sambhu was being seen, whose pure form is known by knowers of Vedas, free from passions, indifferent to opposite pairs of feelings (pleasure or pain) and lead a life of celibacy That lord of universe was being seen whose Linga is worshipped by the gods Brahmā and others and by the sages who expound the Vedas. That Rudra was being seen by saluting to whom only once the deluding world-seed disappears That Īśvara, the son of Hiranyagarbha, was being seen in the

यस्याशेषजगद् बीजं विलयं याति मोहनम् ।
सकृत्प्रणाममात्रेण स रुद्रः खलु दृश्यते ॥४१
विद्यासहायो भगवान् यस्यासौ मण्डलान्तरम् ।
हिरण्यगर्भपुत्रोऽसावीश्वरो दृश्यते किल ॥४२
यस्याशेषजगत्सूतिर्विज्ञानतनुरीश्वरी ।
न मुञ्चति सदा पार्श्वं शंकरोऽसावदृश्यत ॥४३
पुष्पं वा यदि वा पत्रं यत्पादयुगले जलम् ।
दत्त्वा तरति संसारं रुद्रोऽसौ दृश्यते किल ॥४४
तत्सन्निधाने सकलं नियच्छति सनातनः ।
कालः किल स योगात्मा कालकालो हि दृश्यते ॥४५
जीवनं सर्वलोकानां त्रिलोकस्यैव भूषणम् ।
सोमः स दृश्यते देवः सोमो यस्य विभूषणम् ॥४६
देव्या सह सदा साक्षाद् यस्य योगः स्वभावतः ।
गीयते परमा मुक्तिः स योगी दृश्यते किल ॥४७
योगिनो योगतत्त्वज्ञा वियोगाभिमुखाऽनिशम् ।
योगं ध्यायन्ति देव्याऽसौ स योगी दृश्यते किल ॥४८
सोऽनुवीक्ष्य महादेवं महादेव्या सनातनम् ।
वरासने समासीनमवाप परमां स्मृतिम् ॥४९
लब्ध्वा माहेश्वरीं दिव्यां संस्मृतिं भगवानजः ।
तोषयामास वरदं सोमं सोमविभूषणम् ॥५०

ब्रह्मोवाच ।

नमो देवाय महते महादेव्यै नमो नमः ।
नमः शिवाय शान्ताय शिवायै शान्तये नमः ॥५१
ओं नमो ब्रह्मणे तुभ्यं विद्यायै ते नमो नमः ।
नमो मूलप्रकृतये महेशाय नमो नमः ॥५२
नमो विज्ञानदेहाय चिन्तायै ते नमो नमः ।
नमस्ते कालकालाय ईश्वरायै नमो नमः ॥५३
नमो नमोऽस्तु रुद्राय रुद्राण्यै ते नमो नमः ।

middle of whose circular light resides Brahmā with Sarasvatī. That Śaṃkara was being seen whose company is never given up by the lordly body of intelligence, the creator of all the worlds. That Rudra was being seen by offering a flower or a leaf or water in whose pair of foot a person is freed from mundane existence. In the presence of whom the eternal Kāla controls everything, that Yoga-souled (Śiva), the Kāla of Kāla (the controller of Kāla) was being seen. That Soma-god was being seen, who is the life of all the worlds, who is the ornament of all the three worlds and who possesses moon as his ornament. That ascetic was being seen, who is naturally always in close union with the goddess (Umā) and by seeing whom the supreme liberation is said to be attained. That ascetic was being seen whose union with the goddess (Umā) is constantly meditated upon by the ascetics, who know the reality of Yoga and who are inclined to abstention from the world (36-48)

Having seen the eternal Mahādeva sitting with the great goddess (Umā) on the excellent seat, he (Brahmā) attained supreme memory. (49)

Having attained the divine memory about Maheśvara, the unborn (Brahmā) praised Soma-god, bestower of boons, having moon as his ornament. (50)

Brahmā said : Salutation to the great god, salutation again and again to the great goddess. Salutation to the passionless Śiva, salutation to the passionless Śivā (Umā). Salutation to you, the Brahman (i.e. universal soul), salutation again and again to you wisdom. Salutation to the original cause, salutation again and again to Maheśa. Salutation to you whose body is intelligence, salutation to you goddess thought. Salutation to the Kāla of Kāla

नमो नमस्ते कामाय मायायै च नमो नम ।।५४
नियन्त्रे सर्वकार्याणा क्षोभिकायै नमो नम ।
नमोऽस्तु ते प्रकृतये नमो नारायणाय च ।।५५
योगदायै नमस्तुभ्य योगिना गुरवे नम ।
नम ससारनाशाय ससारोत्पत्तये नम ।।५६
नित्यानन्दाय विभवे नमोऽस्त्वानन्दमूर्त्तये ।
नम कार्यविहीनाय विश्वप्रकृतये नम ।।५७
ओंकारमूर्त्तये तुभ्य तदन्त सस्थिताय च ।
नमस्ते व्योमसस्थाय व्योमशक्त्यै नमो नम ।।५८
इति सोमाष्टकेनेश प्रणनाम पितामह ।
पपात दण्डवद भूमौ गृणन् वै शतरुद्रियम ।।५९

अथ देवो महादेव प्रणतार्तिहरो हर ।
प्रोवाचोत्थाप्य हस्ताभ्या प्रीतोऽस्मि तव साप्रतम् ।।६०
दत्त्वाऽसौ परम योगमैश्वर्यमतुल महत ।
प्रोवाचाग्र स्थित देव नीललोहितमीश्वरम ।।६१
एष ब्रह्माऽस्य जगत सपूज्य प्रथम सुत ।
आत्मनो रक्षणीयस्ते गुरुर्ज्येष्ठ पिता तव ।।६२
अय पुराणपुरुषो न हन्तव्यस्त्वयाऽनघ ।
स्वयोगैश्वर्यमाहात्म्यान्मामेव शरण गत ।।६३
अय च यज्ञो भगवान सगर्वो भवताऽनघ ।
शासितव्यो विरिञ्चस्य धारणीय शिरस्त्वया ।।६४
ब्रह्महत्यापनोदार्थं व्रत लोकाय दर्शयन् ।
चरस्व सतत भिक्षा सस्थापय सुरद्विजान् ।।६५

(the destroyer of Kala) salutation again and again to Iśvara Salutation again and again to Rudra salu ation again and again to Rudrani Salutation again and again to desire (Kama), salutation again and again to Māya (power) Salutation to the controller of all actions and to (Uma) who gives impulse to everything Salutation to you the Prakṛti, salutation to Narāyana Salutation to goddess who is the bestower of Yoga salutation to you, the preceptor of ascetics Salutation to the destroyer of the world salutation to the creator of the world Salutation to constant joy power and the joy formed one Salutation to one who is free from action salutation to the cause of universe Salutation to you the form of Oṃkāra and to you existing in it Salutation to one existing in the sky and salutation again and again to the power of sky (51 58)

With this Somāṣṭaka (eight verses composed in the praise of Soma) Brahmā (the paternal grandfather) saluted the lord and he fell down on the earth like a stick pronouncing the Śatarudriya (59)

Then the god Hara (Mahadeva) the remover of calamities of his devotees, took him (Brahma) up with his hands and spoke 'Now I am pleased with you. (60)

Having given to him (Brahma) the supreme Yoga unequalled and great prosperity he (Mahadeva) spoke to god Nilalohita the lord, who was standing in front of him (61)

He is Brahma who is to be worshipped by this world and is my first son He is your most excellent father and should be protected by you This ancient Purusa should not be killed by you O sinless one He has come to me for refuge due to the greatness of his Yoga and prosperity He is the glorious sacrifice—this pride of Brahma is to be controlled by you O sinless one and you have to mountain his head Beg alms constantly while manifesting the rule (of expiation) for removing the sin of Brahmahatyā (killing of Brahman) to the world and you should establish gods and Brāhmanas (62-65)

इत्येतदुक्त्वा वचनं भगवान् परमेश्वर ।
स्थानं स्वाभाविकं दिव्यं ययौ तत्परमं पदम् ॥६६
ततः स भगवानीशः कपर्दी नीललोहितः ।
ग्राहयामास वदनं ब्रह्मणः कालभैरवम् ॥६७
चर त्वं पापनाशार्थं व्रतं लोकहितावहम् ।
कपालहस्तो भगवान् भिक्षां गृह्णातु सर्वतः ॥६८
उक्त्वैवं प्राहिणोत् कन्यां ब्रह्महत्यामिति श्रुताम् ।
दंष्ट्राकरालवदनां ज्वालामालाविभूषणाम् ॥६९
यावद् वाराणसीं दिव्यां पुरीमेष गमिष्यति ।
तावत् त्वं भीषणे कालमनुगच्छ त्रिलोचनम् ॥७०
एवमाभाष्य कालाग्निं प्राह देवो महेश्वरः ।
अटस्व निखिलं लोकं भिक्षार्थी मन्नियोगतः ॥७१
यदा द्रक्ष्यसि देवेशं नारायणमनामयम् ।
तदाऽसौ वक्ष्यति स्पष्टमुपायं पापशोधनम् ॥७२
स देवदेवतावाक्यमाकर्ण्य भगवान् हरः ।
कपालपाणिर्विश्वात्मा चचार भुवनत्रयम् ॥७३
आस्थाय विकृतं वेषं दीप्यमानं स्वतेजसा ।
श्रीमत् पवित्रमतुलं जटाजूटविराजितम् ॥७४
कोटिसूर्यप्रतीकाशैः प्रमथैश्चातिगर्वितैः ।
भाति कालाग्निनयनो महादेवः समावृतः ॥७५
पीत्वा तदमृतं दिव्यमानन्दं परमेष्ठिनः ।
लीलाविलासबहुलो लोकानागच्छतीश्वरः ॥७६
तं दृष्ट्वा कालवदनं शंकरं कालभैरवम् ।
रूपलावण्यसम्पन्नं नारीकुलमगादनु ॥७७
गायन्ति विविधं गीतं नृत्यन्ति पुरतः प्रभोः ।
सस्मितं प्रेक्ष्य वदनं चक्रुर्भ्रूभङ्गमेव च ॥७८

Saying these words the glorious Paramesvara went to his natural divine place the supreme abode (66)

Then the glorious lord Nilalohita, having matted hair entrusted Kala bhairava with the face of Brahma (and said) Observe this vow (of expiation), the bestower of welfare to the world for the destruction of sin Let the glorious one with a skull in his hand get alms from everywhere (67 68)

Saying this he sent the girl known as Brahma hatyā having a terrible face due to her large teeth and having the heaps of flames as her ornaments (69)

O terrible one follow the three eyed one up to the time till he goes to Varanasi, the divine city (70)

After talking in this way the god Mahesvara said to Kalagni (i e Bhairava) Roam over the whole world by my begging alms When you will see Narāyana who is free from ailments and who is lord of all gods then he will tell the clear way of purifying the sin (71 72)

After hearing the speech of god of gods the glorious Hara the universal soul, roamed over the three worlds with a skull in his hand Having put on a deformed dress shining with his lustre full of glory pious incomparable and decorated with the long tresses of hair Mahadeva Kalabhairava was shining being surrounded by Pramathas who were shining like crores of suns and were very proud (73 75)

After drinking that divine and plea sant nectar of Parmesthin the lord abounding in sport and grace approached the people (76)

Having seen the blackfaced Kāla bhairava Samkara endowed with beauti ful form the group of ladies followed him (77)

They began to sing various songs and began to dance in front of the lord Having seen the smiling face of the lord they began to knit their eyebrows (78)

स देवदानवादीना देशानभ्येत्य शूलधृक् ।
जगाम विष्णोर्भवन यत्रास्ते मधुसूदन ॥७९
निरीक्ष्य दिव्यभवन शकरो लोकशकर ।
सहैव भूतप्रवरैं प्रवेष्टुमुपचक्रमे ॥८०
अविज्ञाय पर भाव दिव्य तत्पारमेश्वरम् ।
न्यवारयत् त्रिशूलाङ्क द्वारपालो महाबल ॥८१
शङ्खचक्रगदापाणि पीतवासा महाभुज ।
विष्वक्सेन इति ख्यातो विष्णोरशसमुद्भव ॥८२
अथैन शकरगणो युयुधे विष्णुसभवम ।
भीषणो भैरवादेशात् कालवेग इति श्रुत ॥८३
विजित्य त कालवेग क्रोधसरक्तलोचन ।
रुद्रायाभिमुख रौद्र चिक्षेप च सुदर्शनम् ॥८४
अथ देवो महादेवस्त्रिपुरारिस्त्रिशूलभृत् ।
तमापतन्त सावज्ञमालोकयदमित्रजित् ॥८५
तदन्तरे महद्भूत युगान्तदहनोपमम् ।
शूलेनोरसि निर्भिद्य पातयामास त भुवि ॥८६
स शूलाभिहतोऽत्यर्थं त्यक्त्वा स्व परम बलम् ।
तत्याज जीवित दृष्ट्वा मृत्यु व्याधिहता इव ॥८७
निहत्य विष्णुपुरुष सार्धं प्रमथपुगवै ।
विवेश चान्तरगृह समादाय कलेवरम् ॥८८
निरीक्ष्य जगतो हेतुमीश्वर भगवान् हरि ।
शिरो ललाटात सभिद्य रक्तधारामपातयत ॥८९
गृहाण भगवन् भिक्षा मदीयाममितद्युते ।
न विद्यतेऽन्याभ्युदिता तव त्रिपुरमर्दन ॥९०

After visiting the countries of gods *and demons the bearer of trident* went to the abode of Visnu where dwelt the killer of Madhu (79)

After seeing the divine abode, Śamkara, conferring welfare to the world, began to enter (the abode of Visnu) with the eminent Bhūtas (80)

Without knowing the supreme and divine intention (i e power) of Parameśvara, the strong gate keeper, checked bearer of trient, (the gate keeper) who had a conch, a disc and a mace in his hand, had put on yellow clothes, had large arms, was born from a portion of Visnu and was known as Viśvaksena (81, 82)

Then by the command of Bhairava a terrible attendent (Gana) of Śamkara, known as Kālavega, fought with (Viśvaksena), born from Viṣnu (83

Having defeated that Kālavega (Viśvaksena) with his eyes red with anger, rushed towards *Rudra* and threw the terrible Sudarśana (84)

Then the god Mahādeva, the enemy *of three cities, the bearer of trident, the* winner of enemies saw that (Visvaksena) coming towards himself with contempt (85)

Then (Mahadeva) pierced that powerful (Visvaksena) resembling the fire, at the time of destruction of the world in heart by his trident and made him to fall on the earth (86)

Being fatally struck by the trident he having given up his great strength, gave up life at the sight of death like persons afflicted with disease (87)

Having killed the man of Visnu and having taken his dead body (Mahādeva) entered into the house (of Viṣnu) along with the excellent Pramathas 88)

Having seen Īsvara the cause of the world, god Hari, pierced his head at forehead and dropped the current of blood (89)

O god of limitless lustre accept alms from me This is not inauspicious (alms) for you, O destroyer of three cities (90)

न संपूर्णं कपालं तद् ब्रह्मणः परमेष्ठिनः ।
दिव्यं वर्षसहस्रं तु सा च धारा प्रवाहिता ।।९१
अथाब्रवीत् कालरुद्रं हरिर्नारायणः प्रभुः ।
संस्तूय वैदिकैर्मन्त्रैर्बहुमानपुरःसरम् ।।९२
किमर्थमेतद् वदनं ब्रह्मणो भवता धृतम् ।
प्रोवाच वृत्तमखिलं भगवान् परमेश्वरः ।।९३
समाहूय हृषीकेशो ब्रह्महत्यामथाच्युतः ।
प्रार्थयामास देवेशो विमुञ्चेति त्रिशूलिनम् ।।९४
न तत्याजाथ सा पार्श्वं व्याहृताऽपि मुरारिणा ।
चिरं ध्यात्वा जगद्योनिः शंकरं प्राह सर्ववित् ।।९५
व्रजस्व भगवन् दिव्यां पुरीं वाराणसीं शुभाम् ।
यत्राखिलजगद्दोषं क्षिप्रं नाशयतीश्वरः ।।९६
ततः सर्वाणि गुह्यानि तीर्थान्यायतनानि च ।
जगाम लीलया देवो लोकानां हितकाम्यया ।।९७
संस्तूयमानः प्रमथैर्महायोगैरितस्ततः ।
नृत्यमानो महायोगी हस्तन्यस्तकलेवरः ।।९८
तमभ्यधावद् भगवान् हरिर्नारायणः स्वयम् ।
अथास्थायापरं रूपं नृत्यदर्शनलालसः ।।९९
निरीक्षमाणो गोविन्दं वृषेन्द्राङ्कितशासनः ।
सस्मितोऽनन्तयोगात्मा नृत्यति स्म पुनः पुनः ।।१००
अथ सानुचरो रुद्रः सहरिर्धर्मवाहनः ।
भेजे महादेवपुरीं वाराणसीमिति श्रुताम् ।।१०१
प्रविष्टमात्रे देवेशे ब्रह्महत्या कपर्दिनि ।
हा हेत्युक्त्वा सनादं सा पातालं प्राप दुःखिता ।।१०२

That skull of Brahmā, the Parameṣṭhin (principal god) was not filled completely That current (of blood) continued to flow for divine thousand years (91)

Then the lord Hari, Nārāyana, spoke to Kāla-rudra with great respect after praising with Vedic Mantras (92)

What for have you maintained this face of Brahmā ? The god Paramesvara narrated the whole story. (93)

Having called Brahma hatya, the imperishable Hṛṣikeśa (Viṣnu, the lord of senses), the god of gods requested (her)—'release the bearer of trident (Śiva)" (94)

Even after being instructed by Viṣnu (the enemy of Mura), she did not give up the company (of Siva) the world-womb (Viṣnu), the knower of all, said to Śaṃkara (95)

O god, go to the auspicious divine city Vārānasī, where Isvara quickly destroys sins of all the worlds (96)

After that the god, with a desire to do good to the worlds, went to all mysterious (holy) places and temples for mere amusement Being praised hither and thither by Pramathas, the great ascetic (Śiva) was dancing with the body (of Visvaksena) placed in his hands. Having assumed a different form, the god Hari Nārāyana himself, with a desire to see His dance, rushed after Him Seeing Govinda, (Mahādeva), with the excellent bull and the soul of endless Yoga, danced again and again (97-100)

Then Rudra, having Dharma as his vehicle, went to Vārānasi, the famous city of Mhhādeva along with his attendants and Hari (101)

As soon as the lord of gods, possessing matted hair, entered (Varānasī) the Brahma-hatyā, uttering a tremendous cry loudly, went to the lower world sorrowfully. (102)

प्रविश्य परमं स्थानं कपालं ब्रह्मणो हरः ।
गणानामग्रतो देवः स्थापयामास शंकरः ॥१०३
स्थापयित्वा महादेवो ददौ तच्च कलेवरम् ।
उक्त्वा सजीवमस्त्वीशो विष्णवे स घृणानिधिः ॥१०४
ये स्मरन्ति ममाजस्रं कापालं वेषमुत्तमम् ।
तेषां विनश्यति क्षिप्रमिहामुत्र च पातकम् ॥१०५
आगम्य तीर्थप्रवरे स्नानं कृत्वा विधानतः ।
तर्पयित्वा पितॄन् देवान् मुच्यते ब्रह्महत्यया ॥१०६
अशाश्वतं जगज्ज्ञात्वा येऽस्मिन् स्थाने वसन्ति वै ।
देहान्ते तत् परं ज्ञानं ददामि परमं पदम् ॥१०७
इतीदमुक्त्वा भगवान् समालिङ्ग्य जनार्दनम् ।
सहैव प्रमथेशानैः क्षणादन्तरधीयत ॥१०८
स लब्ध्वा भगवान् कृष्णो विष्वक्सेनं त्रिशूलिनः ।
स्वं देशमगत् तूर्णं गृहीत्वा परमं वपुः ॥१०९
एतद् वः कथितं पुण्यं महापातकनाशनम् ।
कपालमोचनं तीर्थं स्थाणोः प्रियकरं शुभम् ॥११०
य इमं पठतेऽध्यायं ब्राह्मणानां समीपतः ।
वाचिकैर्मानसैः पापैः कायिकैश्च विमुच्यते ॥१११

इति श्रीकूर्मपुराणे षट्साहस्त्र्यां संहितायामुपरिविभागे एकत्रिंशोऽध्यायः ॥३१॥

Having entered the supreme place, the god Śamkara, Hara, placed the skull of Brahmā in front of his attendants (Ganas) Having placed (the skull), the lord Mahādeva, a receptacle of compassion, gave that body (of Visvaksena) to Visnu after saying "let it come to life" (103, 104)

"Who continuously remember my excellent form endowed with the skull their sin—belonging to this world and the other world—is destroyed quickly (105)

"Having come to this excellent holy place, having taken the bath according to the rule and having presented libations of water to the manes and gods a person is freed from Brahma-hatyā (106)

"Who dwell in this place after knowing the transient, nature of the world, I give them supreme knowledge and supreme abode after death" (107)

Saying this and having embraced Janārdana the god (Mahādeva) disappeared along with the excellent Pramathas and lords (i e Gaṇas) in a moment Having received Visvaksena from the bearer of trident and having assumed his supreme body, the god Kṛṣṇa went to his place quickly (108, 109)

I have described before you the holy place, Kapālamocana, virtuous, destroyer of great sin, auspicious, causing pleasure to Sthāṇu (motionless as the trunk of a tree during his austerities i e Siva) One who studies this chapter from Brāhmaṇas, he is freed from sins belonging to speech, mind and body (110, 111)

Thus ends Thirty-first Chapter in the Second Part of the Kūrma Purāṇa Saṃhitā consisting of six thousand verses—31

३२

व्यास उवाच ।

सुरापस्तु सुरां तप्तामग्निवर्णां स्वयं पिबेत् ।
तया स काये निर्दग्धे मुच्यते तु द्विजोत्तमः ॥१
गोमूत्रमग्निवर्णं वा गोशकृद्रसमेव वा ।
पयो घृतं जलं वाऽथ मुच्यते पातकात् ततः ॥२
जलार्द्रवासाः प्रयतो ध्यात्वा नारायणं हरिम् ।
ब्रह्महत्याव्रतं चाथ चरेत् तत्पापशान्तये ॥३
सुवर्णस्तेयकृद् विप्रो राजानमभिगम्य तु ।
स्वकर्म ख्यापयन् ब्रूयान्मां भवाननुशास्त्विति ॥४
गृहीत्वा मुसलं राजा सकृद् हन्यात् ततः स्वयम् ।
वधे तु शुद्ध्यते स्तेनो ब्राह्मणस्तपसैव वा ॥५
स्कन्धेनादाय मुसलं लकुटं वाऽपि खादिरम् ।
शक्तिं चोभयतस्तीक्ष्णामायसं दण्डमेव वा ॥६
राजा तेन च गन्तव्यो मुक्तकेशेन धावता ।
आचक्षाणेन तत्पापमेवंकर्माऽस्मि शाधि माम् ॥७
शासनाद् वा विमोक्षाद् वा स्तेनः स्तेयाद् विमुच्यते ।
अशासित्वा तु तं राजा स्तेनस्याप्नोति किल्बिषम् ॥८
तपसाऽपनुनुत्सुस्तु सुवर्णस्तेयजं मलम् ।
चीरवासा द्विजोऽरण्ये चरेद् ब्रह्महणो व्रतम् ॥९
स्नात्वाऽश्वमेधावभृथे पूतः स्यादथवा द्विजः ।
प्रदद्याद् वाऽथ विप्रेभ्यः स्वात्मतुल्यं हिरण्यकम् ॥१०
चरेद् वा वत्सरं कृच्छ्रं ब्रह्मचर्यपरायणः ।

32

Vyasa said The drinker of *liquor* should himself drink hot liquor, having the colour of fire With his body burnt with that (hot liquor), an excellent Brāhmana is freed (*from sin*) Or, *he is freed from* that sin (by drinking) cow's urine having the colour of fire or Cow dung water or milk, ghee or water. Having meditated upon Nārayana Hari *with full devotion*, *with his* clothes wet with water, he should observe the vow of Brahma hatya for the cessation of that sin (1-3)

A Brāhmana *who steals gold*, *should* go to the king and should say, while announcing his action, "please punish me" (4)

Having taken a mace *the king should* himself strike with it once The Brāhmana thief is purified (from sin) when killed (with mace) or (he is purified) by penance (The Brāhmana thief) should *go to the king, while running*, loose-haired and carrying on his shoulder a mace or a stick made of the Khadira tree or a spear, sharp on both the sides, or an iron staff *and he should say* '*I have committed this* sin punish me" (5 7)

The thief is freed from (the sin of) theft either by punishment or by release But *the king attains the* sin of *thief* without giving punishment (8)

A Brāhmana desiring to remove the sin arising from the theft of gold should *observe the rule of Brahma hatya in a* forest, after being clothed in rags Or a Brāhmana becomes pure by taking bath in the concluding bath (Avabhṛtha Snana) *of* Asvamedha *or he should give* gold equal to his weight to Brāhmanas Or, a Brahmana thief of gold should observe the Kṛcchra (a particular kind of religious penance) for one year, resorting to

ब्राह्मणः स्वर्णहारो तु तत्पापस्यापनुत्तये ॥११
गुरोर्भार्यां समारुह्य ब्राह्मणः काममोहितः ।
अवगूहेत् स्त्रियं तप्तां दीप्तां कार्ष्णायसीं कृताम् ॥१२
स्वयं वा शिश्नवृषणावुत्कृत्याधाय चाञ्जलौ ।
आतिष्ठेद् दक्षिणामाशामानिपातादजिह्मगः ॥१३
गुर्वर्थं वा हतः शुद्ध्येच्चरेद् वा ब्रह्महा व्रतम् ।
शाखां वा कण्टकोपेतां परिष्वज्याथ वत्सरम् ।
अधः शयीत नियतो मुच्यते गुरुतल्पगः ॥१४
कृच्छ्रं वाब्दं चरेद् विप्रश्चीरवासाः समाहितः ।
अश्वमेधावभृथके स्नात्वा वा शुद्ध्यते नरः ॥१५
कालेऽष्टमे वा भुञ्जानो ब्रह्मचारी सदाव्रती ।
स्थानासनाभ्यां विहरंस्त्रिरह्नोऽभ्युपयन्नपः ॥१६
अधःशायी त्रिभिर्वर्षैस्तद् व्यपोहति पातकम् ।
चान्द्रायणानि वा कुर्यात् पञ्च चत्वारि वा पुनः॥१७
पतितैः संप्रयुक्तानामथ वक्ष्यामि निष्कृतिम् ।
पतितेन तु संसर्गं यो येन कुरुते द्विजः ।
स तत्पापापनोदार्थं तस्यैव व्रतमाचरेत् ॥१८
तप्तकृच्छ्रं चरेद् वाऽथ संवत्सरमतन्द्रितः ।
षाण्मासिके तु संसर्गे प्रायश्चित्तार्द्धमर्हति ॥१९
एभिर्व्रतैरपोहन्ति महापातकिनो मलम् ।
पुण्यतीर्थाभिगमनात् पृथिव्यां वाऽथ निष्कृतिः ॥२०
ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः ।

celibacy for the destruction of that sin. (11)

A Brāhmaṇa, who, infatuated by passion, has committed adultery with the wife of his religious teacher should embrace a hot and blazing woman, made of black iron Or, having cut off his generative organ and testicles and having placed them in his folded hands he should go straightly to the southern direction till the fall of his body. Or, he is purified by being killed for the sake of his religious teacher Or, he should observe the rule of Brahma-hatyā Or, he is freed by embracing a branch full of thorns for one year A person, who has committed adultery with the wife of his religious teacher, should sleep below (on earth) without fail and he becomes free of that sin Or the Brāhmaṇa, clothed in rags, should observe Kṛcchra vow for one year with full devotion Or a man is purified by taking bath in the concluding bath (Avabhṛtha Snāna) of Aśvamedha. (12-15)

Or one removes the sin by taking meals at the eighth time leading a life of chastity, always observing the vow, passing his time by standing and sitting, taking water for three days and sleeping below (on earth) for three years. Or, he should observe four or five Chāndrāyana-vows (16,17)

Now I shall tell the expiation for the associates of outcasts A Brāhmana should observe the vow of that very outcast with whom he associates himself for the removal of that sin Or he should observe the heated Kṛcchra vow for one year with alertness If the association has been only for six months, he deserves half expiation (18, 19)

The great sinners remove their sin by these vows or the purification is effected by going to the pious places of pilgrimage on earth (20)

Killing of Brāhmaṇa, drinking of liquor stealing, adultery with the wife of religious teacher—after doing these or

कृत्वा तैश्चापि ससर्गं ब्राह्मण कामकारत ॥२१
कुर्यादनशन विप्र पुण्यतोर्थे समाहित ।
ज्वलन्त वा विशेदग्नि ध्यात्वा देव कपर्दिनम् ॥२२
न ह्यन्या निष्कृतिर्दृष्टा मुनिभिर्धर्मवादिभि ।
तस्मात् पुण्येषु तीर्थेषु दहेद् वाऽपि स्वदेहकम् ॥२३
गत्वा दुहितर विप्र स्वसार वा स्नुषामपि ।
प्रविशेज्ज्वलन दीप्त मतिपूर्वमिति स्थिति ॥२४
मातृष्वसा मातुलानी तथैव च पितृष्वसाम् ।
भागिनेयीं समारुह्य कुर्यात् कृच्छ्रातिकृच्छ्रकौ ॥२५
चान्द्रायण च कुर्वीत तस्य पापस्य शान्तये ।
ध्यायन् देव जगद्योनिमनादिनिधन परम् ॥२६
भ्रातृभार्या समारुह्य कुर्यात् तत्पापशान्तये ।
चान्द्रायणानि चत्वारि पञ्च वा सुसमाहित ॥२७
पैतृष्वस्रेयीं गत्वा तु स्वस्रेया मातुरेव च ।
मातुलस्य सुता वाऽपि गत्वा चान्द्रायण चरेत् ॥२८
सखिभार्या समारुह्य गत्वा श्यालीं तथैव च ।
अहोरात्रोषितो भूत्वा तप्तकृच्छ्र समाचरेत् ॥२९
उदक्यागमने विप्रस्त्रिरात्रेण विशुध्यति ।
चाण्डालीगमने चैव तप्तकृच्छ्रत्रय विदु ।
सह सातपनेनास्य नान्यथा निष्कृति स्मृता ॥३०
मातृगोत्रा समासाद्य समानप्रवरा तथा ।
चान्द्रायणेन शुध्येत प्रयतात्मा समाहित ॥३१

associating with the doers of these sins at will a Brahmana should observe fast at a pious place of pilgrimage with full concentration or he should enter the burning fire after meditating upon the god Siva (having matted hair) No other expiation has been seen by sages the propounders of Dharma Therefore one should burn his body in pious places of pilgrimage (21 23)

Having committed adultery knowingly with his daughter, sister or with the wife of his son a Brahmana should enter into burning fire—this is the fixed decision (24)

Having committed adultery with the sister of his mother, the wife of his maternal uncle sister of his father, the daughter of sister, one should observe Kṛcchra and Atikṛcchra vows (25)

For the cessation of that sin one should observe Cāndrāyana vow while meditating upon the supreme god, the world womb, free from beginning and end (26)

Having committed adultery with the wife of his brother one should observe four or five Candrayana vows with full devotion for the cessation of that sin (27)

Having committed adultery with the daughter of father's sister and with the daughter of mother's sister or with the daughter of maternal uncle one should observe Candrāyana vow (28)

Having committed adultery with the wife of his friend and with his sister in law, one should observe heated Kṛcchra-vow after fasting for a day and night (29)

Having committed adultery with a woman in her courses a Brāhmaṇa is purified (by fasting for three nights and having committed adultery with Caṇḍālī one should observe three heated Kṛcchra vows along with Sāṃtapana vow Expiation is not regarded in any other way (30)

Having committed adultery with a woman belonging to the lineage of his mother or with a woman belonging to his own lineage a person is purified by observing Cāndrāyana vow with full devotion and with pious mind (31)

ब्राह्मणो ब्राह्मणीं गत्वा कृच्छ्रमेकं समाचरेत् ।
कन्यका दूषयित्वा तु चरेच्चान्द्रायणव्रतम् ॥३२
अमानुषीषु पुरुष उदक्यायामयोनिषु ।
रेत सिक्त्वा जले चैव कृच्छ्रं सान्तपनं चरेत् ॥३३
बन्धकीगमने विप्रस्त्रिरात्रेण विशुद्ध्यति ।
गवि मैथुनमासेव्य चरेच्चान्द्रायणव्रतम् ॥३४
अजावी मैथुनं कृत्वा प्राजापत्यं चरेद् द्विज ।
पतितां च स्त्रियं गत्वा त्रिभि कृच्छ्रैर्विशुद्ध्यति ॥३५
पुल्कसीगमने चैव कृच्छ्रं चान्द्रायणं चरेत् ।
नटीं शैलूषकीं चैव रजकीं वेणुजीविनीम् ।
गत्वा चान्द्रायणं कुर्यात् तथा चर्मोपजीविनीम् ॥३६
ब्रह्मचारी स्त्रियं गच्छेत् कथञ्चित्काममोहित ।
सप्तागारं चरेद् भैक्षं वसित्वा गर्दभाजिनम् ॥३७
उपस्पृशेत् त्रिषवणं स्वपापं परिकीर्त्तयन् ।
संवत्सरेण चैकेन तस्मात् पापात् प्रमुच्यते ॥३८
ब्रह्महत्याव्रतं चापि षण्मासानाचरेद् यमी ।
मुच्यते ह्यवकीर्णी तु ब्राह्मणानुमते स्थित ॥३९
सप्तरात्रमकृत्वा तु भैक्षचर्याग्निपूजनम् ।
रेतसश्च समुत्सर्गे प्रायश्चित्तं समाचरेत् ॥४०
ओंकारपूर्विकाभिस्तु महाव्याहृतिभि सदा ।
संवत्सरं तु भुञ्जानो नक्तं भिक्षाशन शुचि ॥४१
सावित्रीं च जपेच्चैव नित्यं क्रोधविवर्जित ।

Having committed adultery with a wife of a Brahmana, a Brahmana should observe one Krcchra vow but after defiling a girl, he should observe Candrayana vow (32)

Having sprinkled his semen into superhuman women, in a woman who is in her courses outside the wombs and in water, a man should observe Krcchra and Santapana vows (33)

Having committed adultery with an unchaste woman, (a person) is purified (by fasting) for three nights Having committed sexual intercourse with a cow one should observe Candrayana-vow (34)

Having committed sexual intercourse with a goat or with a sheep a Brāhmana should observe Prājapatya vow Having committed adultery with a outcast woman, one is purified by three Krcchra vows (35)

Having committed adultery with the woman of despised tribe (Pulkasi), one should observe Krcchra and Candrayana vows Having committed adultery with an actress a female dancer, a washer woman a female flute player and a female shoe maker one should observe Cāndrayana (36)

If a celibate out of passion commits adultery with a woman, he should beg alms in seven houses covering himself with the skin of a dunky He should have three ablutions (at dawn, noon and sun set), while pronouncing his sin (By doing so) he is released from that sin in one year Or, a person who has violated his celibacy is released (from sin) if he, restraining his senses and acting according to the advice of Brahmanas observes the vow of Brahma hatya for six months (37 39)

If he does not beg alms and does not worship the fire for seven nights and if his semen pours out he should perform expia tory rites in all these cases (40)

He becomes pure by reciting the Mahavyahrtis with Omkara constantly and by eating the food begged as alms in the night for one year (41)

He devoid of anger should mutter Sāvitrī daily at the banks of rivers and

नदीतीरेषु तीर्थेषु तस्मात् पापाद् विमुच्यते ॥४२
हत्वा तु क्षत्रियं विप्रः कुर्याद् ब्रह्महणो व्रतम् ।
अकामतो वै षण्मासान् दद्यात् पञ्चशतं गवाम् ॥४३
अब्दं चरेत नियतो वनवासी समाहितः ।
प्राजापत्यं सान्तपनं तप्तकृच्छ्रं तु वा स्वयम् ॥४४
प्रमाप्याकामतो वैश्यं कुर्यात् संवत्सरद्वयम् ।
गोसहस्रं सपादं च दद्याद् ब्रह्महणो व्रतम् ।
कृच्छ्रातिकृच्छ्रौ वा कुर्याच्चान्द्रायणमथापि वा ॥४५
संवत्सरं व्रतं कुर्याच्छूद्रं हत्वा प्रमादतः ।
गोसहस्रार्द्धपादं च दद्यात् तत्पापशान्तये ॥४६
अष्टौ वर्षाणि षट् त्रीणि कुर्याद् ब्रह्महणो व्रतम् ।
हत्वा तु क्षत्रियं वैश्यं शूद्रं चैव यथाक्रमम् ॥४७
निहत्य ब्राह्मणीं विप्रस्त्वष्टवर्षं व्रतं चरेत् ।
राजन्यां वर्षषट्कं तु वैश्यां संवत्सरत्रयम् ।
वत्सरेण विशुद्ध्येत शूद्रां हत्वा द्विजोत्तमः ॥४८
वैश्यां हत्वा प्रमादेन किञ्चिद् दद्याद् द्विजातये ।
अन्त्यजानां वधे चैव कुर्याच्चान्द्रायणं व्रतम् ।
पराकेणाथवा शुद्धिरित्याह भगवानजः ॥४९
मण्डूकं नकुलं काकं दन्दशूकं च मूषिकम् ।
श्वानं हत्वा द्विजः कुर्यात् षोडशांशं व्रतं ततः ॥५०
पयः पिबेत् त्रिरात्रं तु श्वानं हत्वा सुयन्त्रितः ।
मार्जारं वाऽथ नकुलं योजनं वाध्वनो व्रजेत् ।

in places of pilgrimage (By doing so) he is released from that sin (42)

Having killed a Ksatriya, a Brāhmana should observe the vow of Brahma hatyā He should give five hundred cows in six months (if the Ksatriya is killed) without intention (43)

Or, he should observe himself Prājapatya-vow or Sāntapana-vow or heated Krcchra vow with full devotion, while dwelling in a forest, after having restrained his senses (44)

Having killed a Vaiśya without intention, he should give one thousand two hundred and fifty cows in two years and should observe the vow of Brahma-hatyā or he should observe Krcchra and Atikrcchra vows or Cāndrāyana vow (45)

Having killed a Śūdra by mistake, one should observe the vow for one year and should give one thousand one hundred and twenty five cows for the cessation of that sin (46)

Having killed a Ksatriya a Vaisya and Śūdra, one should observe the vow of Brahma-hatyā for eight, six and three years respectively (47)

Having killed a Brahmani, a Ksatriyā, and a Vaiśya, a Brāhmana should observe vow for eight years, six years and three years (respectively) Having killed a Śūdrā, an excellent Brahmana is purified (by observing vow) for one year (48)

Having killed a Vaisya by mistake, one should give something to a *Brāhmana* (twice born) One should observe Candrayana vow on the killing of Śūdras Or purification (is achieved) by Paraka (a sort of religious penance)—says glorious Aja (i e Brahma) (49)

Having killed a frog, a mungoose a crow a snake, a rat and a dog, a Brahmana *should observe the sixteenth part of* that vow (50)

Having killed a dog, one should drink milk (or water) for three nights, restraining himself properly He should go one Yojana of path (after killing) a cat or a mungoose A Brāhmana should observe Krcchra-vow

कृच्छ्र द्वादशरात्र तु कुर्यादश्ववधे द्विज ॥५१
अभ्रीं कार्ष्णायसीं दद्यात सर्पं हत्वा द्विजोत्तम ।
पलालभार षण्ड च सैसक चैकमाषकम् ॥५२
घृतकुम्भ वराह च तिलद्रोण च तित्तिरिम् ।
शुक द्विहायन वत्स क्रौञ्च हत्वा त्रिहायनम् ॥५३
हत्वा हस बलाका च बक बर्हिणमेव च ।
वानर श्येनभासौ च स्पर्शयेद ब्राह्मणाय गाम् ॥५४
क्रव्यादास्तु मृगान् हत्वा धेनु दद्यात पयस्विनीम् ।
अक्रव्यादान् वत्सतरीमुष्ट्र हत्वा तु कृष्णलम् ॥५५
किञ्चिदेव तु विप्राय दद्यादस्थिमतां वधे ।
अनस्थ्ना चैव हिंसाया प्राणायामेन शुध्यति ॥५६
फलदाना तु वृक्षाणा छेदने जप्यमृक्शतम् ।
गुल्मवल्लीलताना तु पुष्पितानां च वीरुधाम् ॥५७
अन्येषा चैव वृक्षाणा सरसाना च सर्वश ।
फलपुष्पोद्भवाना च घृतप्राशो विशोधनम् ॥५८
हस्तिना च वधे दृष्ट तप्तकृच्छ्र विशोधनम् ।
चान्द्रायण पराक वा गा हत्वा तु प्रमादत ।
मतिपूर्वं वधे चास्या प्रायश्चित्त न विद्यते ॥५९

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व्यास उवाच ।

मनुष्याणां तु हरणं कृत्वा स्त्रीणां गृहस्य च ।
वापीकूपजलानां च शुध्येच्चान्द्रायणेन तु ॥१
द्रव्याणामल्पसाराणां स्तेयं कृत्वाऽन्यवेश्मतः ।
चरेत् सांतपनं कृच्छ्रं तन्निर्यात्यात्मशुद्धये ॥२
धान्यान्नधनचौर्यं तु कृत्वा कामाद् द्विजोत्तम ।
स्वजातीयगृहादेव कृच्छ्रार्द्धेन विशुद्धयति ॥३
भक्षभोज्यापहरणे यानशय्यासनस्य च ।
पुष्पमूलफलानां च पञ्चगव्यं विशोधनम् ॥४
तृणकाष्ठद्रुमाणां च शुष्कान्नस्य गुडस्य च ।
चैलचर्मामिषाणां च त्रिरात्रं स्यादभोजनम् ॥५
मणिमुक्ताप्रवालानां ताम्रस्य रजतस्य च ।
अयःकांस्योपलानां च द्वादशाहं कणाशनम् ॥६
कार्पासकीटजोर्णानां द्विशफैकशफस्य च ।
पक्षिगन्धौषधीनां च रज्वाश्चैव त्र्यहं पयः ॥७
नरमांसाशनं कृत्वा चान्द्रायणमथाचरेत् ।
काकं चैव तथा श्वानं जग्ध्वा हस्तिनमेव च ।
वराहं कुक्कुटं चाथ तप्तकृच्छ्रेण शुध्यति ॥८
क्रव्यादानां च मांसानि पुरीषं मूत्रमेव च ।
गोगोमायुकपीनां च तदेव व्रतमाचरेत् ।
उपोष्य द्वादशाहं तु कूष्माण्डैर्जुहुयाद् घृतम् ॥९
नकुलोलूकमार्जारं जग्ध्वा सांतपनं चरेत् ।

33

Vyasa said Having abducted men, women, house, waters of a pond and a well one is purified by (observing) Candrayana vow (1)

Having committed theft of things of little value from the houses of others one should observe Saṁtapana and Kṛcchra-vows for one's purification after returning these article (to the owner) (2)

Having committed theft of corn food and wealth at his will from the house of a person belonging to his own caste an excellent Brāhmaṇa is purified with half Kṛcchra vow (3)

Purification is effected by the five products of the cow (viz milk, curd butter, and the liquid and solid excreta) at the abduction of food of all kinds of vehicle bed and seat, of flowers roots and fruits (4)

(Having committed theft of) grass, wood, tree, dry food sugar, cloth leather and flesh, one should not take food for three nights (5)

(Having committed theft of) jewel pearl, coral copper silver, iron brass and precious stone one should eat grains (of rice) for twelve days (6)

(Having committed theft of) cotton, silk wool, animals possessing two hoofs and one hoof, bird, scent medicine and rope, (one should take) milk (or water) for three nights (7)

Having eaten the meat of man one should observe the Candrāyana vow Having eaten the meat of crow, dog, elephant boar and cock, one is purified by (observing) heated Kṛcchra (8)

Having eaten the meat, faces and urine of beast of prey cow, jackal and monkey, one should observe the same (heated Kṛcchra) vow Having fasted for twelve days, he should offer ghee with Kūśmāṇdas (9)

श्वापदोष्ट्रखराञ्जग्ध्वा तप्तकृच्छ्रेण शुद्धयति ।
व्रतवच्चैव संस्कारं पूर्वेण विधिनैव तु ॥१०
बकं चैव बलाकं च हंसं कारण्डवं तथा ।
चक्रवाकं प्लवं जग्ध्वा द्वादशाहमभोजनम् ॥११
कपोतं टिट्टिभं चैव शुकं सारसमेव च ।
उलूकं जालपादं च जग्ध्वाऽप्येतद् व्रतं चरेत ॥१२
शिशुमारं तथा चाषं मत्स्यमांसं तथैव च ।
जग्ध्वा चैव कटाहारमेतदेव चरेद् व्रतम् ॥१३
कोकिलं चैव मत्स्यांश्च मण्डूकं भुजगं तथा ।
गोमूत्रयावकाहारो मासेनैकेन शुद्धयति ॥१४
जलेचरांश्च जलजान् प्रतुदान्नखविष्किरान् ।
रक्तपादांस्तथा जग्ध्वा सप्ताहं चैतदाचरेत् ॥१५
शुनो मासं शुष्कमांसमात्मार्थं च तथा कृतम् ।
भुक्त्वा मासं चरेदेतत् तत्पापस्यापनुत्तये ॥१६
वार्त्ताकं भूस्तृणं शिग्रुं खुखुण्डं करकं तथा ।
प्राजापत्यं चरेज्जग्ध्वा शङ्खं कुम्भीकमेव च ॥१७
पलाण्डुं लशुनं चैव भुक्त्वा चान्द्रायणं चरेत ।
नालिकां तण्डुलीयं च प्राजापत्येन शुद्धयति ॥१८
अश्मान्तकं तथा पोतं तप्तकृच्छ्रेण शुद्धयति ।
प्राजापत्येनशुद्धिः स्यात् कक्कुभाण्डस्य भक्षणे ॥१९
अलाबुं किंशुकं चैव भुक्त्वा चैतद् व्रतं चरेत् ।
उदुम्बरं च कामेन तप्तकृच्छ्रेण शुद्धयति ॥२०

Having eaten the meat of mungoose, owl cat, one should observe Sāntapana vow Having eaten the meat of wild animal camel, donkey, one is purified by heated Kṛcchra Saṃskāra along with the *vow should be done according to preceding method* (10)

Having eaten the meat of heron crane swan, duck ruddy goose, frog, one should not take his food for twelve days (11)

One should observe this very vow after eating the meat of pigeon Ṭiṭṭibha, parrot, crane, owl web footed bird (goose) (12)

One should observe this very vow after eating the meat of dolphin blue jay, fish and jackal (13)

(Having eaten the meat of) cuckoo, fishes frog and serpent one is purified by eating barley food prepared in the urine of cow for one month (14)

One should observe this (vow) for one week after eating the meat of beings moving in water the beings born in water, birds that pierce things with their beaks (falcon hawk owl parrot, crow, raven peacock etc), and birds, rending with the *claws and red footed birds* (15)

One should observe this vow for one month for the destruction of the sin arising from eating the meat of dog, dry meat and the meat prepared for oneself (16)

Having eaten the fruit of egg plant Bhūstṛna (a kind of fragrant grass) horse radish Khukhunḍa pomegranate conch shell Kūmbhīka (a particular plant the bark of which furnishes a yellow dye) one should observe Prajapatya-vow (17)

After eating onion and garlic one should observe Cāndrāyana vow One is purified by Prajāpatya, (after eating) *Nalikā (lotus flower) and Tanḍuliya* (18)

One is purified by heated Kṛcchra (after eating) Aśmantaka (a plant from the fibres of which a Brāhmana's girdle is made), and the young shoot of a plant Purification is effected by (observing) Prājāpatya vow at the eating of Kakkubhānḍa (19)

One should observe this vow after eating bottle gourd and Palāśa One is

वृथा कृसरसयाव पायसापूपसंकुलम् ।
भुक्त्वा चैवंविध त्वन्न त्रिरात्रेण विशुद्ध्यति ॥२१
पीत्वा क्षीराण्यपेयानि ब्रह्मचारी समाहित ।
गोमूत्रयावकाहारो मासेनैकेन शुद्ध्यति ॥२२
अनिर्दशाह गोक्षीर माहिष चाजमेव च ।
सन्धिन्याश्च विवत्साया पिबन् क्षीरमिद चरेत् ॥२३
एतेषा च विकाराणि पीत्वा मोहेन मानव ।
गोमूत्रयावकाहार सप्तरात्रेण शुद्ध्यति ॥२४
भुक्त्वा चैव नवश्राद्धे मृतके सूतके तथा ।
चान्द्रायणेन शुद्ध्येत ब्राह्मणस्तु समाहित ॥२५
यस्याग्नौ हूयते नित्य न यस्याग्र न दीयते ।
चान्द्रायण चरेत् सम्यक् तस्यान्नप्राशने द्विज ॥२६
अभोज्यानां तु सर्वेषा भुक्त्वा चान्नमुपस्कृतम् ।
अन्तावसायिना चैव तप्तकृच्छ्रेण शुद्ध्यति ॥२७
चाण्डालान्न द्विजो भुक्त्वा सम्यक् चान्द्रायण चरेत ।
बुद्धिपूर्वं तु कृच्छ्राब्द पुन सस्कारमेव च ॥२८
असुरामद्यपानेन कुर्याच्चान्द्रायणव्रतम् ।
अभोज्यान्न तु भुक्त्वा च प्राजापत्येन शुद्ध्यति ॥२९
विण्मूत्रप्राशन कृत्वा रेतसश्चैतदाचरेत् ।
अनादिष्टेषु चैकाह सर्वत्र तु यथार्थत ॥३०

purified by heated Krcchra (after eating) Udumbara at will (20)

Having eaten Krsara (a mixture of rice and peas with a few spices) pudding along with rice boiled in milk and round cakes of flour and other similar food in vain (without any special occasion and without offering to others), one is purified (by observing fast) for three nights (21)

Having taken milk not fit for drinking a celibate is purified by taking barley food cooked in the urine of cow for one month with concentration (22)

One should observe this vow after drinking the milk of cow or buffalow or goat which is just united with her male one (bull etc) and impregnated by him, which is without her young one and which gave birth to her young one not before ten days (23)

Having drunk their modified products (curd ghee etc) due to ignorance, a man is purified by taking barley food cooked in the urine of a cow for seven nights (24)

Having taken food in a new funeral ceremony within the time of impurity contracted through the death of a relation and within the time of impurity caused by child birth or miscarriage in a family, a Brahmana is purified by (observing) Cāndrāyaṇa vow with full devotion (25)

A Brahmana should observe the Candrāyana vow properly after eating the food of a man who does not daily perform Havana and who does not first of all give (charities) (26)

Having eaten the prepared food of all persons whose food is prohibited from being eaten by others and persons belonging to a low caste one is purified by (observing) heated Krcchra (27)

Having eaten the food of a Candala a Brahmana should observe Candrāyana vow properly (He should observe) Krcchra vow for one year and (should perform) Samskāra (sacraments) after that (if the food of Candala) is (taken) knowingly (28)

After taking any intoxicating drink other than liquor, one should observe Candrayana vow One is purified by Prajāpatya vow by eating prohibited food (29)

One should observe this vow after eating feces urine and semen (One should observe fast) in a proper manner for one day in all other cases which are not mentioned (30)

विड्वराहखरोष्ट्राणां गोमायोः कपिकाकयोः ।
प्राश्य मूत्रपुरीषाणि द्विजश्चान्द्रायण चरेत् ॥३१
अज्ञानात् प्राश्य विण्मूत्र सुरासस्पृष्टमेव च ।
पुनः सस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥३२
क्रव्यादां पक्षिणा चैव प्राश्य मूत्रपुरीषकम् ।
महासातपन मोहात् तया कुर्याद् द्विजोत्तमः ।
भासमण्डूककुररे विष्किरे कृच्छ्रमाचरेत् ॥३३
प्राजापत्येन शुद्धचेत ब्राह्मणोच्छिष्टभोजने ।
क्षत्रिये तप्तकृच्छ्रं स्याद् वैश्ये चैवातिकृच्छ्रकम् ।
शूद्रोच्छिष्टं द्विजो भुक्त्वा कुर्याच्चान्द्रायणव्रतम् ॥३४
सुराभाण्डोदरे वारि पीत्वा चान्द्रायण चरेत् ।
शुनोच्छिष्टं द्विजो भुक्त्वा त्रिरात्रेण विशुद्धचति ।
गोमूत्रयावकाहारः पीतशेषं च रागवान् ॥३५
अपो मूत्रपुरीषाद्यैर्दूषिताः प्राशयेद् यदा ।
तदा सातपन प्रोक्तं व्रतं पापविशोधनम् ॥३६
चाण्डालकूपभाण्डेषु यदि ज्ञानात् पिबेज्जलम् ।
चरेत् सातपनं कृच्छ्रं ब्राह्मणः पापशोधनम् ॥३७
चाण्डालेन तु सस्पृष्टं पीत्वा वारि द्विजोत्तमः ।
त्रिरात्रेण विशुद्धचेत पञ्चगव्येन चैव हि ॥३८
महापातकिसस्पर्शे भुङ्क्तेऽस्नात्वा द्विजो यदि ।
बुद्धिपूर्वं तु मूढात्मा तप्तकृच्छ्रं समाचरेत् ॥३९
स्पृष्ट्वा महापातकिनं चाण्डालं वा रजस्वलाम् ।

Having eaten feces and urine of village-pig, donkey, camel, jackal, monkey and crow, a Brāhmana should observe Candrāyana-vow (31)

Having eaten urine and feces by mistake and having touched liquor, the twice born of three classes require sanctifying ceremony again (32)

Having taken the urine and feces of birds and animals eating raw flesh, by mistake, an excellent Brāhmana should observe big Sāmtapana vow (Having eaten the meat of) vulture frog, osprey and cock he should observe Krcchra-vow (33)

One is purified by Prājāpatya-vow after eating the leavings of a Brāhmana Heated Krcchra vow should be observed (after eating the leavings of) a Ksatriya and Atikrcchra-vow (after eating the leavings of) a Vaiśya Having eaten the leavings of a Śūdra, a Brāhmana should observe Cāndrāyana-vow (34)

Having drunk water in a vessel of liquor, one should observe Cāndrāyana-vow Having eaten the leavings of a dog, a Brāhmana is purified (by observing vow) for three nights and he should eat barley-food cooked in the urine of a cow and he should drink water which is left after a cow has taken it with fondness (35)

When persons defiled with urine and feces etc, drink water, then Samtapana-vow is proclaimed as the purifier of sin. (36)

If a Brāhmana knowingly drinks water in the well and vessels of a Cāndāl he should observe Samtapana-vow for the purification of sin (37)

Having drunk water touched by a Cāndāla, an excellent Brāhmana is purified by taking the five products of cow collectively (milk, curd, ghee, urine and cow-dung) (38)

If a Brāhmana, due to his foolishness, eats food knowingly without taking a bath after being touched by a great sinner, he should observe heated Krcchra (39)

Having taken his meals due to mistake after touching a great sinner, a Cāndāla

प्रमादाद् भोजनं कृत्वा त्रिरात्रेण विशुद्धयति ॥४०
स्नानार्हो यदि भुञ्जीत अहोरात्रेण शुद्धयति ।
बुद्धिपूर्वं तु कृच्छ्रेण भगवानाह पद्मजः ॥४१
शुष्कपर्युषितादीनि गवादिप्रतिदूषितम् ।
भुक्त्वोपवासं कुर्वीत कृच्छ्रपादमथापि वा ॥४२
संवत्सरान्ते कृच्छ्रं तु चरेद् विप्रः पुनः पुनः ।
अज्ञातभुक्तशुद्धयर्थं ज्ञातस्य तु विशेषतः ॥४३
व्रात्यानां यजनं कृत्वा परेषामन्त्यकर्म च ।
अभिचारमहीनं च त्रिभिः कृच्छ्रैर्विशुद्धयति ॥४४
ब्राह्मणादिहतानां तु कृत्वा दाहादिकाः क्रियाः ।
गोमूत्रयावकाहारः प्राजापत्येन शुद्धयति ॥४५
तैलाभ्यक्तोऽथवा कुर्याद् यदि मूत्रपुरीषके ।
अहोरात्रेण शुद्धयेत श्मश्रुकर्म च मैथुनम् ॥४६
एकाहेन विवाहाग्निं परिहार्य द्विजोत्तमः ।
त्रिरात्रेण विशुद्धयेत त्रिरात्रात् षडहं पुनः ॥४७
दशाहं द्वादशाहं वा परिहार्य प्रमादतः ।
कृच्छ्रं चान्द्रायणं कुर्यात् तत्पापस्यापनुत्तये ॥४८
पतिताद् द्रव्यमादाय तदुत्सर्गेण शुद्धयति ।
चरेत् सांतपनं कृच्छ्रमित्याह भगवान् प्रभुः ॥४९
अनाशकनिवृत्तास्तु प्रव्रज्यावसितास्तथा ।

or a woman in her courses one is purified (by observing fast) for three nights (40)

If a person requiring bath takes his meals (without taking bath) he is purified by observing fast for one night and a day But (if it is done) knowingly (then purification is effected by observing) Kṛcchra—said glorious lotus born (41)

Having eaten dry food, stale food etc and food defiled by cow etc, one should observe fast or one fourth of Kṛcchra-vow (42)

A Brahmana should observe Kṛcchra again and again at the end of the year for purifying himself (from the sin) of eating (prohibited food) unknowingly and particularly knowingly (43)

Having performed the sacrifice for the outcaste and the funeral rite for others as well as a sacrifice made for magical purposes and a (particular) sacrifice lasting for several days, one is purified by three Kṛcchra vows (44)

Having performed burning rites and others for those who are killed by Brāhmana and others, one is purified by Prājapatya vow while taking barley food cooked in the urine of a cow (45)

If a person makes urine, feces does shaving of beard and engages himself sexual intercourse after being anointed with oil, he is purified (by observing fast) for one day and night (46)

Having avoided (i e not offered oblations in) the marriage fire for one day, an excellent Brahmana is purified (by observing fast) for three days and (having avoided) *for three nights (he is purified* by observing fast) for six days (47)

Having avoided (marriage fire) for ten days or twelve days out of carelessness he should observe Kṛcchra and Cāndrāyana vows for the destruction of that sin (48)

Having taken something from an outcaste, one is purified by discarding that thing He should also observe Saṁtapana and Kṛcchra vows—it is said by the glorious lord (Brahmā) (49)

Those persons, who have abandoned the vow of fasting (before time) and the religious mendicants who have renounced

अहोरात्रोषितः स्नातः पञ्चगव्येन शुद्धयति ॥६०
वेदधर्मपुराणानां चण्डालस्य तु भाषणे ।
चान्द्रायणेन शुद्धिः स्यान्न ह्यन्या तस्य निष्कृतिः ॥६१
उद्बन्धनादिनिहतं संस्पृश्य ब्राह्मणः क्वचित् ।
चान्द्रायणेन शुद्धिः स्यात् प्राजापत्येन वा पुनः ॥६२
उच्छिष्टो यद्यनाचान्तश्चाण्डालादीन् स्पृशेद् द्विजः ।
प्रमादाद् वै जपेत् स्नात्वा गायत्र्यष्टसहस्रकम् ॥६३
द्रुपदानां शतं वापि ब्रह्मचारी समाहितः ।
त्रिरात्रोपोषितः सम्यक् पञ्चगव्येन शुद्धयति ॥६४
चण्डालपतितादींस्तु कामाद् यः संस्पृशेद् द्विजः ।
उच्छिष्टस्तत्र कुर्वीत प्राजापत्यं विशुद्धये ॥६५
चाण्डालसूतकशवांस्तथा नारीं रजस्वलाम् ।
स्पृष्ट्वा स्नायाद् विशुद्धयर्थं तत्स्पृष्टपतितं तथा ॥६६
चाण्डालसूतकशवं संस्पृष्टं संस्पृशेद् यदि ।
प्रमादात् तत आचम्य जपं कुर्यात् समाहितः ॥६७
तत्स्पृष्टस्पर्शिनं स्पृष्ट्वा बुद्धिपूर्वं द्विजोत्तमः ।
आचमेत् तद् विशुद्धयर्थं प्राह देवः पितामहः ॥६८
भुञ्जानस्य तु विप्रस्य कदाचित् संस्रवेद् गुदम् ।
कृत्वा शौचं ततः स्नायादुपोष्य जुहुयाद् घृतम् ॥६९
चाण्डालान्त्यशवं स्पृष्ट्वा कृच्छ्रं कुर्याद् विशुद्धये ।

fasting for one day and night and by (eating) the five products of cow (milk, curd, ghee, urine and cow dung) (60)

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Having touched a Caṇḍāla, an out caste etc at will with the remains of food in his mouth or hands, a Brāhmana should observe a Prajapatya for purification (65)

Having touched a Cāndāla, a person impure due to child birth or miscarriage in a family, a dead body, a woman in her courses, an outcaste and a person touched by them, one should take bath for purification (66)

If one by mistake, touches a person who is touched by a Cāndala, a person impure due to child birth or miscarriage in a family and a dead body, he should observe muttering of prayers with devotion after having sipped water (67)

Having touched knowingly a person who has touched another person who is touched (by a Cāṇḍālā etc.) an excellent Brahmana should sip water for purification—this is said by lord Pitamaha (the paternal grand-father) (68)

If by chance feces flows out of the anus of a Brāhmana while he is taking his meals, then, after the voiding of feces, he should take his bath and should offer oblations of ghee after observing fast (69)

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स्पृष्ट्वाऽभ्यक्तस्त्वसस्पृश्यमहोरात्रेण शुद्धयति ॥७०
सुरा स्पृष्ट्वा द्विजः कुर्यात् प्राणायामत्रय शुचिः ।
पलाण्डु लशुन चैव घृत प्राश्य ततः शुचिः ॥७१
ब्राह्मणस्तु शुना दष्टस्त्र्यह् साय पयः पिबेत् ।
नाभेरूर्ध्वं तु दष्टस्य तदेव द्विगुण भवेत् ॥७२
स्यादेतत् त्रिगुण बाह्वोर्मूर्ध्नि च स्याच्चतुर्गुणम् ।
स्नात्वा जपेद् वा सावित्रीं श्वभिर्दष्टो द्विजोत्तमः ॥७३
अनिर्वर्त्य महायज्ञान् यो भुङ्क्ते तु द्विजोत्तम ।
अनातुर. सति धने कृच्छ्रार्द्धेन स शुद्धयति ॥७४
आहिताग्निरुपस्थान न कुर्याद् यस्तु पर्वणि ।
ऋतौ न गच्छेद् भार्यां वा सोऽपि कृच्छ्रार्द्धमाचरेत् ॥७५
विनाऽद्भिरप्सु नाप्यार्त्तः शरीर सन्निवेश्य च ।
सचैलो जलमाप्लुत्य गामालभ्य विशुद्धयति ॥७६
बुद्धिपूर्वं त्वभ्युदितो जपेदन्तर्जले द्विजः ।
गायत्र्यष्टसहस्र तु त्र्यह् चोपवसेद् व्रती ॥७७
अनुगम्येच्छया शूद्र प्रेतीभूत द्विजोत्तम· ।
गायत्र्यष्टसहस्र च जप्य कुर्यान्नदीषु च ॥७८
कृत्वा तु शपथ विप्रो विप्रस्य वधसयुतम् ।
मृयैव यावकान्नेन कुर्याच्चान्द्रायण व्रतम् ॥७९
पङ्क्त्या विषमदान तु कृत्वा कृच्छ्रेण शुद्धयति ।

one, anointed with oil, one is purified (by observing fast) for one day and night. (70)

Having touched liquor, a pious Brāhmana should do three breath-exercises and (having touched) onion and garlic, one becomes pure after drinking ghee (71)

Having been bitten by a dog, a Brahmana should drink milk (or water) in the evening for three days, but if he is bitten above the navel that should be doubled (he should drink milk in the evening for six days) (72)

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An excellent Brāhmana who takes his meals without *performing the great sacrifices in spite of being free from disease and possessing wealth he is purified by half of Kṛcchra-vow* (74)

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(If the above sin is done) knowingly, then a Brahmana should mutter eight thousand Mantras in Gāyatrī metre after the rising of Sun and should observe fast for three days while practising vows (77)

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वेदधर्मपुराणानां चण्डालस्य तु भाषणे ।
चान्द्रायणेन शुद्धिः स्यान्न ह्यन्या तस्य निष्कृतिः ।।६१
उद्बन्धनादिनिहतं संस्पृश्य ब्राह्मणः क्वचित् ।
चान्द्रायणेन शुद्धिः स्यात् प्राजापत्येन वा पुनः ।।६२
उच्छिष्टो यद्यनाचान्तश्चाण्डालादीन् स्पृशेद् द्विजः ।
प्रमादाद् वै जपेत् स्नात्वा गायत्र्यष्टसहस्रकम् ।।६३
द्रुपदानां शतं वापि ब्रह्मचारी समाहितः ।
त्रिरात्रोपोषितः सम्यक् पञ्चगव्येन शुद्धयति ।।६४
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चाण्डालसूतकशवांस्तथा नारीं रजस्वलाम् ।
स्पृष्ट्वा स्नायाद् विशुद्धयर्थं तत्स्पृष्टपतितं तथा ।।६६
चाण्डालसूतकशवैः संस्पृष्टं संस्पृशेद् यदि ।
प्रमादात् तत आचम्य जपं कुर्यात् समाहितः ।।६७
तत्स्पृष्टस्पर्शिनं स्पृष्ट्वा बुद्धिपूर्वं द्विजोत्तमः ।
आचमेत् तद् विशुद्धयर्थं प्राह देवः पितामहः ।।६८
भुञ्जानस्य तु विप्रस्य कदाचित् संस्रवेद् गुदम् ।
कृत्वा शौचं ततः स्नायादुपोष्य जुहुयाद् घृतम् ।।६९
चाण्डालान्त्यशवं स्पृष्ट्वा कृच्छ्रं कुर्याद् विशुद्धये ।

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सुरां स्पृष्ट्वा द्विजः कुर्यात् प्राणायामत्रयं शुचिः ।
पलाण्डुं लशुनं चैव घृतं प्राश्य ततः शुचिः ॥७१
ब्राह्मणस्तु शुना दष्टस्त्र्यहं सायं पयः पिबेत् ।
नाभेरूर्ध्वं तु दष्टस्य तदेव द्विगुणं भवेत् ॥७२
स्यादेतत् त्रिगुणं बाह्वोर्मूर्ध्नि च स्याच्चतुर्गुणम् ।
स्नात्वा जपेद् वा सावित्रीं श्वभिर्दष्टो द्विजोत्तमः ॥७३
अनिर्वर्त्य महायज्ञान् यो भुङ्क्ते तु द्विजोत्तमः ।
अनातुरः सति धने कृच्छ्रार्द्धेन स शुद्ध्यति ॥७४
आहिताग्निरुपस्थानं न कुर्याद् यस्तु पर्वणि ।
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विनाऽद्भिरप्सु नाप्यार्त्तः शरीरं सन्निवेश्य च ।
सचैलो जलमाप्लुत्य गामालभ्य विशुद्ध्यति ॥७६
बुद्धिपूर्वं त्वभ्युदितो जपेदन्तर्जले द्विजः ।
गायत्र्यष्टसहस्रं तु त्र्यहं चोपवसेद् व्रती ॥७७
अनुगम्येच्छया शूद्रं प्रेतीभूतं द्विजोत्तमः ।
गायत्र्यष्टसहस्रं च जप्यं कुर्यान्नदीषु च ॥७८
कृत्वा तु शपथं विप्रो विप्रस्य वधसंयुतम् ।
मृणैव यावकान्नेन कुर्याच्चान्द्रायणं व्रतम् ॥७९
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ईक्षेदादित्यमशुचिर्दृष्ट्वाग्निं चन्द्रमेव वा ।
मानुषं चास्थि संस्पृश्य स्नानं कृत्वा विशुद्ध्यति ॥८१
कृत्वा तु मिथ्याध्ययनं चरेद् भैक्षं तु वत्सरम् ।
कृतघ्नो ब्राह्मणगृहे पञ्च संवत्सरं व्रती ॥८२
हुंकारं ब्राह्मणस्योक्त्वा त्वंकारं च गरीयस: ।
स्नात्वाऽनश्नन्नह:शेषं प्रणिपत्य प्रसादयेत् ॥८३
ताडयित्वा तृणेनापि कण्ठं बद्ध्वाऽपि वाससा ।
विवादे वापि निर्जित्य प्रणिपत्य प्रसादयेत् ॥८४
अवगूर्य चरेत् कृच्छ्रमतिकृच्छ्रं निपातने ।
कृच्छ्रातिकृच्छ्रौ कुर्वीत विप्रस्योत्पाद्य शोणितम् ॥८५
गुरोराक्रोशमनृतं कृत्वा कुर्याद् विशोधनम् ।
एकरात्रं त्रिरात्रं वा तत्पापस्यापनुत्तये ॥८६
देवर्षीणामभिमुखं ष्ठीवनाक्रोशने कृते ।
उल्मुकेन दहेज्जिह्वां दातव्यं च हिरण्यकम् ॥८७
देवोद्याने तु य: कुर्यान्मूत्रोच्चारं सकृद् द्विज: ।
छिन्द्याच्छिश्नं तु शुद्ध्यर्थं चरेच्चान्द्रायणं तु वा ॥८८
देवतायतने मूत्रं कृत्वा मोहाद् द्विजोत्तम: ।
शिश्नस्योत्कर्तनं कृत्वा चान्द्रायणमथाचरेत् ॥८९
देवतानामृषीणां च देवानां चैव कुत्सनम् ।
कृत्वा सम्यक् प्रकुर्वीत प्राजापत्यं द्विजोत्तम ॥९०

touched) on the shadow of a Cāṇḍāla, one should eat ghee after taking a bath (80)

Having seen the fire or the Moon at the time of being impure, one should see the Sun Having touched the bone of a man, one is purified by taking a bath (81)

Having done false study, one should beg alms for one year An ungrateful person should dwell in the house of a Brāhmana for five years while observing the Vrata (82)

Having uttered the sound 'Hum' for a Brāhmana and the word 'Tvam' for respectable persons, one should observe fast for the whole of remaining day after taking bath and should please (them) after bowing down (83)

Having struck (them) even with a blade of grass or having bound their neck even with a piece of cloth or having defeated them even in discussion, one should please them after bowing down (84)

Having threatened a Brāhmaṇa one should observe Kṛcchra vow and having thrown down (a Brāhmaṇa one should observe) Atikṛcchra vow One should observe both Kṛcchra and Atikṛcchra vows after bringing out blood of a Brāhmana (85)

Having scolded and cheated his religious teacher one should observe expiation for one night or three nights to destory that sin (86)

Having spitted in front of the gods and sages and having scolded them one should burn his tongue with a piece of burning charcoal and should offer gold (87)

A Brāhmana, who voids urine and feces even once in the grove of a god, he should cut his generative organ for the purification and should observe Cāndrāyana vow (88)

Having voided urine due to carelessness in the abode of a god, an excellent Brāhmana should observe Cāndrāyana vow after cutting his generative organ (89)

Having abused the gods sages and god like persons an excellent Brāhmana should observe Prājāpatya-vow properly (90)

तैस्तु संभाषणं कृत्वा स्नात्वा देवान् समर्चयेत् ।
दृष्ट्वा वीक्षेत भास्वन्तं स्मृत्वा विश्वेश्वरं स्मरेत् ॥९१
यः सर्वभूताधिपतिं विश्वेशानं विनिन्दति ।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि ॥९२
चान्द्रायणं चरेत् पूर्वं कृच्छ्रं चैवातिकृच्छ्रकम् ।
प्रपन्नः शरणं देवं तस्मात् पापाद् विमुच्यते ॥९३
सर्वस्वदानं विधिवत् सर्वपापविशोधनम् ।
चान्द्रायणं च विधिना कृच्छ्रं चैवातिकृच्छ्रकम् ॥९४
पुण्यक्षेत्राभिगमनं सर्वपापविनाशनम् ।
देवताभ्यर्चनं नृणामशेषाघविनाशनम् ॥९५
अमावस्यां तिथिं प्राप्य यः समाराधयेच्छिवम् ।
ब्राह्मणान् भोजयित्वा तु सर्वपापैः प्रमुच्यते ॥९६
कृष्णाष्टम्यां महादेवं तथा कृष्णचतुर्दशीम् ।
संपूज्य ब्राह्मणमुखे सर्वपापैः प्रमुच्यते ॥९७
त्रयोदश्यां तथा रात्रौ सोपहारं त्रिलोचनम् ।
दृष्ट्वेशं प्रथमे यामे मुच्यते सर्वपातकैः ॥९८
उपोषितश्चतुर्दश्यां कृष्णपक्षे समाहितः ।
यमाय धर्मराजाय मृत्यवे चान्तकाय च ॥९९
वैवस्वताय कालाय सर्वभूतक्षयाय च ।
प्रत्येकं तिलसंयुक्तान् दद्यात् सप्तोदकाञ्जलीन् ।
स्नात्वा नद्यां तु पूर्वाह्णे मुच्यते सर्वपातकैः ॥१००
ब्रह्मचर्यमधःशय्यामुपवासं द्विजार्चनम् ।
व्रतेष्वेतेषु कुर्वीत शान्तः संयतमानसः ॥१०१
अमावस्यायां ब्रह्माणं समुद्दिश्य पितामहम् ।

Having talked with them, one should worship the gods after taking bath. *Having seen them one should see* the Sun, and having thought of them he should think of the lord of the worlds. (91)

One who blames the ruler of all the beings, the lord of the worlds—of that person purification is not possible even in hundred years. He should observe Cāndrāyaṇa-vow first (and then he should observe) Kṛcchra and Atikṛccha-vows. Having attained the refuge of god (the *lord of the world) he is freed from that* sin. (92,93)

The gift of one's all in the prescribed manner, Cāndrāyaṇa-vow in the prescribed manner, Kṛcchra and Atikṛcchra-vows—*these purify a person from* all sins. (94)

Visiting of the holy places destroys all sins. Worshipping of gods destroys all sins of men. (95)

A person who worships Śiva at the arrival of Amāvasyā (day on which the moon is invisible), after feeding the Brahmaṇas *he is released from all sins.* (96)

Having fed the Brāhmaṇas after worshipping Mahādeva on the 8th day in the dark half of a month and on the 14th day in the dark half of a month, one is released from all sins. (97)

Having seen the three-eyed lord *with an offering in the first three hours of the* night of 13th day of a month, one is released from all sins (98)

After taking bath in a river in the forenoon and having fasted on the *14th day* of the black *half of a month, one should* offer seven handfuls of water *mixed with* the seeds of the sesamum plant for each of these—Yama, Dharmarāja, Mṛtyu, Vaivasvata, Kāla and Sarvabhūtakṣaya, thus *is released from all sins.* (99, 100)

In these vows a person, *free from* passions and with his mind completely restrained, should observe celibacy, sleeping on the ground, fasting and worshipping of Brāhmaṇas (101)

Having *properly worshipped* three

ब्राह्मणास्त्रीन् समभ्यर्च्य मुच्यते सर्वपातकैः ॥१०२
षष्ठ्यामुपोषितो देव शुक्लपक्षे समाहित ।
सप्तम्यामर्चयेद् भानुं मुच्यते सर्वपातकैः ॥१०३
भरण्यां च चतुर्थ्यां च शनैश्चरदिने यमम् ।
पूजयेत् सप्तजन्मोत्थैर्मुच्यते पातकैर्नरः ॥१०४
एकादश्यां निराहारः समभ्यर्च्य जनार्दनम् ।
द्वादश्यां शुक्लपक्षस्य महापापैः प्रमुच्यते ॥१०५
तपो जपस्तीर्थसेवा देवब्राह्मणपूजनम् ।
ग्रहणादिषु कालेषु महापातकशोधनम् ॥१०६
य सर्वपापयुक्तोऽपि पुण्यतीर्थेषु मानवः ।
नियमेन त्यजेत् प्राणान् स मुच्येत् सर्वपातकैः ॥१०७
ब्रह्मघ्नं वा कृतघ्नं वा महापातकदूषितम् ।
भर्त्तारमुद्धरेन्नारी प्रविष्टा सह पावकम् ॥१०८
एतदेव परं स्त्रीणां प्रायश्चित्तं विदुर्बुधा ।
सर्वपापसमुद्भूतौ नात्र कार्या विचारणा ॥१०९
पतिव्रता तु या नारी भर्तृशुश्रूषणोत्सुका ।
न तस्या विद्यते पापमिह लोके परत्र च ॥११०
पतिव्रता धर्मरता रुद्राण्येव न संशयः ।
नास्याः पराभवं कर्तुं शक्नोतीह जनः क्वचित् ॥१११
यथा रामस्य सुभगा सीता त्रैलोक्यविश्रुता ।
पत्नी दाशरथेर्देवी विजिग्ये राक्षसेश्वरम् ॥११२
रामस्य भार्यां विमलां रावणो राक्षसेश्वरः ।

Brāhmanas aiming at Brahmā, the paternal grandfather on the Amāvasyā day one is released from all the sins (102)

Having observed the fast with full devotion on the 6th day of the white half of a month one should worship the god sun on the 7th day—then he is released from all sins (103)

One should worship Yama in Bharanī (the second constellation) and fourth day of a month falling on Saturday—then a man is released from the sins arising in seven births (104)

Having not taken his meals on the eleventh day of the white half of a month and having worshipped Janārdana on the twelfth day one is released from great sins (105)

Penance muttering of prayers visiting of holy places worshipping of gods and Brāhmaṇas at the times of eclipses etc—these purify (a person) from great sins (106)

A man who gives up his life according to the prescribed manner in the holy places inspite of his being endowed with all sins he is released from all sins (107)

A lady can deliver her husband (from sins) who is a killer of Brāhmaṇa or ungrateful one or defiled by a great sin by entering with him into the fire (108)

The wise persons have known it as the supreme expiation of ladies in the appearance of all sins—no doubt should be done about it (109)

A devoted and virtuous lady, who is eager to serve her husband, does not attain any sin in this world and in the next world (110)

A virtuous wife devoted to her husband and delighting in Dharma is really Rudrāṇī (representative of goddess Durgā)—there is no doubt about it No man can insult her in this world As Sītā well known in the three worlds, the beautiful wife of Rāma the son of Daśaratha defeated the lord of demons (111 112)

Rāvaṇa the lord of demons, acting under the influence of death desired Sītā of wide eyes, the pious wife of Rāma

सीता विशालनयना चकमे कालचोदित ॥११३
गृहीत्वा मायया वेष चरन्तीं विजने वने ।
समाहर्त्तुं मतिं चक्रे तापस किल कामिनीम् ॥११४
विज्ञाय सा च तद्भाव स्मृत्वा दाशरथिं पतिम् ।
जगाम शरण वह्निमावसथ्य शुचिस्मिता ॥११५
उपतस्थे महायोग सर्वदोषविनाशनम् ।
कृताञ्जली रामपत्नी साक्षात् पतिमिवाच्युतम् ॥११६
नमस्यामि महायोग कृतान्त गहन परम् ।
दाहक सर्वभूतानामीशान कालरूपिणम् ॥११७
नमस्ये पावक देव साक्षिण विश्वतोमुखम् ।
आत्मान दीप्तवपुष सर्वभूतहृदि स्थितम् ॥११८
प्रपद्ये शरण वह्निं ब्रह्मण्य ब्रह्मरूपिणम् ।
भूतेश कृत्तिवसन शरण्य परम पदम् ॥११९
ॐ प्रपद्ये जगन्मूर्त्ति प्रभव सर्वतेजसाम् ।
महायोगेश्वर वह्निमादित्य परमेष्ठिनम् ॥१२०
प्रपद्ये शरण रुद्र महाग्रास त्रिशूलिनम् ।
कालाग्नि योगिनामीश भोगमोक्षफलप्रदम् ॥१२१
प्रपद्ये त्वा विरूपाक्ष भूर्भुव स्व स्वरूपिणम् ।
हिरण्मये गृहे गुप्त महान्तममितौजसम् ॥१२२
वैश्वानर प्रपद्येऽह सर्वभूतेष्ववस्थितम् ।
हव्यकव्यवह देव प्रपद्ये वह्निमीश्वरम् ॥१२३
प्रपद्ये तत्पर तत्त्व वरेण्य सवितु स्वयम् ।
भर्गमग्निपर ज्योती रक्ष मा हव्यवाहन ॥१२४

Having disguised himself, he in the form of an ascetic, thought to carry away that lady moving in lonely forest (113, 114)

Having known his intention and having thought of her husband Rāma the son of Daśaratha she having a sweet and pleasant smile approached to Gṛhya fire for the refuge The wife of Rāma, with her hands folded, worshipped the imperishable fire a great Yogin, the destroyer of all sins, like her husband in person (115 116)

(She said) I salute the Kala formed Lord fire, the great Yogin, the extremely inaccessible Kṛtanta the tormentor of all beings (117)

I salute the fire god the witness facing all sides, the (universal) soul, possessing a burning body and existing in the heart of all living beings (118)

I approach for refuge the pious and Brahma formed fire the shelter of Brahmanas lord of beings covered with skin, affording shelter and the supreme abode (119)

Om, I approach fire the embodiment of the world the origin of all lustres the great lord of Yoga the sun and principal diety (120)

I approach in the refuge of the trident-bearer Rudra, the great devourer, the Kala fire, the lord of Yogins and the giver of results in the form of enjoyment and salvation (121)

I come to you the great and diversely-eyed (god), having the form of Bhuḥ, Bhuvaḥ and Svaḥ, concealed in the golden house and possessing limitless power (122)

I approach the god Vaisvanara fire, the lord, existing in all living beings and the bearer of oblations to the gods and to the manes (123)

I approach the shining fire, the supreme luminary, the supreme reality and the most excellent lustre of the god Savitṛ himself Protect me, O bearer of oblations (124)

इति वह्न्यष्टकं जप्त्वा रामपत्नी यशस्विनी ।
ध्यायन्ती मनसा तस्थौ राममुन्मीलितेक्षणा ॥१२५
अथावसथ्याद् भगवान् हव्यवाहो महेश्वरः ।
आविरासीत् सुदीप्तात्मा तेजसा प्रदहन्निव ॥१२६
सृष्ट्वा मायामयीं सीतां स रावणवधेप्सया ।
सीतामादाय धर्मिष्ठां पावकोऽन्तरधीयत ॥१२७
तां दृष्ट्वा तादृशीं सीतां रावणो राक्षसेश्वरः ।
समादाय ययौ लङ्कां सागरान्तरसंस्थिताम् ॥१२८
कृत्वाऽथ रावणवधं रामो लक्ष्मणसंयुतः ।
समादायाभवत् सीतां शङ्काकुलितमानसः ॥१२९
सा प्रत्ययाय भूतानां सीता मायामयी पुनः ।
विवेश पावकं दीप्तं ददाह ज्वलनोऽपि ताम् ॥१३०
दग्ध्वा मायामयीं सीतां भगवानुग्रदीधितिः ।
रामायादर्शयत् सीतां पावकोऽभूत् सुरप्रियः ॥१३१
प्रगृह्य भर्तुश्चरणौ कराभ्यां सा सुमध्यमा ।
चकार प्रणतिं भूमौ रामाय जनकात्मजा ॥१३२
दृष्ट्वा हृष्टमना रामो विस्मयाकुललोचनः ।
ननाम वह्निं शिरसा तोषयामास राघवः ॥१३३
उवाच वह्निर्भगवान् किमेषा वरवर्णिनी ।
दग्धा भगवता पूर्वं दृष्टा मत्पार्श्वमागता ॥१३४
तमाह देवो लोकानां दाहको हव्यवाहनः ।
यथावृत्तं दाशरथिं भूतानामेव सन्निधौ ॥१३५
इयं सा मिथिलेशेन पार्वतीं रुद्रवल्लभाम् ।
आराध्य लब्धा तपसा देव्याश्चात्यन्तवल्लभा ॥१३६
भर्तुः शुश्रूषणोपेता सुशीलेयं पतिव्रता ।

Having muttered these eight verses in honour of the fire the illustrious wife of Rāma stood with her eyes opened thinking over Rāma (125)

Then the glorious bearer of oblations, the great lord having a fiery nature, appeared from the household fire as if burning with his lustre (126)

Having created an unreal Sītā with a desire to kill Rāvaṇa and having taken the virtuous Sītā the fire vanished (127)

Having seen Sītā of that type, Rāvaṇa the lord of demons taking Sītā, went to Laṅkā existing in the midst of the sea (128)

Having killed Rāvaṇa, Rāma, along with Lakṣmaṇa took back Sītā but his mind was bewildered by doubt (129)

That unreal Sītā entered into the burning fire for the belief of people and the fire burnt her to ashes (130)

Having burnt the unreal Sītā the glorious fire of terrible lustre showed (real) Sītā to Rāma and so the fire became dear to the gods (131)

Having seized the feet of her husband with her hands the slender waisted daughter of Janaka bowed down on earth for Rāma (132)

Having seen (Sītā), Rāma, belonging to the family of Raghu, rejoiced in mind and with his eyes filled with astonishment, saluted fire with his head and pleased him (fire) (133)

The glorious (Rāma) said to fire How this glorious woman was seen previously to be burnt by thee, the glorious one after she had approached me" (134)

The god fire burning all people, the bearer of oblations, spoke the previous event to Rāma the son of Daśaratha, in front of all people (135)

This is that (Sītā), very dear to the goddess (Pārvatī) who was attained by the lord of Mithilā by worshipping through penance Pārvatī, the beloved of Rudra (136)

"This devoted and virtuous wife of

भवानीपार्श्वमानीता मया रावणकामिता ॥१३७
या नीता राक्षसेशेन सीता भगवताहृता ।
मया मायामयी सृष्टा रावणस्य वधाय सा ॥१३८
त्वयं भवता दुष्टो रावणो राक्षसेश्वरः ।
मयोपसंहृता चैव हतो लोकविनाशनः ॥१३९
गृहाण विमलामेनां जानकीं वचनान्मम ।
पश्य नारायण देवं स्वात्मानं प्रभवाव्ययम् ॥१४०
इत्युक्त्वा भगवांश्चण्डो विश्वार्चिर्विश्वतोमुखः ।
मानितो राघवेणाग्निर्भूतैश्चान्तरधीयत ॥१४१
एतत् पतिव्रतानां वै माहात्म्यं कथितं मया ।
स्त्रीणा सर्वाघशमनं प्रायश्चित्तमिद स्मृतम् ॥१४२

अशेषपापयुक्तस्तु पुरुषोऽपि सुसंयतः ।
स्वदेहं पुण्यतीर्थेषु त्यक्त्वा मुच्येत किल्बिषात् ॥१४३
पृथिव्यां सर्वतीर्थेषु स्नात्वा पुण्येषु वा द्विजः ।
मुच्यते पातकैः सर्वैः समस्तैरपि पूरुषः ॥१४४

व्यास उवाच ।

इत्येष मानवो धर्मो युष्माकं कथितो मया ।
महेशाराधनार्थाय ज्ञानयोग च शाश्वतम् ॥१४५
योऽनेन विधिना युक्त ज्ञानयोगं समाचरेत् ।
स पश्यति महादेवं नान्यः कल्पशतैरपि ॥१४६
स्थापयेद् यः पर धर्मं ज्ञान तत्पारमेश्वरम् ।
न तस्मादधिको लोके स योगी परमो मतः ॥१४७

good conduct, engaged in the service of her husband was taken near Bhavānī, (the goddess Pārvatī), when she (Sītā) was desired by Rāvana (137)

"Sītā, who was taken away by the lord of demons and who was taken back by you, the glorious one, was unreal one, created by me for the death of Rāvana (138)

"For that (unreal Sītā) Rāvana the lord of demons, the destroyer of people, has been killed by you and (the unreal Sītā) has been destroyed by me (139)

"Accept this pure Sītā (the daughter of Janaka) by my words Think of your form—a god, Nārāyana (incarnation of Visnu), the imperishable cause of all existence" Saying this, the glorious and terrible fire with his flames spreading on all sides and with his faces turned towards all sides, vanished, after being adored by Rāma and other people (140, 141)

This dignity of devoted and virtuous wives has been narrated by me This is regarded an expiation which destroys all sins of women (142)

A person is released from sin after giving up his body in pious places of pilgrimage with full restraint in spite of his being endowed with all sins (143)

Or having taken his bath in all pious places of pilgrimage on earth, a twice born man is released from all sins combined (144)

Vyāsa said ' This Dharma belonging to human beings and the eternal Yoga based on the acquisition of true knowledge for the worship of Maheśa have been narrated by me for your sake. (145)

One who observes the concentrated Yoga, based on the acquisition of true knowledge, through this method, he sees Mahādeva No one else (can see him) even in one hundred Kalpas (one Kalpa a period of four thousand, three hundred and twenty millions years of mortals). (146)

In this world there is no one superior to him who establishes the supreme Dharma and the knowledge connected with Parameśvara He is

य सस्यापयितु शक्तो न कुर्यान्मोहितो जन ।
स योगयुक्तोऽपि मुनिर्नात्यर्थं भगवत्प्रिय ॥१४८
तस्मात् सदैव दातव्य ब्राह्मणेषु विशेषत ।
धर्मयुक्तेषु शान्तेषु श्रद्धया चान्वितेषु वै ॥१४९
य पठेद् भवता नित्य सवाद मम चैव हि ।
सर्वपापविनिर्मुक्तो गच्छेत परमा गतिम् ॥१५०
श्राद्धे वा दैविके कार्ये ब्राह्मणाना च सन्निधौ ।
पठेत नित्य सुमना श्रोतव्य च द्विजातिभि ॥१५१
योऽर्थं विचार्य युक्तात्मा श्रावयेद्ब्राह्मणान् शुचीन्।
स दोषकञ्चुक त्यक्त्वा याति देव महेश्वरम् ॥१५२
एतावदुक्त्वा भगवान् व्यास सत्यवतीसुत ।
समाश्वास्य मुनीन् सूत जगाम च यथागतम् ॥१५३

इति श्रीकूर्मपुराणे षट्साहस्त्र्या सहितायामुपरिविभागे त्रयस्त्रिंशोऽध्याय ॥३३॥

३४

ऋषय ऊचु ।
तीर्थानि यानि लोकेऽस्मिन् विश्रुतानि महान्ति च।
तानि त्व कथयास्माक रोमहर्षण साप्रतम् ॥१

रोमहर्षण उवाच ।
शृणुध्व कथयिष्येऽह तीर्थानि विविधानि च ।
कथितानि पुराणेषु मुनिभिर्ब्रह्मवादिभि ॥२

regarded a great Yogin (147)

A person who is capable of establishing (Dharma and knowledge) but who does not do so he is not dear to god in spite of his being a sage devoted to Yoga (148)

Therefore, it, (instruction about Dharma and knowledge) should always be given particularly to passionless Brahmanas who are endowed with Dharma and who are gifted with devotion (149)

A person who always recites this dialogue of yours and mine he being free from all sins will attain supreme position (150)

One should always recite (this dialogue) rejoiced in his mind, in a Śrāddha rite (a ceremony in honour and for the benefit of dead relatives), in a rite of gods and in the vicinity of Brahmanas and (this dialogue) should be heard by the Brahmanas (the twice born ones) (151)

A person concentrated in mind who after thinking the meaning (of this dialogue) recites it to the pure Brahmanas, attains the god Mahesvara after being released from the cover of sin (152)

Having said so much and having consoled the sages and Suta, the glorious *Vyāsa, the son of Satyavatī, went by the* way he came (153)

Thus ends Thirtythird Chapter in the Second Part of the Kūrma Purana Saṁhitā consisting of six thousand verses—33

34

The sages said O Romaharṣana tell us now those places of pilgrimage which are great and well known in this world (1)

Romaharṣaṇa said Listen, I will tell the various places of pilgrimage mentioned in the Purāṇas by sages, the expounders of Brahman O excellent sages, (a man)

यत्र स्नान जपो होम श्राद्धदानादिक कृतम् ।
एकैकशो मुनिश्रेष्ठा पुनात्यासप्तम कुलम् ॥३
पञ्चयोजनविस्तीर्णं ब्रह्मण परमेष्ठिन ।
प्रयाग प्रथित तीर्थं तस्य माहात्म्यमीरितम् ॥४
अन्यच्च तीर्थप्रवर कुरूणा देववन्दितम् ।
ऋषीणामाश्रमैर्जुष्ट सर्वपापविशोधनम् ॥५
तत्र स्नात्वा विशुद्धात्मा दम्भमात्सर्यवर्जित ।
ददाति यत्किञ्चिदपि पुनात्युभयत कुलम् ॥६
गयातीर्थं पर गुह्य पितृणा चातिवल्लभम् ।
कृत्वा पिण्डप्रदान तु न भूयो जायते नर. ॥७
सकृद् गयाभिगमन कृत्वा पिण्ड ददाति य ।
तारिता पितरस्तेन यास्यन्ति परमा गतिम् ॥८

तत्र लोकहितार्थाय रुद्रेण परमात्मना ।
शिलातले पद न्यस्त तत्र पितॄन् प्रसादयेत ॥९
गयाऽभिगमन कर्तुं य शक्तो नाभिगच्छति ।
शोचन्ति पितरस्त वै वृथा तस्य परिश्रम ॥१०
गायन्ति पितरो गाथा कीर्तयन्ति महर्षय ।
गया यास्यति य कश्चित सोऽस्मान सतारयिष्यति॥ ११
यदि स्यात पातकोपेत स्वधर्मरतिवर्जित ।
गया यास्यति वश्यो य सोऽस्मान् सतारयिष्यति ॥१२
एष्टव्या बहव पुत्रा शीलवन्तो गुणान्विता ।
तेषा तु समवेताना यद्यकोऽपि गया व्रजेत् ॥१३
तस्मात् सर्वप्रयत्नेन ब्राह्मणस्तु विशेषत ।
प्रदद्याद् विधिवत् पिण्डान् गया गत्वा समाहित ॥१४

purifies his family upto the seventh generation by taking bath muttering prayers, offering oblations performing of Sraddha rite *and offering gifts etc* even once at these places (2, 3)

Prayaga as large as five Yojanas (Yojana = a measure of distance equal to four Krosas *or eight or nine miles*), is a famous place of pilgrimage of the principal diety Brahma Its dignity is (already) narrated (4)

There is another excellent place of pilgrimage of Kurus, praised by gods endowed with the hermitages of sages and purifier of all sins (5)

A pure souled person devoid of pride and jealousy, purifies his family on both sides by offering something there after taking bath (6)

Gaya is an extremely mysterious place of pilgrimage and is very dear to the manes A man is not born again by offering balls of rice to manes there (7)

One who offers balls of rice to manes after going to Gaya even once—(his) manes are liberated by him and they attain supreme position (8)

There a foot step was put down on a slab of rock by the great souled Rudra *for the welfare of people One should* please the manes there (9)

One who does not go to Gayā in spite of his being capable to go there—(his) manes mourn over him His labour is in vain (10)

The *manes sing the song* and the great sages declare, Whoever goes to Gaya he will liberate us If a member of our family, endowed with sin and *extremely devoid of his* Dharma, *goes to* Gaya, he will liberate us (11 12)

'One should desire for many sons of good conduct endowed with qualities Out of those all even one may go to Gaya" Therefore a Brahmana *with all his efforts* should offer balls of rice with full devotion according to the prescribed method after going to Gayā (13 14)

धन्यास्तु खलु ते मर्त्या गयाया पिण्डदायिन ।
कुलान्युभयत सप्त समुद्धृत्याप्नुयात् परम् ॥१५
अन्यच्च तीर्थप्रवर सिद्धावासमुदाहृतम् ।
प्रभासमिति विख्यात यत्रास्ते भगवान् भव ॥१६
तत्र स्नान तप श्राद्ध ब्राह्मणाना च पूजनम् ।
कृत्वा लोकमवाप्नोति ब्रह्मणोऽक्षय्यमुत्तमम् ॥१७
तीर्थं त्रैयम्बक नाम सर्वदेवनमस्कृतम् ।
पूजयित्वा तत्र रुद्र ज्योतिष्टोमफल लभेत ॥१८
सुवर्णाक्ष महादेव समभ्यर्च्य कपर्दिनम् ।
ब्राह्मणान् पूजयित्वा तु गाणपत्य लभेद् ध्रुवम् ॥१९
सोमेश्वर तीर्थवर रुद्रस्य परमेष्ठिन ।
सर्वव्याधिहर पुण्य रुद्रसालोक्यकारणम् ॥२०
तीर्थाना परम तीर्थं विजय नाम शोभनम् ।
तत्र लिङ्ग महेशस्य विजय नाम विश्रुतम् ॥२१
षण्मासान् नियताहारो ब्रह्मचारी समाहित ।
उषित्वा तत्र विप्रेन्द्रा यास्यन्ति परम पदम् ॥२२
अन्यच्च तीर्थप्रवर पूर्वदेशे सुशोभनम् ।
एकाम्र देवदेवस्य गाणपत्यफलप्रदम् ॥२३
दत्त्वात्र शिवभक्ताना किञ्चिच्छश्वन्महीं शुभाम्।
सार्वभौमो भवेद राजा मुमुक्षुर्मोक्षमाप्नुयात ॥२४
महानदीजल पुण्य सर्वपापविनाशनम् ।
ग्रहणे समुपस्पृश्य मुच्यते सर्वपातकै ॥२५

Those men are fortunate who offer balls of rice at Gaya having liberated their seven families on both sides they attain supreme position (15)

There is another excellent place of pilgrimage, well known as Prabhasa, which is said to be the dwelling of accomplished persons (Siddhas) and where god Bhava (Śiva) resides (16)

Having observed bath, penance, Sraddha ceremony and the worship of Brahmanas there one attains the imperishable and excellent abode of Brahma (17)

There is a place of pilgrimage Traiyambaka by name and saluted by all the gods Having worshipped Rudra there, one attains the fruit of Jyotistoma (18)

Having worshipped the golden eyed Mahadeva of matted hair and having worshipped the Brahmanas there, one definitely attains the leadership of troops (Ganas) (19)

Somesvara a remover of all diseases and the cause of granting the Rudra's sphere to a man is a pious and excellent place of pilgrimage of the principal god Rudra (20)

There is a beautiful place of pilgrimage Vijaya by name, supreme among the places of pilgrimage There is a well known Linga of Mahesa Vijaya by name (21)

Having dwelt there with full devotion while observing abstemious in food and celibacy, the excellent Brahmanas attain the supreme abode (22)

There is another very beautiful and excellent place of pilgrimage of Śamkara (the god of gods) in the eastern country Ekamra (by name), giver of the fruit of leadership of troops (Ganas) (23)

Having given some permanent and auspicious land to the devotees of Siva here one becomes the ruler of the whole world and a person desiring salvation attains it (24)

Having taken his bath (as a religious ceremony) at the time of eclipse in the pious water of Mahanadi which is the *destroyer of all sins, one is released from* all sins (25)

अन्या च विरजा नाम नदी त्रैलोक्यविश्रुता ।
तस्यां स्नात्वा नरो विप्रा ब्रह्मलोके महीयते ॥२६
तीर्थं नारायणस्यान्यन्नाम्ना तु पुरुषोत्तमम् ।
तत्र नारायणः श्रीमानास्ते परमपूरुषः ॥२७
पूजयित्वा परं विष्णुं स्नात्वा तत्र द्विजोत्तम. ।
ब्राह्मणान् पूजयित्वा तु विष्णुलोकमवाप्नुयात् ॥२८
तीर्थानां परमं तीर्थं गोकर्णं नाम विश्रुतम् ।
सर्वपापहरं शंभोर्निवासः परमेष्ठिनः ॥२९
दृष्ट्वा लिङ्गं तु देवस्य गोकर्णेश्वरमुत्तमम् ।
ईप्सितांल्लभते कामान् रुद्रस्य दयितो भवेत् ॥३०
उत्तरं चापि गोकर्णं लिङ्गं देवस्य शूलिनः ।
महादेवस्यार्चयित्वा शिवसायुज्यमाप्नुयात् ॥३१

तत्र देवो महादेवः स्थाणुरित्यभिविश्रुतः ।
तं दृष्ट्वा सर्वपापेभ्यो मुच्यते तत्क्षणान्नरः ॥३२
अन्यत् कुब्जाम्रमतुलं स्थानं विष्णोर्महात्मनः ।
संपूज्य पुरुषं विष्णुं श्वेतद्वीपे महीयते ॥३३
यत्र नारायणो देवो रुद्रेण त्रिपुरारिणा ।
कृत्वा यज्ञस्य मथनं दक्षस्य तु विसर्जितः ॥३४
समन्ताद् योजनं क्षेत्रं सिद्धर्षिगणवन्दितम् ।
पुण्यमायतनं विष्णोस्तत्रास्ते पुरुषोत्तमः ॥३५
अन्यत् कोकामुखं विष्णोस्तीर्थमद्भुतकर्मणः ।
मृतोऽत्र पातकैर्मुक्तो विष्णुसारूप्यमाप्नुयात् ॥३६
शालग्रामं महातीर्थं विष्णोः प्रीतिविवर्धनम् ।
प्राणांस्तत्र नरस्त्यक्त्वा हृषीकेशं प्रपश्यति ॥३७

There is another river Virajā by name, well known in the three worlds Having taken bath, in that (river) O Brāhmanas, one is worshipped in the abode of Brahmā (26)

There is another place of pilgrimage of Nārāyana, Purusottama by name There resides the glorious Nārāyana the supreme Purusa (27)

Having worshipped the supreme Visnu and having worshipped the Brāhmanas there after taking bath, one attains the abode of Visnu (28)

There is a well known place of pilgrimage, Gokarna by name, the supreme among the places of pilgrimage, a destroyer of all sins and abode of the principal diety Śambhu (29)

Having seen the most excellent Linga of god (Śambhu), Gokarnesvara (by name), one attains the desired objects and becomes dear to Rudra (30)

Having worshipped the Linga of the trident-bearer god, existing in northern Gokarna, one attains union with Śiva (31)

There the god Mahādeva is known as Sthānu Having seen him a man is released immediately from all sins (32)

There is another matchless place of pilgrimage of the great souled Visnu Kubjāmra (by name) Having worshipped Visnu, (the supreme) Purusa one is worshipped in the Śveta Dvīpa (name of an abode of the blessed), where the god Nārāyana was set free by Rudra the enemy of three cities after destroying the sacrifice of Daksa This is a place of pilgrimage one Yojana on all sides and praised by groups of accomplished sages There is a pious temple of Visnu in which dwells Visnu, the supreme Purusa (33-35)

Kokāmukha is another place of pilgrimage of Visnu of wonderful deeds. After dying here, one released from sins attains assimilation with Visnu (36)

Śālagrāma is a great place of pilgrimage, giver of joy to Visnu After giving up his life there a man sees Visnu (the

अश्वतीर्थमिति ख्यातं सिद्धावासं सुपावनम् ।
आस्ते हयशिरा नित्यं तत्र नारायणः स्वयम् ॥३८
तीर्थं त्रैलोक्यविख्यातं ब्रह्मणः परमेष्ठिनः ।
पुष्करं सर्वपापघ्नं मृतानां ब्रह्मलोकदम् ॥३९
मनसा संस्मरेद् यस्तु पुष्करं वै द्विजोत्तमः ।
पूयते पातकैः सर्वैः शक्रेण सह मोदते ॥४०
तत्र देवाः सगन्धर्वाः सयक्षोरगराक्षसाः ।
उपासते सिद्धसङ्घा ब्रह्माणं पद्मसम्भवम् ॥४१
तत्र स्नात्वा भवेच्छुद्धो ब्रह्माणं परमेष्ठिनम् ।
पूजयित्वा द्विजवरान् ब्रह्माणं सम्प्रपश्यति ॥४२
तत्राभिगम्य देवेशं पुरुहूतमनिन्दितम् ।
सुरूपो जायते मर्त्यः सर्वान् कामानवाप्नुयात् ॥४३

सप्तसारस्वतं तीर्थं ब्रह्माद्यैः सेवितं परम् ।
पूजयित्वा तत्र रुद्रमश्वमेधफलं लभेत् ॥४४
यत्र मङ्कणको रुद्रं प्रपन्नः परमेश्वरम् ।
आराधयामास हरं पञ्चाक्षरपरायणः ॥४५
नमः शिवायेति मुनिः जपन् पञ्चाक्षरं परम् ।
आराधयामास शिवं तपसा गोवृषध्वजम् ॥४६
प्रजज्वालाथ तपसा मुनिर्मङ्कणकस्तदा ।
ननर्त्त हर्षवेगेन ज्ञात्वा रुद्रं समागतम् ॥४७
तं प्राह भगवान् रुद्रः किमर्थं नर्तितं त्वया ।
दृष्ट्वापि देवमीशानं नृत्यति स्म पुनः पुनः ॥४८
सोऽन्वीक्ष्य भगवानीशः सगर्वं गर्वशान्तये ।
स्वकं देहं विदार्यास्मै भस्मराशिमदर्शयत् ॥४९

lord of senses) (37)

There is a very pious (place of pilgrimage), known as Aśvatīrtha the abode of accomplished persons. Nārāyaṇa having a horse's head (in the form of Haya-grīva) dwells there parmanently. (38)

Puṣkara is a place of pilgrimage of the principal god Brahmā which (Puṣkara) is famous in the three worlds which is destroyer of all sins and which gives the abode of Brahmā to dead ones. An excellent Brāhmaṇa who thinks of Puṣkara by mind is purified from all sins and he delights with Indra. There the gods, Gandharvas (a class of demigods), Yakṣas (a class of demigods), Uragas (semi divine serpents), demons and the groups of accomplished persons (Siddhas) worship Brahmā the lotus born one. Having worshipped the principal deity Brahmā at the excellent Brāhmaṇas after being purified by a bath there one sees Brahmā. Having visited the blameless lord of gods invoked by many, a man becomes of beautiful form and attains all his desired objects. (39-43)

Saptasārasvata is a place of pilgrimage frequented by Brahmā and others. Having worshipped Rudra there, one attains the fruit of Aśvamedha. There Maṅkaṇaka approaching the great lord Rudra and resorting to five syllables had worshipped Hara. Muttering the supreme five syllables "Namaḥ Śivāya (salutation to Śiva)", the sage had worshipped the bull bannered Śiva. Then the sage Maṅkaṇaka began to blaze with his penance. He danced due to extreme joy knowing that Rudra had come. The glorious Rudra said to him: What for you have danced? Even after seeing the god Īśāna (Śiva) he danced again and again. (44-48)

Having seen him full of pride the glorious lord tearing his body, showed to him the heap of ashes to destroy his pride. O excellent Brāhmaṇa, see this heap of ashes

पश्येम मच्छरीरोत्थं भस्मराशिं द्विजोत्तम ।
माहात्म्यमेतत् तपसस्त्वादृशोऽन्योऽपि विद्यते ॥५०
यत् सगर्वं हि भवता नर्तितं मुनिपुंगव ।
न युक्तं तापसस्यैतत् त्वत्तोऽप्यत्राधिको ह्यहम् ॥५१
इत्याभाष्य मुनिश्रेष्ठं स रुद्रः किल विश्वदृक् ।
आस्थाय परमं भावं ननर्त जगतो हरः ॥५२
सहस्रशीर्षा भूत्वा स सहस्राक्षः सहस्रपात् ।
दंष्ट्राकरालवदनो ज्वालामाली भयंकरः ॥५३
सोऽन्वपश्यदथास्य पार्श्वे तस्य त्रिशूलिनः ।
विशाललोचनामेकां देवीं चारुविलासिनीम् ।
सूर्यायुतसमप्रख्यां प्रसन्नवदनां शिवाम् ॥५४
सस्मितं प्रेक्ष्य विश्वेशं तिष्ठन्तीममितद्युतिम् ।
दृष्ट्वा संत्रस्तहृदयो वेपमानो मुनीश्वरः ।
ननाम शिरसा रुद्रं रुद्राध्यायं जपन् वशी ॥५५
प्रसन्नो भगवानीशस्त्र्यम्बको भक्तवत्सलः ।
पूर्ववेषं स जग्राह देवी चान्तर्हिताऽभवत् ॥५६
आलिङ्ग्य भक्तं प्रणतं देवदेवः स्वयं शिवः ।
न भेतव्यं त्वया वत्स प्राह किं ते ददाम्यहम् ॥५७
प्रणम्य मूर्ध्ना गिरिशं हरं त्रिपुरसूदनम् ।
विज्ञापयामास तदा हृष्टः प्रष्टुमना मुनिः ॥५८
नमोऽस्तु ते महादेव महेश्वर नमोऽस्तु ते ।
किमेतद् भगवद्रूपं सुघोरं विश्वतोमुखम् ॥५९
का च सा भगवत्पार्श्वे राजमाना व्यवस्थिता ।
अन्तर्हितेव सहसा सर्वमिच्छामि वेदितुम् ॥६०

arisen out of my body This s dignity of penance There is some one other also similar to you This is not proper for an ascetic that you have danced with pride O excellent sage I am greater than you in this respect *(49 51)*

Having talked so with the excellent sage, that Rudra, the seer of all and the destroyer of the world resorting to supreme power, (danced) becoming thousand headed thousand eyed thousand footed with his face looking terrible due to his teeth flame-garlanded and terrible (53)

He (Mankanaka) saw the large-eyed and smiling faced goddess Sivā (the wife of Śiva) shining with beauty and looking like ten thousand sunsnear the perfect and trident bearer Siva (54)

Having seen the smiling faced lord of all (Śiva) of boundless lusture and having seen (Śivā) *standing (by his side)*, the lord of ascetics, having the mastery over his passions, and with his heart frightened bowed down with his head before Śiva, while trembling and while muttering Rudrādhyāya (prayers addressed to Rudra) (55)

The glorious three eyed lord kind to his devotees was pleased He assumed his previous form and the goddess disappeared (56)

Having embraced himself the humble devotee, Śiva, the god of gods said, dear child, do not fear What should I give to you" (57)

Having bowed down with his head before Hara, dwelling in the mountains and the destroyer of three cities, the delighted sage with a mind to enquire then requested (Śiva) Salutation to you O Mahādeva, salutation to you, O Maheśvara what is this extremely terrible form of the glorious one facing on all sides ? *Who was that shining (lady)* sitting in the vicinity *of the glorious one* and who disappeared all of a sudden I want to know all this (58 60)

इत्युक्तो व्याजहारेम तथा मङ्कणकं हरः। महेशः स्वात्मनो योगं देवीं च त्रिपुरानलः ॥६१
अहं सहस्रनयनः सर्वात्मा सर्वतोमुखः। दाहकः सर्वपापानां कालः कालकरो हरः ॥६२
मयैव प्रेर्यते कृत्स्नं चेतनाचेतनात्मकम्। सोऽन्तर्यामी स पुरुषो ह्यहं वै पुरुषोत्तमः ॥६३
तस्य सा परमा माया प्रकृतिस्त्रिगुणात्मिका। प्रोच्यते मुनिभिशक्तिर्जगद्योनिः सनातनी ॥६४
स एष मायया विश्वं व्यामोहयति विश्ववित्। नारायणः परोऽव्यक्तो मायारूप इति श्रुतिः ॥६५
एवमेतज्जगत् सर्वं सर्वदा स्थापयाम्यहम्। योजयामि प्रकृत्याऽहं पुरुषं पञ्चविंशकम् ॥६६
तथा वै सगतो देवः कूटस्थः सर्वगोऽमलः। सृजत्यशेषमेवेदं स्वमूर्तेः प्रकृतेरजः ॥६७
स देवो भगवान् ब्रह्मा विश्वरूपः पितामहः। तवैतत् कथितं सम्यक् स्रष्टृत्वं परमात्मनः ॥६८
एकोऽहं भगवान् कालो ह्यनादिश्चान्तकृद् विभुः। समास्थाय परं भावं प्रोक्तो रुद्रो मनीषिभिः ॥६९
मम वै साऽपरा शक्तिर्देवी विद्येति विश्रुता। दृष्टा हि भवता नूनं विद्यादेहस्त्वहं ततः ॥७०
एवमेतानि तत्त्वानि प्रधानपुरुषेश्वराः। विष्णुर्ब्रह्मा च भगवान् रुद्रः काल इति श्रुतिः ॥७१
त्रयमेतदनाद्यन्तं ब्रह्मण्येव व्यवस्थितम्। तदात्मकं तदव्यक्तं तदक्षरमिति श्रुतिः ॥७२
आत्मानन्दपरं तत्त्वं चिन्मात्रं परमं पदम्। आकाशं निष्कलं ब्रह्म तस्मादन्यन्न विद्यते ॥७३

Being said like this Hara, the great lord, the fire for the three cities told Mankanaka about the Yoga of his soul and about the goddess (61)

I am the thousand eyed Hara, the universal soul, facing all sides, burning all the sins, Kāla and the maker of Kala All the sentient and unsentient beings are moved by me I am the soul, checking the internal feelings, the (highest) soul, the highest being (62, 63)

His supreme power, Prakrti (original source), the eternal world womb consisting of three attributes (Sattva, Rajas and Tamas) is called Śakti by the sages (64)

That knower of all bewilders the world by his Māya (power) The supreme and unmanifested Narayana is Māya formed one says the Veda (65)

In this way I always maintain this world I unite Purusa with twenty five (elements) with the help of Prakrti Being united in this way the immovable all pervading and pure (Puruṣa), free from birth creates this whole (world) from Prakrti, his own form (67)

He is the glorious and all formed god, the paternal grand father Brahmā I have properly spoken to you the creatorship of the great soul (68)

I am the sole god, having no beginning, Kāla the destroyer and all-pervading Having resorted to supreme feeling the wise persons call me Rudra (69)

That too known as goddess Vidya, is my power You have definitely seen me possessing a body of Vidyā (70)

In this way these are the true principles—Pradhana Purusa and Īsvara They are Visnu, the glorious Brahman and the Kala formed Rudra according to Veda. (71)

These three, having no beginning and no end, exist in Brahman That is the universal soul, that is the unmanifested one and that is the imperishabe one Brahman rejoicing in the supreme spirit, is the highest reality, the pure intelligence,

एव विज्ञाय भवता भक्तियोगाश्रयेण तु ।
सपूज्यो वन्दनीयोऽह ततस्त पश्य शाश्वतम् ।।७४
एतावदुक्त्वा भगवाञ्जगामादर्शन हरः ।
तत्रैव भक्तियोगेन रुद्रमाराधयन्मुनिः ।।७५
एतत् पवित्रमतुल तीर्थं ब्रह्मर्षिसेवितम् ।
ससेव्य ब्राह्मणो विद्वान् मुच्यते सर्वपातकैः ।।७६

इति श्रीकूर्मपुराणे षट्साहस्र्या सहितायामुपरिविभागे चतुस्त्रिंशोऽध्याय ।।३४।।

३५

सूत उवाच ।
अन्यत् पवित्र विपुल तीर्थं त्रैलोक्यविश्रुतम् ।
रुद्रकोटिरिति ख्यात रुद्रस्य परमेष्ठिन· ।।१
पुरा पुण्यतमे काले देवदर्शनतत्पराः ।
कोटिब्रह्मर्षयो दान्तास्त देशमगमन् परम् ।।२
अह द्रक्ष्यामि गिरिश पूर्वमेव पिनाकिनम् ।
अन्योऽन्य भक्तियुक्ताना व्याघातो जायते किल ।।३
तेषा भक्ति तदा दृष्ट्वा गिरिशो योगिनां गुरुः ।
कोटिरूपोऽभवद् रुद्रो रुद्रकोटिस्तत· स्मृतः ।।४
ते स्म सर्वे महादेव हर गिरिगुहाशयम् ।
पश्यन्त पार्वतीनाथ हृष्टपुष्टधियोऽभवन् ।।५
अनाद्यन्त महादेव पूर्वमेवाहमीश्वरम् ।

the supreme abode and undivided sky There is nothing other than him (72, 73)

Having known (the reality) in this way you should worship and praise me resorting to devotion and Yoga After that you will see that eternal (reality) (74)

Having said so much the glorious Hara became invisible The sage worshipped Rudra just there with devotion and Yoga (75)

Having visited this pure and matchless place of pilgrimage, frequented by Brahmana seers, a learned Brahmaṇa is released from all sins (76)

Thus ends Thirtyfourth Chapter in the Second Part of the Kūrma Purāṇa Samhitā consisting of six thousand verses—34

35

Sūta said There is another extremely pious place of pilgrimage famous in the three worlds, known as Rudrakoṭi and belonging to the principal deity Rudra (1)

Formerly in the most pious time crores of self restrained *Brāhmaṇa* seers, aiming at seeing the god, went to that supreme place (2)

"I will first see Śiva (the Pināka bearer), dwelling in the mountains"—this mutual conflict arose among these devotees (3)

Having seen their devotion at that time, Rudra the lord of Yogins, inhabiting mountains assumed one crore forms Hence it is called *Rudrakoṭi* (4)

Seeing Hara the *great god* inhabiting the caves of mountains the *lord* of Parvati, they became of happy and cheerful minds (5)

I have first seen the lord Mahādeva

दृष्टवानिति भक्त्या ते रुद्रन्यस्तधियोऽभवन् ॥६
अथान्तरिक्षे विमलं पश्यन्ति स्म महत्तरम् ।
ज्योतिस्तत्रैव ते सर्वेऽभिलषन्तः परं पदम् ॥७
एतत् सदेशाध्युषितं तीर्थं पुण्यतमं शुभम् ।
दृष्ट्वा रुद्रं समभ्यर्च्य रुद्रसामीप्यमाप्नुयात् ॥८
अन्यच्च तीर्थप्रवरं नाम्ना मधुवनं स्मृतम् ।
तत्र गत्वा नियमवानिन्द्रस्यार्द्धासनं लभेत् ॥९
अथान्यत्पुष्पनगरी देशः पुण्यतमः शुभः ।
तत्र गत्वा पितॄन् पूज्य कुलानां तारयेच्छतम् ॥१०
कालञ्जरं महातीर्थं लोके रुद्रो महेश्वरः ।
कालं जरितवान् देवो यत्र भक्तप्रियो हरः ॥११
श्वेतो नाम शिवे भक्तो राजर्षिप्रवरः पुरा ।
तदाशीस्तन्नमस्कारः पूजयामास शूलिनम् ॥१२
संस्थाप्य विधिना लिङ्गं भक्तियोगपुरःसरः ।
जजाप रुद्रमनिशं तत्र संन्यस्तमानसः ॥१३
स तं कालोऽथ दीप्तात्मा शूलमादाय भीषणम् ।
नेतुमभ्यागतो देशं स राजा यत्र तिष्ठति ॥१४
वीक्ष्य राजा भयाविष्टः शूलहस्तं समागतम् ।
कालं कालकरं घोरं भीषणं चण्डदीधितिम् ॥१५
उभाभ्यामथ हस्ताभ्यां स्पृष्ट्वाऽसौ लिङ्गमैश्वरम् ।
ननाम शिरसा रुद्रं जजाप शतरुद्रियम् ॥१६
जपन्तमाह राजानं नमन्तमसकृद् भवम् ।
एह्येहीति पुरः स्थित्वा कृतान्तः प्रहसन्निव ॥१७

having no beginning and no end—with this idea out of devotion their minds became completely devoted to Rudra (6)

All of them wishing for supreme abode saw the pure and great light in the sky just there (7)

Having seen that auspicious and most pious place of pilgrimage always o cupied by the lord and having worshipped Rudra one attains vicinity of Rudra (8)

There is another excellent place of pilgrimage known Madhuvana by name Having gone there a self restraint person attains half seat of Indra (9)

There is another auspicious and the most pious place Puspanagari (by name) Having gone there and having worshipped the manes one liberates hundreds of families (10)

Kalañjara is a great place of pilgrimage on earth where the god Rudra the great lord, the destroyer (of world) (Hara) beloved of devotee had destroyed Kala (11)

In former days an excellent royal sage, Śveta by name devoted to Siva worshipped the trident bearer (Śiva), depending on him and saluting to him (12)

Having established the Linga (of Śiva) with devotion and Yoga in the prescribed manner he muttered (prayers of) Rudra there day and night with devoted mind (13)

Having taken a terrible spear Kala, possessing a fiery nature came near the place where king was established to carry him (14)

Having seen that the terrible Kala, the fierce destroyer of terrible lustre had come with a spear in his hand the king was filled with terror (15)

Having touched the Linga of Isvara with both his hands he bowed down before Rudra with his head and muttered Satarudriya (16)

Having stood before (the king) the Krtanta as if laughing said Come on Come on' to the king who was muttering (prayers) and who was saluting again and again to Śiva (Bhava) (17)

तमुवाच भयाविष्टो राजा रुद्रपरायणः ।
एकमीशार्चनरतं विहायान्यं निषूदय ॥१८
इत्युक्तवन्तं भगवानब्रवीद् भीतमानसम् ।
रुद्रार्चनरतो वाऽन्यो मद्वशे को न तिष्ठति ॥१९
एवमुक्त्वा स राजानं कालो लोकप्रकालनः ।
बबन्ध पाशै राजाऽपि जजाप शतरुद्रियम् ॥२०
अथान्तरिक्षे विमलं दीप्यमानं
तेजोराशिं भूतभर्तुः पुराणम् ।
ज्वालामालासंवृतं व्याप्य विश्वं
प्रादुर्भूतं संस्थितं संददर्श ॥२१
तन्मध्येऽसौ पुरुषं रुक्मवर्णं
देव्या देवं चन्द्रलेखोज्ज्वलाङ्गम् ।
तेजोरूपं पश्यति स्मातिहृष्टो
मेने चास्मन्नाथ आगच्छतीति ॥२२
आगच्छन्तं नातिदूरेऽथ दृष्ट्वा
कालो रुद्रं देवदेव्या महेशम् ।
व्यपेतभीरखिलेशैकनाथ
राजर्षिस्तं नेतुमभ्याजगाम ॥२३
आलोक्यासौ भगवानुग्रकर्मा
देवो रुद्रो भूतभर्त्ता पुराणः ।
एवं भक्तं मत्परं मा स्मरन्तं
देहीतीमं कालमूचे ममेति ॥२४
श्रुत्वा वाक्यं गोपतेरुग्रभावः
कालात्माऽसौ मन्यमानः स्वभावम् ।
बद्ध्वा भक्तं पुनरेवाथ पाशैः
क्रुद्धो रुद्रमभिदुद्राव वेगात् ॥२५
प्रेक्ष्यायान्तं शैलपुत्रीमथेशः
सोऽन्वीक्ष्यान्ते विश्वमायाविधिज्ञः ।

The king, filled with fear and devoted to Rudra, said to him "Kill other leaving one engaged in the worship of the lord" (18)

After he (king) had spoken so, the glorious Kāla said to him, afraid in mind "who is not under my control—whether he is one engaged in the worship of Rudra or someone else" (19)

After saying this to king, Kāla, the destroyer of the worlds, bound the king with snares and the king also muttered Śatarudriya. (20)

Then (the king) saw that there in the sky appeared and existed an ancient heap of light, spotless, shinning, belonging to the lord of beings, covered by the garlands of flames and pervading all (21)

In the midst of that (the king) saw a man of radiant colour, the god with the goddess, with his limb shinning with a digit of the moon, the lustre-formed one. (The king) was very much pleased and he thought, 'Our lord is coming." (22)

Having seen Rudra, the great lord, the lord of all and the sole lord with the goddess, coming not very far, the royal seer was freed from fear but Kāla came to carry him (23)

Having seen it, the glorious and ancient god Rudra of terrible deeds, the lord of being said to Kāla, "Give to me this one votary, devoted to me and thinking of me" (24)

Having heard the sentence of the earth-lord, Kāla, of terrible intention, thinking highly of his nature, full of anger, ran towards Rudra with speed after binding the devotee with the snares (25)

Having seen him coming and then looking at the daughter of the mountain (Pārvatī) the lord, skilled in all magical art, struck Mṛtyu (Kāla) with contempt

तावत्तं वै वामपादेन मृत्युं
श्वेतस्यैव पश्यतो व्याजघान ।।२६
ममार सोऽतिभीषणो महेशपादघातितः ।
रराज देवतापतिः सहोमया पिनाकधृक् ।।२७
निरीक्ष्य देवमीश्वरं प्रहृष्टमानसो हरम् ।
ननाम साम्बमव्ययं स राजपुंगवस्तदा ।।२८
नमो भवाय हेतवे हराय विश्वसंभवे ।
नमः शिवाय धीमते नमोऽपवर्गदायिने ।।२९
नमो नमो नमोऽस्तु ते महाविभूतये नमः ।
विभागहीनरूपिणे नमो नराधिपाय ते ।।३०
नमोऽस्तु ते गणेश्वर प्रपन्नदुःखनाशन ।
अनादिनित्यभूतये वराहशृङ्गधारिणे।।३१
नमो वृषध्वजाय ते कपालमालिने नमः ।
नमो महानटाय ते नमो वृषध्वजाय ते ।।३२
अथानुगृह्य शंकरः प्रणामतत्परं नृपम् ।
स्वगाणपत्यमव्ययं सरूपतामथो ददौ ।।३३
सहोमया सपार्षदः सराजपुंगवो हरः ।
मुनीशसिद्धवन्दितः क्षणाददृश्यतामगात् ।।३४
काले महेशाभिहते लोकनाथः पितामहः ।
अयाचत वरं रुद्रं सजीवोऽयं भवत्विति ।।३५
नास्ति कश्चिदपीशान दोषलेशो वृषध्वज ।
कृतान्तस्यैव भवता तत्कार्ये विनियोजितः ।।३६
स देवदेववचनाद् देवदेवेश्वरो हरः ।
तथास्त्वित्याह विश्वात्मा सोऽपि तादृग्विधोऽभवत्।।३७

by his left foot while Śveta (the king) was looking all this (26)

That extremely terrible (Kāla) died, struck down by the foot of Maheśa The Pināka bearer, lord of gods shone with Umā (27)

Having seen the god Hara, the lord, that excellent king, then made obeisance to the imperishable one with mother (Parvatī) (28)

Salutation to Bhava (Śiva) the cause (of the world), to Hara (Śiva), the creator of all Salutation to the wise Śiva, salutation to the giver of salvation Salutation again and again to you, salutation to (Śiva) possessing great fortune Salution to you, the lord of men, possessing an undivided form Salutation to you, O leader of troops (Ganas), destroyer of the calamity of distressed ones (Salutation to one) possessing eternal prosperity, having no beginning, bearer of the horn of a boar Salutation to you, having a bull for a sign; salutation to you possessing a garland of skulls Salutation to you, the great actor, salutation to you having a bull for a sign (29-32)

Having favoured the king, engaged in salutation, Śaṁkara granted Him his form, and the permanent leadership of troops (Ganas) (33)

Hara, saluted by the chief of sages and accomplished persons became invisible in a moment along with Umā, attendants and the excellent king (34)

After the killing of Kala by Maheśa, the paternal grandfather, the lord of people begged a boon from Rudra, "Let him be alive (35)

"O Isana, O Vṛsadhvaja (having a bull for sign), there is not even the slightest fault of Kṛtanta He was employed in that act by you" (36)

By the word of the god of gods Hara, the lord of god of gods the universal soul, said, Let it be so" He (Kāla) also

इत्येतत् परम तीर्थं कालजरमिति श्रुतम् । गत्वाऽभ्यर्च्य महादेव गाणपत्य स विन्दति ॥३८

इति श्रीकूर्मपुराणे षट्साहस्रया सहितायामुपरिविभागे पञ्चत्रिंशोऽध्याय ॥३५॥

३६

सूत उवाच ।

इदमन्यत् पर स्थान गुह्याद् गुह्यतम महत् ।
महादेवस्य देवस्य महालयमिति श्रुतम् ॥१
तत्र देवाधिदेवेन रुद्रेण त्रिपुरारिणा ।
शिलातले पद न्यस्त नास्तिकाना निदर्शनम् ॥२
तत्र पाशुपता शान्ता भस्मोद्धूलितविग्रहा ।
उपासते महादेव वेदाध्ययनतत्परा ॥३
स्नात्वा तत्र पद शार्वं दृष्ट्वा भक्तिपुर सरम् ।
नमस्कृत्वाऽथ शिरसा रुद्रसामीप्यमाप्नुयात् ॥४
अन्यच्च देवदेवस्य स्थान शभोर्महात्मन ।
केदारमिति विख्यात सिद्धानामालय शुभम् ॥५
तत्र स्नात्वा महादेवमभ्यर्च्य वृषकेतनम् ।
पीत्वा चैवोदक शुद्ध गाणपत्यमवाप्नुयात् ॥६
श्राद्धदानादिक कृत्वा ह्यक्षय लभते फलम् ।

became of that type (i e became alive) (37)

This, the supreme place of pilgrimage, is known as Kalañjara Having gone and worshipped Mahadeva (there) one attains leadership over troops (Ganas) (38)

Thus ends Thirtyfifth Chapter in the Second Part of the Kūrma Purana Samhitā consisting of Six thousand verses—35

36

Suta said *There is another excellent* place extremely mysterious belonging to the god Mahadeva and known as Mahalaya (1)

There Rudra, the first among the gods and enemy of the three cities, had placed *his foot step (foot mark)* on the *slab of a* stone *to set an example before the non* believers (atheists) (2)

There the worshippers of Pasu pati (Śiva) free from passion smearing the body with ashes and engaged in the study of Vedas, worship Mahadeva (3)

Having seen the *foot mark* of Śarva (Śiva) *with devotion after taking bath there* and having bowed down (before Śiva) with head one attains vicinity of Rudra (4)

There is another place of the great souled Śambhu, the god of gods, an *auspicious abode of accomplished persons,* well known as Kedāra (5)

Having worshipped the bull bannered Mahadeva there after taking a bath and having drunk pure water (there) one attains leadership over troops (Ganas) (6)

Having observed Śraddha ceremony *and giving of gifts etc* one attains imperi

द्विजातिप्रवरैर्जुष्टं योगिभिर्यतमानसैः ॥७
तीर्थं प्लक्षावतरणं सर्वपापविनाशनम् ।
तत्राभ्यर्च्य श्रीनिवासं विष्णुलोके महीयते ॥८
अन्यं मगधराजस्य तीर्थं स्वर्गगतिप्रदम् ।
अक्षयं विन्दति स्वर्गं तत्र गत्वा द्विजोत्तमः ॥९
तीर्थं कनखलं पुण्यं महापातकनाशनम् ।
यत्र देवेन रुद्रेण यज्ञो दक्षस्य नाशितः ॥१०
तत्र गङ्गामुपस्पृश्य शुचिर्भावसमन्वितः ।
मुच्यते सर्वपापैस्तु ब्रह्मलोकं लभेन्मृतः ॥११
महातीर्थमिति ख्यातं पुण्यं नारायणप्रियम् ।
तत्राभ्यर्च्य हृषीकेशं श्वेतद्वीपं निगच्छति ॥१२
अन्यच्च तीर्थप्रवरं नाम्ना श्रीपर्वतं शुभम् ।
तत्र प्राणान् परित्यज्य रुद्रस्य दयितो भवेत् ॥१३
तत्र संनिहितो रुद्रो देव्या सह महेश्वरः ।
स्नानपिण्डादिकं तत्र कृतमक्षय्यमुत्तमम् ॥१४
गोदावरी नदी पुण्या सर्वपापविनाशनी ।
तत्र स्नात्वा पितॄन् देवांस्तर्पयित्वा यथाविधि ।
सर्वपापविशुद्धात्मा गोसहस्रफलं लभेत् ॥१५
पवित्रसलिला पुण्या कावेरी विपुला नदी ।
तस्यां स्नात्वोदकं कृत्वा मुच्यते सर्वपातकैः ।
त्रिरात्रोपोषितेनाथ एकरात्रोषितेन वा ॥१६
द्विजातीनां तु कथितं तीर्थानामिह सेवनम् ।

shable fruit This place is inhabited by excellent Brahmanas and Yogins, who have restrained their minds (7)

Plakṣavatarana is a place of pilgrimage which destroys all sins Having worshipped Visnu (the abode of Śrī) there one is honoured in the abode of Visnu (8)

There is another place of pilgrimage of Magadharaja, which gives access to heaven Having gone there an excellent Brahmana attains imperishable heaven (9)

There is a pious place of pilgrimage Kanakhala (by name) which destroys great sins, where the god Rudra had destroyed the sacrifice of Dakṣa (10)

Having touched the water of Ganges (for ablution) there a pure minded person endowed with devotion, is released from all sins and attains the abode of Brahma after death (11)

There is a pious (place of pilgrimage) dear to Nārāyana and known as Mahātīrtha Having worshipped Visnu (the lord of senses) there one goes to Śvetadvīpa (12)

There is another auspicious and excellent place of pilgrimage Śrīparvata by name Having given up his life there one becomes dear to Rudra (13)

Rudra the great lord, is present there with the goddess Taking of bath and offering of rice balls etc, there, is the most excellent and imperishable (14)

The pious river Godavarī destroys all sins Having offered libations of water to manes and gods there after taking bath according to the prescribed rules a person with his soul purified from all sins, attains the fruit of (giving of) one thousand cows (15)

Kāverī is a sacred and big river containing pious water Having presented water (to the manes) after taking bath in that river a person, observing a fast for three nights or one night, is released from all sins (16)

Visiting of places of pilgrimage has been prescribed here for Dvijas A celebate person, free from greed, whose

यस्य वाङ्मनसी शुद्धे हस्तपादौ च संस्थितौ ।
अलोलुपो ब्रह्मचारी तीर्थानां फलमाप्नुयात् ॥१७
स्वामितीर्थं महातीर्थं त्रिषु लोकेषु विश्रुतम् ।
तत्र सन्निहितो नित्यं स्कन्दोऽमरनमस्कृतः ॥१८
स्नात्वा कुमारधारायां कृत्वा देवादितर्पणम् ।
आराध्य षण्मुखं देवं स्कन्देन सह मोदते ॥१९
नदी त्रैलोक्यविख्याता ताम्रपर्णीति नामतः ।
तत्र स्नात्वा पितॄन् भक्त्या तर्पयित्वा यथाविधि ।
पापकर्तॄनपि पितॄंस्तारयेन्नात्र संशयः ॥२०
चन्द्रतीर्थमिति ख्यातं कावेर्याः प्रभवेऽक्षयम् ।
तीर्थं तत्र भवेद् वस्तुं मृतानां स्वर्गतिर्ध्रुवा ॥२१
विन्ध्यपादे प्रपश्यन्ति देवदेवं सदाशिवम् ।
भक्त्या ये ते न पश्यन्ति यमस्य सदनं द्विजाः ॥२२
देविकायां वृषो नाम तीर्थं सिद्धनिषेवितम् ।
तत्र स्नात्वोदकं दत्वा योगसिद्धिं च विन्दति ॥२३
दशाश्वमेधिकं तीर्थं सर्वपापविनाशनम् ।
दशानामश्वमेधानां तत्राप्नोति फलं नरः ॥२४
पुण्डरीकं महातीर्थं ब्राह्मणैरुपसेवितम् ।
तत्राभिगम्य युक्तात्मा पौण्डरीकफलं लभेत् ॥२५
तीर्थेभ्यः परमं तीर्थं ब्रह्मतीर्थमिति श्रुतम् ।
ब्रह्माणमर्चयित्वा तु ब्रह्मलोके महीयते ॥२६
सरस्वत्या विनशनं प्लक्षप्रस्रवणं शुभम् ।

speech and mind are pure and who has controlled his hands and feet, attains the fruit of places of pilgrimage (17)

Svāmi-tirtha is a big place of pilgrimage, well known in the three worlds. Skanda, saluted by immortals (gods) is always present there (18)

Having offered libations of water to the gods and others after a bath in the Kumāradhārā and having worshipped the six-mouthed god (Skanda), one enjoys with Skanda (19)

The river, Tāmraparnī by name, is famous in the three worlds Having offered libations of water with devotion after a bath there to the manes according to the prescribed rule one liberates even the sinful manes—there is no doubt about it (20)

There is an undecaying place of pilgrimage known as Candra tirtha at the place of origin of Kāverī. This is a place where one should reside and by dying where people definitely go to heaven (21)

The Brāhmanas, who see Siva who is always kind, the god of gods at Vindhyapāda, do not see the abode of Yama (22)

There is a place of pilgrimage in Devikā, Vṛsa by name, inhabited by Siddhas (accomplished persons) Having offered libations of water there after a bath, one attains accomplishment in Yoga (23)

Daśāśvamedhika is a place of pilgrimage which destroys all sins A person there gets the fruit of ten Asvamedhas (24)

Pundarīka is a great place of pilgrimage, inhabited by Brāhmanas Having gone there a person, concentrated in mind, attains the fruit of Pundarīka (sacrifice) (25)

Brahmatīrtha is a place of pilgrimage, the best among the places of pilgrimages Having worshipped Brahmā (there), one is honoured in the abode of Brahmā (26)

The place of disappearance of Sarasvatī Plakṣaprasravana (name of a tīrtha where the Sarasvatī takes its rise), Vyāsatīrtha, the supreme among the

व्यासतीर्थं परं तीर्थं मैनाकं च नगोत्तमम्।
यमुनाप्रभवं चैव सर्वपापविशोधनम्॥२७
पितृणा दुहिता देवी गन्धकालीति विश्रुता।
तस्यां स्नात्वा दिवं याति मृतो जातिस्मरो भवेत्॥२८
कुबेरतुङ्गं पापघ्नं सिद्धचारणसेवितम्।
प्राणांस्तत्र परित्यज्य कुबेरानुचरो भवेत्॥२९
उमातुङ्गमिति ख्यातं यत्र सा रुद्रवल्लभा।
तत्राभ्यर्च्य महादेवीं गोसहस्रफलं लभेत्॥३०
भृगुतुङ्गे तपस्तप्तं श्राद्धं दानं तथा कृतम्।
कुलान्युभयतः सप्त पुनातीति श्रुतिर्मम॥३१
काश्यपस्य महातीर्थं कालसर्पिरिति श्रुतम्।
तत्र श्राद्धानि देयानि नित्यं पापक्षयेच्छया॥३२
दशार्णायां तथा दानं श्राद्धं होमस्तथा जपः।
अक्षयं चाव्ययं चैव कृतं भवति सर्वदा॥३३
तीर्थं द्विजातिभिर्जुष्टं नाम्ना वै कुरुजाङ्गलम्।
दत्त्वा तु दानं विधिवद् ब्रह्मलोके महीयते॥३४
वैतरण्यां महातीर्थे स्वर्णवेद्यां तथैव च।
धर्मपृष्ठे च सरसि ब्रह्मणः परमे शुभे॥३५
भरतस्याश्रमे पुण्ये पुण्ये श्राद्धवटे शुभे।
महाह्रदे च कौशिक्यां दत्तं भवति चाक्षयम्॥३६
मुञ्जपृष्ठे पदं न्यस्तं महादेवेन धीमता।
हिताय सर्वभूतानां नास्तिकानां निदर्शनम्॥३७

places of pilgrimage, Mainaka, the best mountain and the place of origin of Yamuna—these are the destroyers of all sins (27)

(There is a river) the daughter of manes, known as the goddess Gandhakali Having taken bath in that (river), one goes to heaven and after death remembers his previous birth (28)

Kuberatunga (is a place of pilgrimage) inhabited by accomplished persons and celestial singers and destroyer of sins Having given up his life there one becomes follower of Kubera (29)

Umatunga is a famous (place of pilgrimage) where resides (Parvati) the beloved of Rudra Having worshipped the great goddess (Parvati) there one attains the fruit of (giving of) thousand cows (30)

Penance practised at Bhrgutunga and Śradha ceremony and offering of gifts observed (there)—purifies seven families on both the sides—this is heard by me (31)

Kālasarpi is a famous and big place of pilgrimage of Kaśyapa With a desire to destroy the sins one should always offer Śrāddha ceremonies there (32)

Offering of gifts Śrāddha ceremony, offering of oblations and muttering of prayers—all this being done at Dasarnā is always imperishable and free from decay (33)

The place of pilgrimage, Kurujangala by name, is inhabited by Brāhmanas (the twice born ones) Having offered gifts (there) according to the prescribed rules, one is honoured in the abode of Brahmā (34)

Offering of gifts is free from decay if given at Vaitarani the great place of pilgrimage, at Svarnavedi at Dharma prstha the excellent and auspicious pond of Brahman at the pious hermitage of Bharata, at the pious and auspicious Śrāddhavata and at the Mahāhrada (big pool) and on Kauśiki (35 36)

The wise Mahadeva had placed a foot mark at Muñjaprstha for the welfare of all beings and for setting an example before the non believers (37)

अल्पेनापि तु कालेन नरो धर्मपरायण ।
पाप्मानमुत्सृजत्याशु जीर्णां त्वचमिवोरग ॥३८
नाम्ना कनकनन्देति तीर्थं त्रैलोक्यविश्रुतम् ।
उदीच्यां मुञ्जपृष्ठस्य ब्रह्मर्षिगणसेवितम् ॥३९
तत्र स्नात्वा दिवं यान्ति सशरीरा द्विजातय ।
दत्त चापि सदा श्राद्धमक्षय्यं समुदाहृतम् ।
ऋणैस्त्रिभिर्नर स्नात्वा मुच्यते क्षीणकल्मष ॥४०
मानसे सरसि स्नात्वा शक्रस्यार्द्धासनं लभेत् ।
उत्तर मानस गत्वा सिद्धि प्राप्नोत्यनुत्तमाम् ॥४१
तस्मान्निर्वर्त्तयेच्छ्राद्ध यथाशक्ति यथाबलम् ।
कामान् स लभते दिव्यान् मोक्षोपाय च विन्दति ॥४२

पर्वतो हिमवान्नाम नानाधातुविभूषित ।
योजनाना सहस्राणि सोऽशीतिस्त्वायतो गिरि ।
सिद्धचारणसकीर्णो देवर्षिगणसेवित ॥४३
तत्र पुष्करिणी रम्या सुषुम्ना नाम नामत ।
तत्र गत्वा द्विजो विद्वान् ब्रह्महत्या विमुञ्चति ॥४४
श्राद्ध भवति चाक्षय्य तत्र दत्त महोदयम् ।
तारयेच्च पितॄन् सम्यग् दश पूर्वान् दशापरान् ॥४५
सर्वत्र हिमवान् पुण्यो गङ्गा पुण्या समन्तत ।
नद्य समुद्रगा पुण्या समुद्रश्च विशेषत ॥४६
बदर्याश्रममासाद्य मुच्यते कलिकल्मषात् ।
तत्र नारायणो देवो नरेणास्ते सनातन ॥४७

(There) A man, devoted to Dharma, gives up sin immediately in a short time as a serpent (gives up its) old skin (38)

There is a place of pilgrimage in the north of Munjaprstha, Kanakananda by name famous in the three worlds and inhabited by the group of Brahmana seers (39)

Having taken bath there the Brah manas go to heaven along with their bodies Śraddha ceremony offered there is said to be always free from decay Having taken bath (there) a man with his sins destroyed, is released from three debts (to the seers to the gods and to the manes) (40)

Having taken bath in the Manasa pond one attains half seat of Indra Having gone to the northern Mānasa one attains the unsurpassed accomplish ment (Siddhi) (41)

Therefore, one should perform Śraddha ceremony (there) according to his power and might That (man) attains divine objects of desire and knows the method of salvation (42)

There is the mountain Himavan by name and adorned with different metals That mountain is as long as one thousand and eighty Yojanas It is full of accomplished persons as well as celestial singers and is inhabited by groups of godly seers (43)

There is a beautiful pool Susumna by name Having gone there a learned Brahmana gives up Brahma hatyā (sin of killing a Brahmana) The Śrāddha offered there is free from decay and confers great fortune It also liberates ten preceding and ten following manes properly (44 45)

The Himavān is pious everywhere and the Ganges in pious on all sides The ocean going rivers are pious and the ocean is particularly (pious) (46)

Having gone to *Badarikāśrama* (a hermitage of Nara and Narāyaṇa), one is released from the sin of Kali (name of the last and worst of the four Yugas the present Yuga) There the eternal god Nārāyaṇa dwells with Nara (47)

अक्षय तत्र दान स्याज्जप्य वापि तथाविधम् ।
महादेवप्रिय तीर्थं पावन तद् विशेषत ।
तारयेच्च पितॄन् सर्वान् दत्त्वा श्राद्ध समाहित ॥४८
देवदारुवन पुण्य सिद्धगन्धर्वसेवितम् ।
महादेवेन देवेन तत्र दत्त महद वरम् ॥४९
मोहयित्वा मुनीन् सर्वान् पुनस्तै सप्रपूजित ।
प्रसन्नो भगवानीशो मुनीन्द्रान् प्राह भावितान् ॥५०
इहाश्रमवरे रम्ये निवसिष्यथ सर्वदा ।
मद्भावनासमायुक्तास्तत सिद्धिमवाप्स्यथ ॥५१
येऽत्र मामर्चयन्तीह लोके धर्मपरा जना ।
तेषा ददामि परम गाणपत्य हि शाश्वतम् ॥५२
अत्र नित्य वसिष्यामि सह नारायणेन च ।
प्राणानिह नरस्त्यक्त्वा न भूयो जन्म विन्दति ॥५३
सस्मरन्ति च ये तीर्थं देशान्तरगता जना ।
तेषा च सर्वपापानि नाशयामि द्विजोत्तमा ॥५४
श्राद्ध दान तपो होम पिण्डनिर्वपण तथा ।
ध्यान जपश्च नियम सर्वमत्राक्षय कृतम् ॥५५
तस्मात् सर्वप्रयत्नेन द्रष्टव्य हि द्विजातिभि ॥
देवदारुवन पुण्य महादेवनिषेवितम् ॥५६
यत्रेश्वरो महादेवो विष्णुर्वा पुरुषोत्तम ।
तत्र सन्निहिता गङ्गा तीर्थान्यायतनानि च ॥५७

इति श्रीकूर्मपुराणे षट्साहस्र्या संहितायामुपरिविभागे षट्त्रिंशोऽध्याय ॥३६॥

offering of gifts there is free from decay and similar (free from decay) is the muttering of prayers That sacred place of pilgrimage is particularly dear to Mahadeva One, having offered Srāddha (there) with full devotion liberates all of his manes (48)

The pious Devadaruvana is inhabited by accomplished persons and Gandharvas (a kind of demi gods) A great boon was given there by the god Mahadeva (49)

Having deluded all the sages and being worshipped by them again the delighted and glorious lord said to the excellent and devoted sages (50)

Dwell always in this beautiful and excellent hermitage devoted to meditation about me Then you will attain accomplishment (51)

Those men, who devoted to Dharma worship me here in this world to them I give the supreme and eternal leadership over troops (Ganas) (52)

'I shall dwell here permanently with Nārayana Having given up his life here a man does not get birth again (53)

'O excellent Brahmanas, I destroy all sins of those persons, who remember this place of hermitage after going to other country (54)

'Śraddha offering of gifts penance offering of oblations the oblation of balls of rice to manes, meditation muttering of prayers and restraining all this done here is free from decay" (55)

Therefore the pious forest Devadaru occupied by Mahadeva should be seen by the Brāhmanas with all efforts (56)

The Ganges the places of pilgrimages and the temples exist in those places where dwells Mahadeva, the lord or Visnu, the best among the people (57)

Thus ends Thirtysixth Chapter in the Second Part of the Kūrma Purāṇa Saṁhita consisting of six thousand verses—36

३७

ऋषय ऊचु. ।

कथं दारुवनं प्राप्तो भगवान् गोवृषध्वजः ।
मोहयामास विप्रेन्द्रान् सूत वक्तुमिहार्हसि ॥१

सूत उवाच ।

पुरा दारुवने रम्ये देवसिद्धनिषेविते ।
सपुत्रदारा मुनयस्तपश्चेरुः सहस्रशः ॥२
प्रवृत्तं विविधं कर्म प्रकुर्वाणा यथाविधि ।
यजन्ति विविधैर्यज्ञैस्तपन्ति च महर्षयः ॥३
तेषां प्रवृत्तिविन्यस्तचेतसामथ शूलधृक् ।
ख्यापयन् स महादोषं ययौ दारुवनं हरः ॥४
कृत्वा विश्वगुरुं विष्णुं पार्श्वे देवो महेश्वरः ।
ययौ निवृत्तविज्ञानस्थापनार्थं च शंकरः ॥५
आस्थाय विपुलं वेशमूनविंशतिवत्सरः ।
लीलालसो महाबाहुः पीनाङ्गश्चारुलोचनः ॥६
चामीकरवपुः श्रीमान् पूर्णचन्द्रनिभाननः ।
मत्तमातङ्गगमनो दिग्वासा जगदीश्वरः ॥७
कुशेशयमयीं मालां सर्वरत्नैरलंकृताम् ।
दधानो भगवानीशः समागच्छति सस्मितः ॥८
योऽनन्तः पुरुषो योनिर्लोकानामव्ययो हरिः ।
स्त्रीवेषं विष्णुरास्थाय सोऽनुगच्छति शूलिनम् ॥९
सम्पूर्णचन्द्रवदनं पीनोन्नतपयोधरम् ।
शुचिस्मितं सुप्रसन्नं रणन्नूपुरकद्वयम् ॥१०

37

The sages said How did the bull-bannered god (Siva) deluded the excellent sages after going to Daru forest. O Sūta, please tell us about it (1)

Sūta said In former days thousands of seers practised penance along with their sons and wives in the beautiful Dāru forest inhabited by gods and accomplished persons (2)

The great sages performed various sacrifices and practised penance according to the prescribed rule while taking an active part in the worldly life (3)

The trident-bearer Hara went to Dāru forest telling the great faults of those (sages), who had directed their minds to active worldly life (4)

Taking Viṣṇu, the teacher of the universe with him, the god Śaṃkara, the great lord, went (to Daru forest) for establishing the doctrine of inactivity (5)

The lord of the world (went there) after having assumed a profound form nineteen years in age shining with sport large armed one, possessing fleshy limbs, beautiful eyes, golden body glory, his face resembling the full moon, moving like an intoxicated elephant and naked (6,7)

The glorious lord was approaching (there) with a smile while putting on a garland of lotuses, decorated with all jewels (8)

The imperishable Puruṣa Hari-Viṣṇu, the world womb, was following the trident-bearer after assuming the form of a lady with the face resembling the full moon, with the fleshy and elevated breast, smiling brightly, extremely

सुपीतवसन दिव्य श्यामल चारुलोचनम् ।
उदारहंसचलन विलासि सुमनोहरम् ॥११
एव स भगवानीशो देवदारुवने हर ।
चचार हरिणा भिक्षां मायया मोहयन् जगत् ॥१२
दृष्ट्वा चरन्त विश्वेश तत्र तत्र पिनाकिनम् ।
मायया मोहिता नार्यो देवदेव समन्वयु ॥१३
विस्रस्तवस्त्राभरणास्त्यक्त्वा लज्जा पतिव्रता ।
सहैव तेन कामार्त्ता विलासिन्यश्चरन्ति हि ॥१४
ऋषीणां पुत्रका ये स्युर्युवानो जितमानसा ।
अन्वगच्छन् हृषीकेश सर्वे कामप्रपीडिता ॥१५
गायन्ति नृत्यन्ति विलासबाह्या
नारीगणा मायिनमेकमीशम् ।
दृष्ट्वा सपत्नीकमतीवकान्त-
मिच्छन्त्यथालिङ्गनमाचरन्ति ॥१६
पदे निपेतु स्मितमाचरन्ति
गायन्ति गीतानि मुनीशपुत्रा ।
आलोक्य पद्मापतिमादिदेव
भ्रूभङ्गमन्ये विचरन्ति तेन ॥१७
आसामथैषामपि वासुदेवो
मायी मुरारिर्मनसि प्रविष्ट ।
करोति भोगान् मनसि प्रवृत्ति
मायानुभूयन्त इतीव सम्यक् ॥१८
विभाति विश्वामरभूतभर्त्ता
स माधव स्त्रीगणमध्यविष्ट ।
अशेषशक्त्यासनसंनिविष्टो
यथैकशक्त्या सह देवदेव ॥१९
करोति नृत्य परमप्रभाव
तदा विरूढ पुनरेव भूय ।

delighted, with a pair of jingling anklets yellow-coloured clothes, divine and dark coloured beautiful eyes, moving like a fine swan, charming and very attractive (9-11)

Thus the glorious lord Hara was begging alms with Hari in Devadāru forest, while deluding the world with his super natural power (i e Māyā) (12)

Having seen the Pināka bearer Śiva, the lord of the world, the god of gods moving here and there the ladies deluded by the supernatural power followed (Him) (13)

The devoted and virtuous wives, with their ornaments and clothes dishevelled, afflicted with passion and sensualists began to move with him (14)

The youthful sons of the sages who had their minds controlled began to follow Viṣṇu (the lord of senses) afflicted with passion (15)

Having seen the extremely beautiful sole lord, skilled in enchantment with his wife the groups of lustful ladies began to sing, dance, desire and embrace (Śiva) (16)

Having seen Viṣṇu (the husband of Padmā), the first god the sons of excellent sages fell at (his) feet, began to smile began to sing songs and the others began to knit their eye brows with him (17)

Having entered in the minds of those (ladies) and those (men), Viṣṇu (the son of Vasudeva), the enemy of Mura, skilled in enchantment, created activity in their minds for enjoyment They were all experiencing the supernatural power (of Viṣṇu) properly as it were (18)

Mādhava, supporting all the gods as well as beings and seated in the middle of the groups of ladies, appeared as if the god of gods was sitting on the seat endowed with all power with one Śakti (Pārvatī) (19)

ययौ समारुह्य हरिः स्वभावं
तदीशवृत्तामृतमादिदेवः ॥२०
दृष्ट्वा नारीकुलं रुद्रं पुत्राणामपि केशवम् ।
मोहयन्तं मुनिश्रेष्ठाः कोपं सदधिरे भृशम् ॥२१
अतीव परुषं वाक्यं प्रोचुर्देवं कपर्दिनम् ।
शेपुश्च शापैर्विविधैर्मायया तस्य मोहिताः ॥२२
तपांसि तेषां सर्वेषां प्रत्याहन्यन्त शंकरे ।
यथादित्यप्रकाशेन तारका नभसि स्थिताः ॥२३
ते भग्नतपसो विप्राः समेत्य वृषभध्वजम् ।
को भवानिति देवेशं पृच्छन्ति स्म विमोहिताः ॥२४
सोऽब्रवीद् भगवानीशस्तपश्चर्तुमिहागतः ।
इदानीं भार्यया देशे भवद्भिरिह सुव्रताः ॥२५
तस्य ते वाक्यमाकर्ण्य भृग्वाद्या मुनिपुंगवाः ।
ऊचुर्गृहीत्वा वसनं त्यक्त्वा भार्यां तपश्चर ॥२६
अथोवाच विहस्येशः पिनाकी नीललोहितः ।
सम्प्रेक्ष्य जगतो योनिं पार्श्वस्थं च जनार्दनम् ॥२७
कथं भवद्भिरुदितं स्वभार्यापोषणोत्सुकैः ।
त्यक्तव्या मम भार्येति धर्मज्ञैः शान्तमानसैः ॥२८

ऋषय ऊचुः ।

व्यभिचाररता नार्यः संत्याज्याः पतिनेरिताः ।
अस्माभिरेषा सुभगा तादृशी त्यागमर्हति ॥२९

महादेव उवाच ।

न कदाचिदियं विप्रा मनसाप्यन्यमिच्छति ।
नाहमेनामपि तथा विमुञ्चामि कदाचन ॥३०

Then again riding his supreme nature (i e experiencing his Naṭarāja nature) he danced Hari also accepting his true nature followed the act of Lord (Īśa) (20)

Having seen Rudra and Viṣṇu (Keśava) deluding the women and sons respectively, the excellent sages became very angry (21)

They spoke very harsh sentences to the god of matted hair and cursed (him) with various curses, deluded by his super natural power (22)

The penances of those all sages (attacking) on Śaṁkara were driven back As the stars, existing in the sky (become invisible) by the light of sun (23)

The deluded Brahmaṇas, having broken penances, went to the bull ban nered lord of gods and asked him, 'who are you" ? (24)

The glorious lord (Śaṁkara) said to them, "O observers of good rites, I have come here with my wife to practise penance with you" (25)

Having heard his sentence the excellent sages Bhṛgu and others said, Observe penance after putting on your clothes and after giving up your wife" (26)

Then the Pināka bearer lord Śiva (Nīla Lohita) said, while laughing and looking at the world-womb Viṣṇu (Janārdana) staying near him (27)

'How did you say that I should give up my wife while you, the knower of Dharma and possessing passionless minds are anxiously desirous of nourishing your wives" (28)

The sages said : *The wanton ladies, engaged in unchastity, should be given up by the husband This beautiful lady of that type should be given up by us* (29)

Mahādeva said O Brāhmaṇas, she never desires other person even in mind. In the same way I never give her up (30)

ऋषय ऊचु ।
दृष्ट्वा व्यभिचरन्तीह ह्यस्माभिः पुरुषाधम ।
उक्तं ह्यसत्यं भवता गम्यतां क्षिप्रमेव हि ॥३१
एवमुक्ते महादेव सत्यमेव मयेरितम् ।
भवता प्रतिभात्येषेत्युक्त्वासौ विचचार ह ॥३२
सोऽगच्छद्धरिणा सार्द्धं मुनीन्द्रस्य महात्मन ।
वसिष्ठस्याश्रमं पुण्यं भिक्षार्थी परमेश्वर ॥३३
दृष्ट्वा समागतं देवं भिक्षमाणमरुन्धती ।
वसिष्ठस्य प्रिया भार्या प्रत्युद्गम्य ननाम तम् ॥३४
प्रक्षाल्य पादौ विमलं दत्त्वा चासनमुत्तमम् ।
सम्प्रेक्ष्य शिथिलं गात्रमभिघातहतं द्विजैः ।
सन्धयामास भैषज्यैर्विषण्णा वदना सती ॥३५
चकार महतीं पूजां प्रार्थयामास भार्यया ।
को भवान् कुत आयातः किमाचारो भवानिति ।
उवाच तां महादेवः सिद्धानां प्रवरोऽस्म्यहम् ॥३६
यदेतन्मण्डलं शुद्धं भाति ब्रह्ममयं सदा ।
एषैव देवता मह्यं धारयामि सदैव तत् ॥३७
इत्युक्त्वा प्रययौ श्रीमाननुगृह्य पतिव्रताम् ।
ताडयाञ्चक्रिरे दण्डैर्लोष्टिभिर्मुष्टिभिर्द्विजाः ॥३८
दृष्ट्वा चरन्तं गिरिशं नग्नं विकृतलक्षणम् ।
प्रोचुरेतद् भवांल्लिङ्गमुत्पाटयतु दुर्मते ॥३९
तानब्रवीन्महायोगी करिष्यामीति शङ्करः ।
युष्माकं मामके लिङ्गे यदि द्वेषोऽभिजायते ॥४०
इत्युक्त्वोत्पाटयामास भगवान् भगनेत्रहा ।
नापश्यंस्तत्क्षणेनेशं केशवं लिङ्गमेव च ॥४१

The sages said O wretched person we have seen her doing unchastity here You have spoken untruth Go away immediately (31)

Being said in this way Mahadeva (said) I have spoken truth She appears like that to you" Saying this he moved on (32)

The great lord Śiva (Paramesvara), with a desire to beg alms went to the pious hermitage of the great souled and excellent sage Vasistha along with Visnu (33)

Having seen that the god has come begging alms, Arundhati, the dear wife of Vasistha approached and saluted him (34)

Having washed his feet and having offered an excellent seat and then having seen his weak body injured by the attack of Brāhmanas, she with her sorrowful face cured him with medicines She honoured him a lot and requested who are you, where have you come from with your wife and what is your practice" Mahadeva said to her 'I am the most excellent among the accomplished persons (i e Siddhas)" (35 36)

This pure sphere which is identified always with Brahman and which is shining as (my) god I owe to him always (37)

Having said this and having favoured the devoted and virtuous wife, the glorious one went away Having seen that the mountain dwelling and naked one possessing disfigured marks was moving, the Brahmanas beat him with sticks clods and fists They said to him, O evil minded one you should break out this Linga of yours (38 39)

Śamkara the great Yogin said to them, "I shall do it if you have enmity with my Linga (40)

After saying this the glorious Śiva the destroyer of Bhaga's eyes broke out (his Linga) From that moment (the seers) did not see the lord (Śiva), Viṣṇu (Keśava) and the Linga (41)

तदोत्पाता बभूवुर्हि लोकाना भयशसिनः ।
न राजते सहस्रांशुश्चचाल पृथिवी पुन. ।
निष्प्रभाश्च ग्रहाः सर्वे चुक्षुभे च महोदधि. ।।४२
अपश्यच्चानुसूयात्रेः स्वप्न भार्या पतिव्रता ।
कथयामास विप्राणा भयादाकुलितेक्षणा ।।४३
तेजसा भासयन् कृत्स्न नारायणसहायवान् ।
भिक्षमाण. शिवो नून दृष्टोऽस्माक गृहेष्विति ।।४४
तस्या वचनमाकर्ण्य शङ्कमाना महर्षय ।
सर्वे जग्मुर्महायोग ब्रह्माण विश्वसभवम् ।।४५
उपास्यमानममलैर्योगिभिर्ब्रह्मवित्तमै
चतुर्वेदैर्मूर्तिमद्भिः सावित्र्या सहित प्रभुम् ।।४६
आसीनमासने रम्ये नानाश्चर्यसमन्विते ।
प्रभासहस्रकलिले ज्ञानैश्वर्यादिसयुते ।।४७
विभ्राजमान वपुषा सस्मित शुभ्रलोचनम् ।
चतुर्मुख महाबाहु छन्दोमयमज परम् ।।४८
विलोक्य वेदपुरुष प्रसन्नवदन शुभम् ।
शिरोभिर्धरणीं गत्वा तोषयामासुरीश्वरम् ।।४९
तान् प्रसन्नमना देवश्चतुर्मूर्तिश्चतुर्मुख. ।
व्याजहार मुनिश्रेष्ठा. किमागमनकारणम् ।।५०
तस्य ते वृत्तमखिल ब्रह्मण' परमात्मन' ।
ज्ञापयाञ्चक्रिरे सर्वे कृत्वा शिरसि चाञ्जलिम्।।५१

ऋषय ऊचु' ।

कश्चिद् दारुवन पुण्य पुरुषोऽतीवशोभन. ।
भार्यया चारसर्वाङ्ग्या प्रविष्टो नग्न एव हि ।।५२
मोहयामास वपुषा नारीणा कुलमीश्वरः ।
कन्यकाना प्रिया चास्य दूषयामास पुत्रकान् ।।५३

Then the portents indicating danger to the world, began to take place The thousand rayed (Sun) did not shine and the earth began to move All the planets became devoid of lustre and the ocean began to agitate Anusuyā, the devoted and virtuous wife of Atri saw a dream and with her eyes perplexed with fear she said to the Brāhmanas, 'Illuminating the whole world with his lustre (Śiva) was definitely seen begging alms in our homes along with Narayana' (42 44)

Having heard her words, all the great sages filled with doubt, went to the great Yogin Brahma, the creator of the worlds (45)

Having seen *with Sarvitri* (the wife of Brahmā) the auspicious and gracious *looking lord Brahmā being worshipped by the pious Yogins, the knowers of Brahman and by the four* Vedas in person, seated on a beautiful seat, endowed with various wonders, mixed with thousands of lustres and gifted with knowledge and prosperity, shining with his body, smiling, having radiant eyes, four-mouthed, the large armed consisting of sacred hymns unborn, supreme and the Vedas personified and having touched the earth, they pleased the lord (46 49)

The four mouthed god (Brahmā), having four forms of appearance, rejoiced in his mind, said to them, "O excellent sages what is the cause of your coming ?" (50)

Having taken their folded hands on their heads all of them narrated the whole incident before the great souled Brahma (51)

The sages said Some extremely beautiful man entered just naked in the pious Dāru forest with his wife, beautiful in all her limbs. (52)

The lord deluded the groups of our women and girls and his beloved defiled

अस्माभिर्विविधा शापा प्रदत्ताश्च पराहताः ।
ताडितोऽस्माभिरत्यर्थं लिङ्गं तु विनिपातितम् ॥५४
अन्तर्हितश्च भगवान् सभार्यो लिङ्गमेव च ।
उत्पाताश्चाभवन् घोरा सर्वभूतभयंकराः ॥५५
क एष पुरुषो देव भीताः स्म पुरुषोत्तम ।
भवन्तमेव शरणं प्रपन्ना वयमच्युत ॥५६
त्वं हि वेत्सि जगत्यस्मिन् यत्किञ्चिदपि चेष्टितम् ।
अनुग्रहेण विश्वेश तदस्माननुपालय ॥५७
विज्ञापितो मुनिगणैर्विश्वात्मा कमलोद्भवः ।
ध्यात्वा देवं त्रिशूलाङ्कं कृताञ्जलिरभाषत ॥५८
ब्रह्मोवाच ।
हा कष्टं भवतामद्य जातं सर्वार्थनाशनम् ।
धिग्बलं धिक् तपश्चर्या मिथ्यैव भवतामिह ॥५९
सम्प्राप्य पुण्यसंस्कारान्निधीनां परमं निधिम् ।
उपेक्षितं वृथाचारैर्भवद्भिरिह मोहितैः ॥६०
काङ्क्षन्ते योगिनो नित्यं यतन्तो यतयो निधिम् ।
यमेव तं समासाद्य हा भवद्भिरुपेक्षितम् ॥६१
यजन्ति यज्ञैर्विविधैर्यत्प्राप्त्यै वेदवादिनः ।
महानिधिं समासाद्य हा भवद्भिरुपेक्षितम् ॥६२
यं समासाद्य देवानामैश्वर्यमखिलं जगत् ।
तमासाद्याक्षयनिधिं हा भवद्भिरुपेक्षितम् ॥६३
यत्समापत्तिजनितं विश्वेशत्वमिदं मम ।
तदेवोपेक्षितं दृष्ट्वा निधानं भाग्यवर्जितैः ॥६४
यस्मिन् समाहितं दिव्यमैश्वर्यं यत् तदव्ययम् ।
समासाद्य निधिं ब्राह्मं हा भवद्भिर्वृथाकृतम् ॥६५

our sons. The various curses given by us were driven back (by him). Being very much beaten by us his Liṅga was thrown down and the glorious god disappeared with his wife and the Liṅga also (disappeared). Thereafter terrible portents terrifying all the beings took place. (53-55)

O god, O highest soul, who was that Puruṣa? We are terrified. We have resorted to your refuge. O imperishable one. You know whatever happens in this world. Therefore, preserve us by your favour, O lord of all. (56-57)

Being informed (in this way) by the groups of sages, the universal soul and lotus born (Brahmā) spoke with folded hands after meditating upon the trident-marked god (Śiva). (58)

Brahmā said: Ah! Woe! everything of yours is destroyed to-day. Fie on your might. Your penance is in vain in this world. Having attained the most excellent treasure of all the treasures due to pious merits, (he is) disregarded by you the deluded ones, practising good conduct in vain. (59,60)

Ah! the treasure which the Yogins and the Yatis devoted to Yamas, always desire (to attain) with efforts, you have neglected that after attaining. (61)

Ah! the great treasure for the attainment of which persons versed in Vedic lore perform various sacrifices, you have disregarded that after attaining. (62)

The imperishable treasure by attaining which gods have attained sovereignty in the whole world, alas! you have disregarded that after attaining. (63)

The treasure by meditating on whom I have attained this lordship over all, you have disregarded that after seeing, devoid of fortune as you are. (64)

The imperishable treasure, sacred to the Vedas, in which the divine sovereignty is fixed, alas! you have made useless after attaining it. (65)

एष देवो महादेवो विज्ञेयस्तु महेश्वर ।
न तस्य परम किञ्चित पद समधिगम्यते ॥६६
देवतानामृषीणा च पितृणा चापि शाश्वत ।
सहस्रयुगपर्यन्ते प्रलये सर्वदेहिनाम ।
सहरत्येष भगवान् कालो भूत्वा महेश्वर ॥६७
एष चैव प्रजा सर्वा सृजत्येक स्वतेजसा ।
एष चक्री च वज्री च श्रीवत्साङ्कतलक्षण ॥६८
योगी कृतयुगे देवस्त्रेतायां यज्ञ उच्यते ।
द्वापरे भगवान् कालो धर्मकेतु कलौ युगे ॥६९
रुद्रस्य मूर्तयस्तिस्रो याभिर्विश्वमिद ततम् ।
तमो ह्यग्नी रजो ब्रह्मा सत्त्व विष्णुरिति प्रभु ॥७०
मूर्त्तिरन्या स्मृता चास्य दिग्वासा च शिवा ध्रुवा ।
यत्र तिष्ठति तद् ब्रह्म योगेन तु समन्वितम् ॥७१
या चास्य पार्श्वगा भार्या भवद्भिरभिवीक्षिता ।
सा हि नारायणो देव परमात्मा सनातन ॥७२
तस्मात् सर्वमिद जात तत्रैव च लय व्रजेत् ।
स एव मोहयेत कृत्स्न स एव परमा गति ॥७३
सहस्रशीर्षा पुरुष सहस्राक्ष सहस्रपात् ।
एकशृङ्गो महानात्मा पुराणोऽष्टाक्षरो हरि ॥७४
चतुर्वेदश्चतुर्मूर्त्तिस्त्रिमूर्त्तिस्त्रिगुण पर ।
एकमूर्त्तिरमेयात्मा नारायण इति श्रुति ॥७५
ऋतस्य गर्भो भगवानापो मायातनु प्रभु ।
स्तूयते विविधैर्मन्त्रैर्ब्राह्मणैर्धर्ममोक्षिभि ॥७६
सहृत्य सकल विश्व कल्पान्ते पुरुषोत्तम ।

This god Mahadeva the great lord is to be known properly No other abode superior to him is attained (66)

At the approach of universal dissolution, at the end of thousand ages the eternal and great lord becoming the glorious Kala, destroys gods sages manes and all the living beings He alone creates all people with his power He is the discus bearer, thunderbolt bearer and is wearing the Śri vatsa mark (a particular mark on the chest) (67 68)

He is called Yogin in the Krtayuga (golden age) the god Yajña in the Treta yuga (second age) the glorious Kala in the Dvaparayuga (third age) and Dharma ketu in the Kaliyuga (fourth and the worst age) (69)

There are three forms of Rudra by which this whole world is pervaded (His) Tama quality is Agni Rajas-quality is Brahmā, Sattva-quality is Visnu (70)

He is regarded to possess one another form which is naked auspicious and eternal where Brahman exists endowed with Yoga (71)

His wife whom you saw staying near him is the great souled and eternal god Narāyana (72)

This whole world is born from him and is absorbed just there He deludes everyone He is the supreme abode (73)

Hari is the ancient Purusa, thousand headed thousand eyed thousand footed, one horned the great soul and containing eight syllables (74)

According to Śruti the supreme Narayana is four formed three formed one-formed, containing the four Vedas and possessing three qualities (of mind) (75)

The glorious lord possessing an unreal body (existing in the form of) waters is the womb of Rta He is praised with various Mantras by the Brāhmaṇas (desirous for) Dharma and salvation (76)

Having destroyed the whole world at the end of the Kalpa, the highest soul

शेते योगामृत पीत्वा यत् तद् विष्णो पर पदम् ॥७७
न जायते न म्रियते वर्द्धते न च विश्वसृक् ।
मूलप्रकृतिरव्यक्ता गीयते वैदिकैरज ॥७८
ततो निशाया वृत्ताया सिसृक्षुरखिलञ्जगत् ।
अजस्य नाभौ तद् बीज क्षिपत्येष महेश्वर ॥७९
त मा वित्त महात्मान ब्रह्माण विश्वतो मुखम् ।
महान्त पुरुष विश्वमपा गर्भमनुत्तमम् ॥८०
न त विदाथ जनक मोहितास्तस्य मायया ।
देवदेव महादेव भूतानामीश्वर हरम् ॥८१
एष देवो महादेवो ह्यनादिर्भगवान् हर ।
विष्णुना सह सयुक्त करोति विकरोति च ॥८२
न तस्य विद्यते कार्यं न तस्माद् विद्यते परम् ।
स वेदान् प्रददौ पूर्वं योगमायातनुर्मम ॥८३
स मायी मायया सर्वं करोति विकरोति च ।
तमेव मुक्तये ज्ञात्वा व्रजेत शरण भवम् ॥८४
इतीरिता भगवता मरीचिप्रमुखा विभुम् ।
प्रणम्य देव ब्रह्माण पृच्छन्ति स्म सुदु खिता ॥८५

मुनय ऊचु ।

कथ पश्येम त देव पुनरेव पिनाकिनम् ।
ब्रूहि विश्वामरेशान त्राता त्व शरणैषिणाम् ॥८६

पितामह उवाच ।

यद् दृष्ट भवता तस्य लिङ्ग भुवि निपातितम् ।
तल्लिङ्गानुकृतीशस्य कृत्वा लिङ्गमनुत्तमम् ॥८७
पूजयध्व सपत्नीका सादर पुत्रसयुता ।
वैदिकैरेव नियमैर्विविधैर्ब्रह्मचारिण ॥८८

sleeps in the supreme abode of Viṣṇu after drinking the nectar of Yoga (77)

The creator of all does not take birth does not die and does not increase The unborn (god) is called the unmanifested original cause (of the world) by the knowers of Vedas (78)

At the passing away of night (universal dissolution) Maheśvara, desirous to create the world, places the seed in the navel of of unborn one (79)

Know me the great souled Brahmā, having face on all sides the great universal soul as the unsurpassed womb of water (80)

Deluded by his supernatural power you did not know Mahādeva Hara, the creator, the god of gods and the lord of beings (81)

This glorious god Mahādeva Hara is beginningless United with Viṣṇu he creates and destroys (82)

He has no duty to perform There is no one superior to him Possessing an unreal body of Yoga he gave the Vedas to me in former days (83)

Skilled in magical arts, he creates and destroys everything by his supernatural power Knowing him as the cause of salvation, one should go into the refuge of Bhava (Śiva) (84)

Being said by the glorious (Brahmā) in this way (the sages) Marīci and others, extremely sad asked the all pervading god Brahmā after salutation (85)

The sages said Tell (us) O lord of all immortals, how shall we again see the Pināka bearer god You are the protector of those who seek your refuge (86)

Brahmā said Having made the unsurpassed Liṅga of the lord, resembling that Liṅga which you saw fallen on the ground, you observing celibacy should worship that Liṅga respectfully along with your wives and sons by various Vedic rules (87, 88)

सत्स्थाप्य शाङ्करैर्मन्त्रैर्ऋग्यजु सामसम्भवैः ।
तप परं समास्थाय गृणन्त शतरुद्रियम् ॥८९
समाहिता पूजयध्व सपुत्रा सह बन्धुभि ।
सर्वे प्राञ्जलयो भूत्वा शूलपाणिं प्रपद्यथ ॥९०
ततो द्रक्ष्यथ देवेश दुर्दर्शमकृतात्मभि ।
य दृष्ट्वा सर्वमज्ञानमधर्मश्च प्रणश्यति ॥९१
तत प्रणम्य वरद ब्रह्माणममितौजसम् ।
जग्मु सहृष्टमनसो देवदारुवन पुन ॥९२
आराधयितुमारब्धा ब्रह्मणा कथित यथा ।
अजानन्त पर देव वीतरागा विमत्सरा ॥९३
स्थण्डिलेषु विचित्रेषु पर्वताना गुहासु च ।
नदीना च विविक्तेषु पुलिनेषु शुभेषु च ॥९४

Having established (the Linga) with the Mantras of Ṛgveda, Yajurveda and Sāmaveda related to Śaṁkara, and having resorted to great penance, you should worship (Mahādeva) with full devotion along with your sons and relatives while reciting Śatarudriya All of you, with folded hands should resort to the trident bearer (Śiva) Then you will see the lord of gods difficult to be seen by those who are not yet identified with the supreme spirit after seeing him all ignorance and unrighteousness is destroyed (89 91)

Having saluted to Brahmā of unlimited power the giver of boons (the sages) rejoiced in their minds went again to the Devadaru forest (92)

Not knowing this supreme god (the sages), devoid of attachment and devoid of jealousy, began to worship (Mahādeva) as said by Brahmā in various altars in the caves of mountains and in the lonely and auspicious banks of rivers (93, 94)

शैवालभोजना केचित् केचिदन्तर्जलेशया ।
केचिदभ्रावकाशास्तु पादाङ्गुष्ठाग्रविष्ठिता ॥
दन्तोलूखलिनस्त्वन्ये ह्यश्मकुट्टास्तथा परे ।
शाकपर्णाशिन केचित् सप्रक्षाला मरीचिपा ॥
वृक्षमूलनिकेताश्च शिलाशय्यास्तथा परे ।
काल नयन्ति तपसा पूजयन्तो महेश्वरम् ॥
ततस्तेषा प्रसादार्थं प्रपन्नार्तिहरो हर ।
चकार भगवान् बुद्धि प्रबोधाय वृषध्वज ॥
देव कृतयुगे ह्यस्मिन शृङ्गे हिमवत शुभे ।
देवदारुवन प्राप्त प्रसन्न परमेश्वर ॥
भस्मपाण्डुरदिग्धाङ्गो नग्नो विकृतलक्षण ।

Some took Śaivāla (a kind of gre grass-like plant growing in pools) f their food some resorted to lying waters some, having the clouds f shelter, stood on the tips of toes of the feet (9

Some used their teeth as a mort (ate unground grain) some broke (tl grains) with a stone (and ate) Son ate the leaves of vegetables, some resorte to complete ablution and some drar rays of light (9

Some dwelt at the roots of trees sim larly others slept on rocks They passe their time with penance while worshi ping Maheśvara (9

Then the glorious and bull bannere Hara the remover of the calamities his devotees made up his mind t enlighten them for the sake of pleasin them (98

The god Paramesvara delighted wen to the Devadāru forest on the auspiciou peak of Himavān in the golden ag (Kṛtayuga) (Parameśvara was) naked

उद्दमुकव्यग्रहस्तश्च रक्तपिङ्गललोचनः ॥१००
क्वचिच्च हसते रौद्रं क्वचिद् गायति विस्मितः।
क्वचिन्नृत्यति शृङ्गारी क्वचिद् रौति मुहुर्मुहुः ॥१०१
आश्रमेऽभ्यागतो भिक्षां याचते च पुनः पुनः।
मायां कृत्वात्मनो रूपं देवस्तद् वनमागतः ॥१०२
कृत्वा गिरिसुतां गौरीं पार्श्वे देवः पिनाकधृक्।
सा च पूर्ववद् देवेशी देवदारुवनं गता ॥१०३
दृष्ट्वा समागतं देवं देव्या सह कपर्दिनम्।
प्रणेमुः शिरसा भूमौ तोषयामासुरीश्वरम् ॥१०४
वैदिकैर्विविधैर्मन्त्रैः सूक्तैर्माहेश्वरैः शुभैः।
अथर्वशिरसा चान्ये रुद्राद्यैरभ्यर्चभिर्भवम् ॥१०५

having disfigured mark, with his body smeared by white ashes, having the hands occupied with a fire-brand and possessing red and yellow eyes (99, 100)

Sometimes he laughed terribly, sometimes he sang wonderstruck Sometimes he danced, feeling amorous passion and sometimes he shouted again and again (101)

Having approached the hermitage he begged alms again and again Having assumed an unreal form the god came to that forest. The Pināka-bearer god (came to the forest) taking Pārvatī, the daughter of mountain with him and the mistress of gods went to the Devadāru forest as before. (102, 103)

Having seen that the god of matted hair had come with the goddess, (the sages) saluted with their head on earth and pleased the lord Bhava (Śiva) with various auspicious Vedic Mantras and hymns related to Maheśvara. Other (sages) (pleased) with the Atharvaśiras (name of an Upaniṣad) related to Rudra: (104, 105)

नमो देवादिदेवाय महादेवाय ते नमः।
त्र्यम्बकाय नमस्तुभ्यं त्रिशूलवरधारिणे ॥१०६
नमो दिग्वाससे तुभ्यं विकृताय पिनाकिने।
सर्वप्रणतदेहाय स्वयमप्रणतात्मने ॥१०७
अन्तकान्तकृते तुभ्यं सर्वसंहरणाय च।
नमोऽस्तु नृत्यशीलाय नमो भैरवरूपिणे ॥१०८
नरनारीशरीराय योगिनां गुरवे नमः।
नमो दान्ताय शान्ताय तापसाय हराय च ॥१०९
विभीषणाय रुद्राय नमस्ते कृत्तिवाससे।
नमस्ते लेलिहानाय शितिकण्ठाय ते नमः ॥११०
अघोरघोररूपाय वामदेवाय वै नमः।

Salutation to the god (Śiva), first among the gods, salutation to you, O Mahādeva Salutation to you the three-eyed one, the bearer of excellent trident. (106)

Salutation to you, the naked one, the deformed and the bearer of Pināka-bow, serving as a body for all those who are bowed down (before you) and never bowing down himself (107)

(Salutation) to you, the destroyer of the Antaka (i e death) and the destroyer of all Salutation to the dancing one, salutation to the Bhairava-formed one Salutation to the preceptor of Yogins, possessing the body of man and women Salutation to the restrained, passionless, ascetic Hara Salutation to you, the most terrible Rudra, covered with skin. Salutation to you, frequently licking the tongue, salutation to you, the dark necked one (108-110)

Salutation to Vāmadeva (a form of Śiva), having a nature both not terrific and terrific. Salutation to one putting

नमः कनकमालाय देव्याः प्रियकराय च ॥१११
गङ्गासलिलधाराय शम्भवे परमेष्ठिने ।
नमो योगाधिपतये ब्रह्माधिपतये नमः ॥११२
प्राणाय च नमस्तुभ्यं नमो भस्माङ्गरागिने ।
नमस्ते घनवाहाय दंष्ट्रिणे वह्निरेतसे ॥११३
ब्रह्मणश्च शिरो हर्त्रे नमस्ते कालरूपिणे ।
आगतिं ते न जानीमो गतिं नैव च नैव च ।
विश्वेश्वर महादेव योऽसि सोऽसि नमोऽस्तु ते ॥११४
नमः प्रमथनाथाय दात्रे च शुभसंपदाम् ।
कपालपाणये तुभ्यं नमो मीढुष्टमाय ते ।
नमः कनकलिङ्गाय वारिलिङ्गाय ते नमः ॥११५
नमो वह्न्यर्कलिङ्गाय ज्ञानलिङ्गाय ते नमः ।
नमो भुजंगहाराय कर्णिकारप्रियाय च ।
किरीटिने कुण्डलिने कालकालाय ते नमः ॥११६
वामदेव महेशान देवदेव त्रिलोचन ।
क्षम्यतां यत्कृतं मोहात् त्वमेव शरणं हि नः ॥११७
चरितानि विचित्राणि गुह्यानि गहनानि च ।
ब्रह्मादीनां च सर्वेषां दुर्विज्ञेयोऽसि शंकर ॥११८
अज्ञानाद् यदि वा ज्ञानाद् यत् किंचित्कुरुते नरः ।
तत्सर्वं भगवानेव कुरुते योगमायया ॥११९
एवं स्तुत्वा महादेवं प्रहृष्टेनान्तरात्मना ।
ऊचुः प्रणम्य गिरिशं पश्यामस्त्वां यथा पुरा ॥१२०
तेषां संस्तवमाकर्ण्य सोमः सोमविभूषणः ।
स्वमेव परमं रूपं दर्शयामास शंकरः ॥१२१

on a garland of Dhattūra tree and one causing pleasure to goddess (Pārvatī). Salutation to the principal deity Śambhu, *the supporter of Ganges-water.* Salutation to the lord of Yoga, salutation to the lord of Brahman Salutation to you, the life-*breath (of all)*, salutation to one smearing ashes on his body. Salutation to one, riding on clouds, having large teeth and the fire-semen. Salutation to the Kāla-formed one, the remover of the head of Brahman. We don't know your coming and going O Mahādeva, O lord of all, salutation to you whatever you may be Salutation to the lord of Pramathas (a class of demons attending on Śiva) and the giver of good fortunes Salutation to you, the most bountiful one, having a skull in hand. Salutation to the gold-Linged, salutation to you, the water-Linged. Salutation to you, the fire-Linged, sun-Linged and knowledge-Linged one. Salutation to the serpent-garlanded, fond of Karṇikāra-flower. Salutation to you decorated with a diadem and decorated with ear-rings and the Kāla of Kāla (111-116)

O Vāmadeva (a *form of* Śiva), O great lord, O god of gods, O three-eyed one, forgive (us) for what was done (before by us) due *to delusion, since You* are our shelter. (117)

O Śaṁkara, your acts are wonderful, mysterious and *inexplicable You are* difficult to be known even by Brahmā and all others. (118)

Whatever a man does whether unknowingly or knowingly, that all is done by the glorious (Śiva) by the super-natural power of Yoga. (119)

Having praised Mahādeva in this way, the sages, with their inner soul rejoiced, said to *the mountain-dwelling* (Śiva), "Let us see you as before". (120)

Having heard their praise Soma (Śaṁkara) possessing *the* moon *as his* ornament, showed his supreme form. (121)

त ते दृष्ट्वाऽथ गिरिशं देव्या सह पिनाकिनम्।
यथा पूर्वं स्थिता विप्रा प्रणेमुर्हृष्टमानसाः ॥१२२
ततस्ते मुनयः सर्वे संस्तूय च महेश्वरम्।
भृग्वङ्गिरोवसिष्ठास्तु विश्वामित्रस्तथैव च ॥१२३
गौतमोऽत्रिः सुकेशश्च पुलस्त्यः पुलहः क्रतुः।
मरीचिः कश्यपश्चापि संवर्त्तश्च महातपाः।
प्रणम्य देवदेवेशमिदं वचनमब्रुवन् ॥१२४
कथं त्वां देवदेवेश कर्मयोगेन वा प्रभो।
ज्ञानेन वाऽथ योगेन पूजयाम सदैव हि ॥१२५
केन वा देवमार्गेण सपूज्यो भगवानिह।
किं तत् सेव्यमसेव्यं वा सर्वमेतद् ब्रवीहि नः ॥१२६
देवदेव उवाच।
एतद् व सम्प्रवक्ष्यामि गूढं गहनमुत्तमम्।
ब्रह्मणे कथितं पूर्वमादावेव महर्षयः ॥१२७
साङ्ख्ययोगो द्विधा ज्ञेयः पुरुषाणां हि साधनम्।
योगेन सहितं साङ्ख्यं पुरुषाणां विमुक्तिदम् ॥१२८
न केवलेन योगेन दृश्यते पुरुषः परः।
ज्ञानं तु केवलं सम्यगपवर्गफलप्रदम् ॥१२९
भवन्तः केवलं योगं समाश्रित्य विमुक्तये।
विहाय साङ्ख्यं विमलमकुर्वन्त परिश्रमम् ॥१३०
एतस्मात् कारणाद् विप्रा नृणां केवलधर्मिणाम्।
आगतोऽहमिमं देशं ज्ञापयन् मोहसम्भवम् ॥१३१
तस्माद् भवद्भिर्विमलं ज्ञानं कैवल्यसाधनम्।
ज्ञातव्यं हि प्रयत्नेन श्रोतव्यं दृश्यमेव च ॥१३२
एकः सर्वत्रगो ह्यात्मा केवलश्चितिमात्रकः।
आनन्दो निर्मलो नित्यः स्यादेतत् साङ्ख्यदर्शनम् ॥१३३

Having seen the mountain dwelling (Śiva), bearing the Pināka with the goddess as before the Brāhmanas saluted, with their minds rejoiced (122)

Then having praised *Maheśvara* all the sages—Bhrgu Angiras, Vasiṣtha, Viśvāmitra Gautama, Atri Sukeśa, Pulastya Pulaha, Kratu, Marīci, Kaśyapa and Saṁvartta, the great ascetic—spoke this sentence after salutation to the lord of gods (123 124)

'O lord, the god of gods, how should we always worship you through active excertion or through knowledge or through Yoga (125)

'By which way of gods, the glorious (god) is to be worshipped What is to be done and what is not to be done? Tell us all this' (126)

The god of gods (Śiva) said I will tell you the excellent and inexplicable mystery O great sages, this (mystery) was explained to Brahman for the first time (by me) in former days (127)

Sāṁkhya Yoga leading man straight to the goal should be known of two types Sāṁkhya along with Yoga gives salvation to man (128)

The supreme Puruṣa is not seen only by Yoga But the knowledge only can *properly give the fruit of salvation* (129)

You did labour for salvation having resorted to Yoga alone and having given up the pure Sāṁkhya (130)

O Brāhmanas due to this reason, I have come to this place to expose (the ignorance) arising from delusion of men, devoted to Dharma alone (131)

Therefore the pure knowledge, leading men straight to salvation should be known, heard and seen by you with efforts (132)

Soul is one, all pervading pure conciousness, joy, stainless and eternal—this is Sāṁkhya philosophy (133)

एतदेव पर ज्ञानमेष मोक्षोऽत्र गीयते ।
एतत् कैवल्यममल ब्रह्मभावश्च वर्णित ॥१३४
आश्रित्य चेतत् परम तन्निष्ठास्तत्परायणा ।
पश्यन्ति मा महात्मानो यतयो विश्वमीश्वरम् ॥१३५
एतत् तत परम ज्ञान केवल सन्निरञ्जनम् ।
अह हि वेद्यो भगवान् मम मूर्त्तिरिय शिवा ॥१३६
बहूनि साधनानीह सिद्धये कथितानि तु ।
तेषामभ्यधिक ज्ञान मामक द्विजपुगवा ॥१३७
ज्ञानयोगरता शान्ता मामेव शरण गता ।
ये हि मा भस्मनिरता ध्यायन्ति सतत हृदि ॥१३८
मद्भक्तिपरमा नित्य यतय क्षीणकल्मषा ।
नाशयाम्यचिरात् तेषा घोर ससारसागरम् ॥१३९

प्रशान्त सयतमना भस्मोद्धूलितविग्रह ।
ब्रह्मचर्यरतो नग्नो व्रत पाशुपत चरेत ॥१४०
निर्मित हि मया पूर्वं व्रत पाशुपत परम् ।
गुह्याद् गुह्यतम सूक्ष्म वेदसार विमुक्तये ॥१४१
यद् वा कौपीनवसन स्याद् वैकवसनो मुनि ।
वेदाभ्यासरतो विद्वान् ध्यायेत् पशुपति शिवम ॥१४२
एष पाशुपतो योग सेवनीयो मुमुक्षुभि ।
भस्मच्छन्नैर्हि सतत निष्कामैरिति विश्रुति ॥१४३
वीतरागभयक्रोधा मन्मया मामुपाश्रिता ।
बहवोऽनेन योगेन पूता मद्भावमागता ॥१४४
अन्यानि चैव शास्त्राणि लोकेऽस्मिन् मोहनानि तु ।
वेदवादविरुद्धानि मयैव कथितानि तु ॥१४५

This is the supreme knowledge This is stated to be salvation This is pure liberation and this is described to be the position of Brahman (134)

Resorting to this supreme (Brahman) the great souled ascetics grounded on and devoted to that (Brahman) see me, the lord of all (135)

This is that supereme and spotless knowledge alone by which I, the glorious one, am to be known This Śiva is my form (136)

Many means for success (Siddhis) have been told in this world Knowledge of mine is superior to them O excellent Brahmanas (137)

I quickly destroy the ocean like terrible world of those passionless ascetics who are devoted to the Yoga based on the acquisition of true knowledge, who have come only to my refuge who continuously meditate upon me in their hearts with (their bodies) smeared with ashes and who have destroyed their sins due to their devotion to me (138 139)

A man passionless with his mind restrained with his body smeared with ashes, devoted to celibacy and naked, should observe Pasupata vow (a vow sacred to Pasupati = Śiva) (140)

The supreme Paśupata vow the most mysterious one and the subtle substance of the Vedas, was made by me in former days for salvation (141)

A learned sage, devoted to the practice of Vedas and with only a small piece of cloth over the privities or with one cloth should meditate upon Śiva the lord of cattle (142)

The Śruti says that this Pasupata yoga should be observed continuously by those persons who are desirous for salvation who are free from worldly desires and who are covered with ashes (143)

Many people, with their attachment fear and anger destroyed devoted and resorted to me have attained my rank after being purified by this Yoga (144)

Many other deluding scriptures contrary to the principles of Vedas, have

वामं पाशुपतं सोमं लाकुलं चैव भैरवम् ।
असेव्यमेतत् कथितं वेदबाह्यं तथेतरम् ।।१४६
वेदमूर्त्तिरहं विप्रा नान्यशास्त्रार्थवेदिभिः ।
ज्ञायते मत्स्वरूपं तु मुक्त्वा वेदं सनातनम् ।।१४७
स्थापयध्वमिदं मार्गं पूजयध्वं महेश्वरम् ।
अचिरादैश्वरं ज्ञानमुत्पत्स्यति न संशयः ।।१४८
मयि भक्तिश्च विपुला भवतामस्तु सत्तमाः ।
ध्यातमात्रो हि सान्निध्यं दास्यामि मुनिसत्तमाः ।।१४९
इत्युक्त्वा भगवान् सोमस्तत्रैवान्तरधीयत ।
तेऽपि दारुवने तस्मिन् पूजयन्ति स्म शंकरम् ।
ब्रह्मचर्यरताः शान्ता ज्ञानयोगपरायणाः ।।१५०
समेत्य ते महात्मानो मुनयो ब्रह्मवादिनः ।
वितेनिरे बहून् वादानध्यात्मज्ञानसंश्रयान् ।।१५१
किमस्य जगतो मूलमात्मा चास्माकमेव हि ।
कोऽपि स्यात् सर्वभावानां हेतुरीश्वर एव च ।।१५२
इत्येवं मन्यमानानां ध्यानमार्गावलम्बिनाम् ।
आविरासीन्महादेवी देवी गिरिवरात्मजा ।।१५३
कोटिसूर्यप्रतीकाशा ज्वालामालासमावृता ।
स्वभाभिर्विमलाभिस्तु पूरयन्ती नभस्तलम् ।।१५४
तामन्वपश्यन् गिरिजाममेयां
ज्वालासहस्रान्तरसन्निविष्टाम् ।
प्रणेमुरेकामखिलेशपत्नीं
जानन्ति ते तत् परमस्य बीजम् ।।१५५
अस्माकमेषा परमेशपत्नी
गतिस्तथात्मा गगनाभिधाना ।

been spoken by me. (145)

The Vāma, Pāśupata, Soma, Lākula, Bhairava and similarly any other sect which is opposed to Vedas is spoken by me and is said to be not fit for observing. (146)

O Brāhmaṇas, I am the embodiment of Veda. The knowers of the precepts of other scriptures can not know my form leaving eternal Veda. (147)

Establish this right way and worship Maheśvara. Then the knowledge regarding Īśvara will arise immediately—there is no doubt about it (148)

O most virtuous ones, let you have a lot of devotion in me. O most virtuous sages, as soon as you meditate upon me, I shall come to you. (149)

Saying this the glorious Soma (Śiva) became invisible there. Those passionless (sages), devoted to celibacy and resorted to the Yoga based on the acquisition of true knowledge, also worshipped Śaṃkara in that Dāru forest. (150)

The great souled sages the expounders of Brahman, having met together, held many discussions regarding spiritual knowledge. What is the cause of this world ? (reply) Our soul. There must be a cause of all the living beings ? Īśvara (is the cause) While these (sages) resorting to the path of meditation, were discussing like that, the goddess (Pārvatī), the wife of Mahādeva and the daughter of excellent mountain (Pārvatī) appeared—shining like crores of suns, surrounded by the garlands of flames and filling up the sky with her spotless lustres (151-154)

(They) saw the immeasurable Pārvatī (the daughter of mountain), existing in the middle of thousands of flames They saluted to the sole wife of lord of all (Śiva). They know her as the seed of the supreme. (155)

This wife of the great lord (Śiva) having the name sky, is our abode and

पश्यन्त्यथात्मानमिदं च कृत्स्नं
तस्यामथैते मुनयश्च विप्रा ॥१५६

निरीक्षितास्ते परमेशपत्न्या
तदन्तरे देवमशेषहेतुम्।
पश्यन्ति शंभुं कविमीशितारं
रुद्रं बृहन्तं पुरुषं पुराणम् ॥१५७

आलोक्य देवीमथ देवमीशं
प्रणेमुरानन्दमवापुरग्र्यम्।
ज्ञानं तदीशं भगवत्प्रसादा-
दाविर्बभौ जन्मविनाशहेतु ॥१५८

इयं हि सा जगतो योनिरेका
सर्वात्मिका सर्वनियामिका च।
माहेश्वरीशक्तिरनादिसिद्धा
व्योमाभिधाना दिवि राजतीव ॥१५९

अस्यां महत्परमेष्ठी परस्ता-
न्महेश्वरः शिव एकोऽथ रुद्रः।
चकार विश्वं परशक्तिनिष्ठां
मायामथारुह्य स देवदेवः ॥१६०

एको देवः सर्वभूतेषु गूढो
मायी रुद्रः सकलो निष्कलश्च।
स एव देवी न च तद्विभिन्न-
मेतज्ज्ञात्वा ह्यमृतत्वं व्रजन्ति ॥१६१

अन्तर्हितोऽभूद् भगवानथेशो
देव्या भर्गः सह देवादिदेवः।
आराधयन्ति स्म तमेव देवं
वनौकसस्ते पुनरेव रुद्रम् ॥१६२

एतद् वः कथितं सर्वं देवदेवविचेष्टितम्।
देवदारुवने पूर्वं पुराणे यन्मया श्रुतम् ॥१६३

soul These sages, O Brahmana then saw themselves and every other in her (156)

Being seen by the wife of the great lord (Śiva), they (sages) in the mean time saw the wise god Śambhu Rudra the cause of all, the lord and the eternal highest soul (157)

Having seen the goddess and the god (*Śiva*) *the lord*, (*the sages*) *saluted* (*to* them) and attained supreme joy Then the knowledge regarding the lord, the cause of the destruction of mundane existence, dawned upon (the sages by the favour of the god (158)

This is the supernatural power of Mahesvara existing from all eternity, the world womb containing and controlling everything, bearing the name (or nature) of the sky and appears as if shining in heaven (159)

Beyond this (*Mahesvarī Śakti*) *exists* the auspicious Rudra alone, the great lord the greatest deity, the god of gods who having mounted on Maya existing in the supreme power has created the world (160)

The sole lord Rudra, the lord of Maya complete in all respects and undivided is concealed in all beings He is identical with goddess also and not different from her Knowing this people attain immortality (161)

Then the glorious lord Bharga (Śiva) the first among the gods disappeared with goddess (The sages) dwelling in the *forest again began to worship* the same god Rudra (162)

I have described to you this entire action of the god of gods done in the Devadāru forest as I heared it previously in the Purāna (163)

यः पठेच्छृणुयान्नित्यं मुच्यते सर्वपातकैः । श्रावयेद्वा द्विजान् शान्तान् स याति परमां गतिम् ॥१६४

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे सप्तत्रिंशोऽध्यायः ॥३७॥

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सूत उवाच ।

एषा पुण्यतमा देवी देवगन्धर्वसेविता ।
नर्मदा लोकविख्याता तीर्थानामुत्तमा नदी ॥१
तस्याः शृणुध्वं माहात्म्यं मार्कण्डेयेन भाषितम् ।
युधिष्ठिराय तु शुभं सर्वपापप्रणाशनम् ॥२

युधिष्ठिर उवाच ।

श्रुतास्तु विविधा धर्मास्त्वत्प्रसादान्महामुने ।
माहात्म्यं च प्रयागस्य तीर्थानि विविधानि च ॥३
नर्मदा सर्वतीर्थानां मुख्या हि भवतेरिता ।
तस्यास्त्विदानीं माहात्म्यं वक्तुमर्हसि सत्तम ॥४

मार्कण्डेय उवाच ।

नर्मदा सरितां श्रेष्ठा रुद्रदेहाद् विनिःसृता ।
तारयेत् सर्वभूतानि स्थावराणि चराणि च ॥५
नर्मदायास्तु माहात्म्यं पुराणे यन्मया श्रुतम् ।
इदानीं तत्प्रवक्ष्यामि शृणुध्वैकमनाः शुभम् ॥६
पुण्या कनखले गङ्गा कुरुक्षेत्रे सरस्वती ।
ग्रामे वा यदि वाऽरण्ये पुण्या सर्वत्र नर्मदा ॥७
त्रिभिः सारस्वतं तोयं सप्ताहेन तु यामुनम् ।
सद्यः पुनाति गाङ्गेयं दर्शनादेव नार्मदम् ॥८
कलिङ्गदेशपश्चार्द्धे पर्वतेऽमरकण्टके ।

One who reads this or hears it always is released from all sins Or who recites it to the passionless Brahmanas, he attains the supreme position (164)

Thus ends Thirtyseventh Chapter in the Second Part of the Kurma Purana Samhita consisting of six thousand verses—37

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Suta said This goddess, Narmada river the most pious one inhabited by gods and Gandharvas (a class of demi gods) and well-known in the worlds is the best among the places of pilgrimage Listen to its auspicious dignity, the destroyer of all sins as described by Markandeya to Yudhisthira (1, 2)

Yudhisthira said O great sage, by your kindness various Dharmas as well as the dignity of Prayāga and the various places of hermitage have been heard Narmadā has been spoken by you as prominent among all the places of pilgrimage Tell its dignity now, O most virtuous one (3 4)

Markandeya said Narmada, the best among the rivers, sprung from the body of Rudra liberates all beings non moving and moving ones (5)

Now I will tell the auspicious magnimity of Narmada, as heard by me in the Purana Listen to it attentively (6)

Ganges is pious at Kanakhala Sarasvatī at Kuruksetra Narmada is pious everywhere whether in village or in forest (7)

Water of Sarasvatī purifies in three days of Yamunā in seven days, of Ganges immediately and of Narmada only by seeing (8)

The beautiful and charming

पुण्या च त्रिषु लोकेषु रमणीया मनोरमा ॥९
सदेवासुरगन्धर्वा ऋषयश्च तपोधना ।
तपस्तप्त्वा तु राजेन्द्र सिद्धिं तु परमा गता ॥१०
तत्र स्नात्वा नरो राजन् नियमस्थो जितेन्द्रिय ।
उपोष्य रजनीमेका कुलाना तारयेच्छतम् ॥११
योजनाना शत साग्र श्रूयते सरिदुत्तमा ।
विस्तारेण तु राजेन्द्र योजनद्वयमायता ॥१२
षष्टितीर्थसहस्राणि षष्टिकोट्यस्तथैव च ।
पर्वतस्य समन्तात् तु तिष्ठन्त्यमरकण्टके ॥१३
ब्रह्मचारी शुचिर्भूत्वा जितक्रोधो जितेन्द्रिय ।
सर्वहिंसानिवृत्तस्तु सर्वभूतहिते रत ॥१४
एव सर्वसमाचारो यस्तु प्राणान् समुत्सृजेत् ।
तस्य पुण्यफल राजन् शृणुष्वावहितो नृप ॥१
शतवर्षसहस्राणि स्वर्गे मोदति पाण्डव ।
अप्सरोगणसकीर्णो दिव्यस्त्रीपरिवारित ॥१
दिव्यगन्धानुलिप्तश्च दिव्यपुष्पोपशोभित ।
क्रीडते देवलोके तु दैवतै सह मोदते ॥१
तत स्वर्गात् परिभ्रष्टो राजा भवति धार्मिक ।
गृह तु लभतेऽसौ वै नानारत्नसमन्वितम् ॥१
स्तम्भैर्मणिमयैर्दिव्यैर्वज्रवैदूर्यभूषितम् ।
आलेख्यवाहनै शुभैर्दासीदाससमन्वितम् ॥१
राजराजेश्वर श्रीमान् सर्वस्त्रीजनवल्लभ ।
जीवेद् वर्षशत साग्र तत्र भोगसमन्वित ॥२
अग्निप्रवेशेऽथ जले अथवाऽनशने कृते ।

(Narmadā), pious in the three worlds (flows) on the Amarakantaka mountain in the western side of Kalinga country (9)

Having practised *penance (there)* the sages ascetics along with gods, demons and Gandharvas attained the supreme success, O excellent king (10)

O king having taken bath and having fasted for one night one, observing vows and with his senses subdued, liberates hundreds of families (11)

The excellent river is heard to be *more than one hundred Yojanas in length In width it extends as long as* two Yojanas, O excellent king (12)

There are sixty crores and sixty thousand places of pilgrimage on the Amarakantaka around the mountain (13)

O king, O protector of people, listen attentively to fruit of piety of that man who gives up his body after practising these things – becoming a celibate, pure, with his anger and senses subdued restrained from all violence and engaged in the welfare of all beings (14, 15)

O son of Pāṇḍu, he enjoys in heaven for one hundred thousand years crowded by the group of Apsarases (a class of female divinities) and surrounded by divine ladies (16)

Besmeared with divine perfumes and *decorated with divine flowers he sports and enjoys with the gods in the abode* of gods (17)

Then fallen from heaven he becomes a religious minded king He attains a *house endowed with various jewels* (house) having divine pillars formed of jewels and decorated with diamonds and cat's-eye gems having beautiful painted vehicles and endowed with male and female servants (18 19)

He, the lord of emperors, possessing prosperity and a favourite of all ladies lives there for more than hundred years, endowed with enjoyments (20)

He who enters (there) into fire or water or resorts to fast he gets the position, not

अनिवर्तिका गतिस्तस्य पवनस्याम्बरे यथा ।।२१
पश्चिमे पर्वततटे सर्वपापविनाशनः ।
ह्रदो जलेश्वरो नाम त्रिषु लोकेषु विश्रुत. ।।२२
तत्र पिण्डप्रदानेन सध्योपासनकर्मणा ।
दशवर्षाणि पितरस्तर्पिता· स्युर्न सशय. ।।२३
दक्षिणे नर्मदाकूले कपिलाख्या महानदी ।
सरलार्जुनसच्छन्ना नातिदूरे व्यवस्थिता ।।२४
सा तु पुण्या महाभागा त्रिषु लोकेषु विश्रुता ।
तत्र कोटिशत साग्र तीर्थाना तु युधिष्ठिर ।।२५
तस्मिस्तीर्थे तु ये वृक्षा. पतिताः कालपर्ययात् ।
नर्मदातोयसस्पृष्टास्ते यान्ति परमा गतिम् ।।२६
द्वितीया तु महाभागा विशल्यकरणी शुभा ।
तत्र तीर्थे नर. स्नात्वा विशल्यो भवति क्षणात् ।।२७
कपिला च विशल्या च श्रूयते राजसत्तम ।
ईश्वरेण पुरा प्रोक्ता लोकाना हितकाम्यया ।।२८
अनाशक तु य कुर्यात् तस्मिस्तीर्थे नराधिप ।
सर्वपापविशुद्धात्मा रुद्रलोक स गच्छति ।।२९
तत्र स्नात्वा नरो राजन्नश्वमेधफल लभेत् ।
ये वसन्त्युत्तरे कूले रुद्रलोके वसन्ति ते ।।३०
सरस्वत्या च गङ्गाया नर्मदाया युधिष्ठिर ।
सम स्नान च दान च यथा मे शकरोऽब्रवीत् ।।३१
परित्यजति य. प्राणान् पर्वतेऽमरकण्टके ।
वर्षकोटिशत साग्र रुद्रलोके महीयते ।।३२

fit to be abondoned, like sky of air (21)

On the western slope of the mountain, there is a deep lake, Jalesvara by name, the destroyer of all sins and well-known in the three worlds (22)

With the offering of Pindas to the manes and the act of Sandhyā worship, (performed at the morning and evening twilights) manes are satisfied for ten years There is no doubt about it (23)

On the southern bank of Narmadā, there is a big river, Kapila by name, existing not very far (from Narmada) and covered with the Sarala and Arjuna trees (24)

This pious and extremely glorious (river) is very famous in the three worlds O Yudhisthira, there are more than one hundred crores of the places of pilgrimage (25)

In that place of pilgrimage the trees fallen at the lapse of time and touched by the water of Narmada, attain supreme position (26)

There is a second (river) Visalya-karanī (by name) auspicious and extremely glorious Having taken bath in that place of pilgrimage, a man is freed from pain in a moment (27)

O most virtuous king, it is heard that Kapilā and Visalya were (created and) announced by Īsvara in former days with a desire to do good to the worlds (28)

O lord of people, a man who abstains from food (upto death) in that place of pilgrimage he with his soul purified from all sins, goes to the abode of Rudra (29)

Having taken bath there a man gets the fruit of Asvamedha, O king Those who dwell on the northern bank, they dwell in the abode of Rudra (30)

O Yudhisthira, taking of bath and offering of gifts is similar in Sarasvatī in Ganges and in Narmada, as Śamkara had told me (31)

A person, who gives up his life on the Amarakantaka mountain he is

नर्मदाया जलं पुण्यं फेनोर्मिसमलंकृतम् ।
पवित्रं शिरसा वन्द्य सर्वपापैः प्रमुच्यते ॥३३
नर्मदा सर्वतः पुण्या ब्रह्महत्यापहारिणी ।
अहोरात्रोपवासेन मुच्यते ब्रह्महत्यया ॥३४
जालेश्वरं तीर्थवर सर्वपापविनाशनम् ।
तत्र गत्वा नियमवान् सर्वकामाल्लभेन्नरः ॥३५
चन्द्रसूर्योपरागे तु गत्वा ह्यमरकण्टकम् ।
अश्वमेधाद् दशगुण पुण्यमाप्नोति मानवः ॥३६
एप पुण्यो गिरिवरो देवगन्धर्वसेवित. ।
नानाद्रुमलताकीर्णो नानापुष्पोपशोभितः ॥३७
तत्र सन्निहितो राजन् देव्या सह महेश्वरः ।
ब्रह्मा विष्णुस्तथा चेन्द्रो विद्याधरगणैः सह ॥३८
प्रदक्षिण तु यः कुर्यात् पर्वत ह्यमरकण्टकम् ।
पौण्डरीकस्य यज्ञस्य फल प्राप्नोति मानवः ॥३९
कावेरी नाम विपुला नदी कल्मपनाशिनी ।
तत्र स्नात्वा महादेवमर्चयेद् वृपभध्वजम् ।
सगमे नर्मदायास्तु रुद्रलोके महीपते ॥४०

इति श्रीकूर्मपुराणे षट्साहस्रया संहितायामुपरिविभागे अष्टात्रिंशोऽध्याय ॥३८॥

honoured in the abode of Rudra for more than one hundred crore years (32)

Having adored with head the pious *and sacred water of Narmadā, adorned* with foam and wave one is released from all sins (33)

Narmadā is pious everywhere and remover of Brahma-hatyā (the sin of killing a Brāhmana) By fasting for a day and night (there), one is released from Brahmahatyā (34)

Jāleśvara is an excellent place of pilgrimage the destroyer of all sins Having gone there a man observing *rule attains all desires* (35)

Having gone to Amarakantaka at the time of the eclipse of sun and moon, a man attains piety ten times more than from Asvamedha (36)

This pious and excellent mountain filled with various trees as well as creepers and decorated with various flowers is inhabited by gods and Gandharvas (a class of demi gods) (37)

O king, Mahesvara is present there with the goddess as well as Brahmā, Visnu and Indra (are also present) with *Vidyādharas* (a *kind of supernatural* being) (38)

*A man, who goes round the Amara*kantaka from left to right, he attains *the fruit of Paundarīka sacrifice* (39)

There is a big river, named Kāverī, the destroyer of sins Having taken bath there at the confluence of Narmadā one should worship the bull bannered Mahādeva and by this act, one is honoured in the world of Rudra (40)

Thus ends Thirtyeighth Chapter in the Second Part of the Kūrma Purāna
Samhitā consisting of six thousand verses—38

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मार्कण्डेय उवाच ।
नर्मदा सरितां श्रेष्ठा सर्वपापविनाशिनी ।
मुनिभिः कथिता पूर्वमीश्वरेण स्वयम्भुवा ॥१
मुनिभिः संस्तुता ह्येषा नर्मदा प्रवरा नदी ।
रुद्रगात्राद् विनिष्क्रान्ता लोकानां हितकाम्यया ॥२
सर्वपापहरा नित्यं सर्वदेवनमस्कृता ।
संस्तुता देवगन्धर्वैरप्सरोभिस्तथैव च ॥३
उत्तरे चैव तत्कूले तीर्थं त्रैलोक्यविश्रुतम् ।
नाम्ना भद्रेश्वरं पुण्यं सर्वपापहरं शुभम् ।
तत्र स्नात्वा नरो राजन् दैवतैः सह मोदते ॥४
ततो गच्छेत राजेन्द्र तीर्थमाम्रातकेश्वरम् ।
तत्र स्नात्वा नरो राजन् गोसहस्रफलं लभेत् ॥५
ततोऽङ्गारेश्वरं गच्छेन्नियतो नियताशनः ।
सर्वपापविशुद्धात्मा रुद्रलोके महीयते ॥६
ततो गच्छेत राजेन्द्र केदारं नाम पुण्यदम् ।
तत्र स्नात्वोदकं कृत्वा सर्वान् कामानवाप्नुयात् ॥७
पिप्पलेशं ततो गच्छेत् सर्वपापविनाशनम् ।
तत्र स्नात्वा महाराज रुद्रलोके महीयते ॥८
ततो गच्छेत राजेन्द्र विमलेश्वरमुत्तमम् ।
तत्र प्राणान् परित्यज्य रुद्रलोकमवाप्नुयात् ॥९

39

Markandeya Said Narmada the best among the rivers was said to be the destroyer of all sins by the sages and by the self born Īśvara in former days (1)

This excellent river Narmada, praised by the sages, the remover of all sins, saluted by all the gods always and praised by the gods, Gandharvas (a class of demi gods) and Apsarases (a class of female divinities) sprang forth from the body of Rudra with a desire to do good to the worlds (2, 3)

On the northern bank of that river there is a pious and auspicious place of pilgrimage, Bhadreśvara by name well known in the three worlds and the remover of all sins Having taken bath there a man enjoys with gods, O king (4)

Thereafter, one should go to the place of pilgrimage (known as) Āmrātakeśvara O excellent king having taken bath there, O King, a man gets the fruit of the gift of one thousand cows (5)

Then a person self-restrained and abstemious in food should go to Angāreśvara (By doing so a person) with his soul purified from all sins is honoured in the world of Rudra (6)

Then one should go to (the place of pilgrimage) Kedāra by name the giver of of piety, O excellent king Having offered libations of water to the manes after taking a bath there, one attains all desires (7)

Then one should go to Pippaleśa, the destroyer of all sins Having taken a bath there, O great king one is honoured in the world of Rudra (8)

Then one should go to the excellent Vimaleśvara Having given up life there one attains the abode of Rudra (9)

ततः पुष्करिणीं गच्छेत् स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र इन्द्रस्यार्द्धासनं लभेत् ॥१०
ततो गच्छेत राजेन्द्र शूलभेदमिति श्रुतम् ।
तत्र स्नात्वार्चयेद् देवं गोसहस्रफलं लभेत् ॥११
ततो गच्छेत राजेन्द्र बलितीर्थमनुत्तमम् ।
तत्र स्नात्वा नरो राजन् सिंहासनपतिर्भवेत् ॥१२
शक्रतीर्थं ततो गच्छेत् कूले चैव तु दक्षिणे ।
उपोष्य रजनीमेकां स्नानं कृत्वा यथाविधि ॥१३
आराधयेन्महायोगं देवं नारायणं हरिम् ।
गोसहस्रफलं प्राप्य विष्णुलोकं स गच्छति ॥१४
ऋषितीर्थं ततो गत्वा सर्वपापहरं नृणाम् ।
स्नातमात्रो नरस्तत्र शिवलोके महीयते ॥१५
नारदस्य तु तत्रैव तीर्थं परमशोभनम् ।
स्नातमात्रो नरस्तत्र गोसहस्रफलं लभेत् ॥१६
यत्र तप्तं तपः पूर्वं नारदेन सुरर्षिणा ।
प्रीतस्तस्य ददौ योगं देवदेवो महेश्वरः ॥१७
ब्रह्मणा निर्मितं लिङ्गं ब्रह्मेश्वरमिति श्रुतम् ।
यत्र स्नात्वा नरो राजन् ब्रह्मलोके महीयते ॥१८
ऋणतीर्थं ततो गच्छेत् स ऋणान्मुच्यते ध्रुवम् ।
महेश्वरं ततो गच्छेत् पर्याप्तं जन्मनः फलम् ॥१९
भीमेश्वरं ततो गच्छेत् सर्वव्याधिविनाशनम् ।
स्नातमात्रो नरस्तत्र सर्वदुःखैः प्रमुच्यते ॥२०
ततो गच्छेत राजेन्द्र पिङ्गलेश्वरमुत्तमम् ।
अहोरात्रोपवासेन त्रिरात्रफलमाप्नुयात् ॥२१

Then one should go to Puskarini and should take bath there By a mere bath there, a man attains half seat of Indra (10)

Then one should go to (the place) known as Śūlabheda, O excellent king One should worship the god there after bath. (By this act) one gets the fruit of one thousand cows (11)

Then one should go to the unsurpassed Balitirtha, O excellent king Having taken a bath there a man becomes the owner of throne. (12)

Then one should go to the Sakratirtha situated on the southern bank Having fasted for one night and having taken bath according to the prescribed rules one should worship the god Hari-Nārāyana, the great ascetic Having attained the fruit of thousand cows, one goes to the abode of *Visnu.* (13,14)

Then one should go to the Rsitirtha, the remover of all sins of men By a mere bath there, a man is honoured in the world of Śiva. (15)

There is a very beautiful place of pilgrimage of Nārada *just there.* By a mere bath there, a man attains the fruit of one thousand cows Penance was practised there by the divine sage in former days. Maheśvara, the god of gods, being pleased on him, gave Yoga to him (16,17)

A Linga known as Brahmeśvara was made by Brahman Having taken a bath there, O king, a man is honoured in the world of *Brahman.* (18)

Then one should go to *the* Ṛnatirtha. *One is released from debts definitely. Then one should go to Maheśvara, by* this act one gets the fruit of his life (19)

Then one should go to Bhimeśvara, *the destroyer* of all diseases. By a mere bath there, a man is released from all sorrows (20)

Then one should go, O excellent king, to the excellent Pingaleśvara By fasting for one night and one day, one attains the fruit of Trirātra (sacrifice). (21)

तस्मिंस्तीर्थे तु राजेन्द्र कपिलां यः प्रयच्छति ।
यावन्ति तस्या रोमाणि तत्प्रसूतिकुलेषु च ।
तावद् वर्षसहस्राणि रुद्रलोके महीयते ॥२२
यस्तु प्राणपरित्यागं कुर्यात् तत्र नराधिप ।
अक्षयं मोदते कालं यावच्चन्द्रदिवाकरौ ॥२३
नर्मदातटमाश्रित्य तिष्ठन्ते ये तु मानवाः ।
ते मृताः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥२४
ततो दीप्तेश्वरं गच्छेद् व्यासतीर्थं तपोवनम् ।
निवर्त्तिता पुरा तत्र व्यासभीता महानदी ।
हुंकारिता तु व्यासेन दक्षिणेन ततो गता ॥२५
प्रदक्षिणं तु यः कुर्यात् तस्मिंस्तीर्थे युधिष्ठिर ।
प्रीतस्तस्य भवेद् व्यासो वाञ्छितं लभते फलम् ॥२६
ततो गच्छेत राजेन्द्र इक्षुनद्यास्तु संगमम् ।
त्रैलोक्यविश्रुतं पुण्यं तत्र सन्निहितः शिवः ।
तत्र स्नात्वा नरो राजन् गाणपत्यमवाप्नुयात् ॥२७
स्कन्दतीर्थं ततो गच्छेत् सर्वपापप्रणाशनम् ।
आजन्मनः कृतं पापं स्नातस्तत्र व्यपोहति ॥२८
तत्र देवाः सगन्धर्वा भवात्मजमनुत्तमम् ।
उपासते महात्मानं स्कन्दं शक्तिधरं प्रभुम् ॥२९
ततो गच्छेदाङ्गिरसं स्नानं तत्र समाचरेत् ।
गोसहस्रफलं प्राप्य रुद्रलोकं स गच्छति ॥३०
अङ्गिरा यत्र देवेशं ब्रह्मपुत्रो वृषध्वजम् ।
तपसाराध्य विश्वेशं लब्धवान् योगमुत्तमम् ॥३१
कुशतीर्थं ततो गच्छेत् सर्वपापप्रणाशनम् ।

O excellent king, one who gives a brown cow in that place of pilgrimage, the descendants of that family honoured in the world of Rudra for as many thousand years as are the hair on the body of that cow and on the bodies of the progeny of that cow. (22)

A person who gives up his life there, O lord of people, he enjoys (in the heaven) for an imperishable time till the moon and sun (are in the universe) (23)

Men, who dwell on the bank of Narmadā, go to heaven after death like saints performing good actions. (24)

Then one should go to Dīpteśvara, a grove in which religious austerities are performed, the place of pilgrimage of Vyāsa. Mahānadī (i e Narmadā), terrified from Vyāsa came back (i.e. changed her course) there in former days Having heard the exclamation 'hum' from Vyāsa, it went to south then. (25)

O Yudhiṣṭhira, one who goes round that place of pilgrimage from left to right, Vyāsa is pleased with him and he attains desired fruit. (26)

Then one should go, O excellent king, to the pious confluence of Ikṣu river, well known in the three worlds. Śiva is present there Having taken a bath, there, O king, a man attains lordship over troops (Gaṇas). (27)

Then one should go to the place of pilgrimage of Skanda, the destroyer of all sins By taking a bath one destroys his strong sins committed from his birth. (28)

The gods along with the Gandharvas worship the great-souled lord Skanda, the unsurpassed son of Bhava (Śiva), bearing a Śakti (a particular weapon). (29)

Then a person should go to Āngirasa tīrtha and should take bath there. After attaining the fruit of one thousand cows he goes to the world of Rudra. Having worshipped (there) the bull-bannered (Śiva), the lord of gods and the lord of all, with penance Aṅgirā, the son of Brahman had attained the excellent Yoga. (30, 31)

स्नानं तत्र प्रकुर्वीत अश्वमेधफलं लभेत् ॥३२
कोटितीर्थं ततो गच्छेत् सर्वपापप्रणाशनम् ।
तत्र स्नात्वा नरो राज्यं लभते नात्र संशयः ॥३३
चन्द्रभागां ततो गच्छेत् स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र सोमलोके महीयते ॥३४
नर्मदादक्षिणे कूले सङ्गमेश्वरमुत्तमम् ।
तत्र स्नात्वा नरो राजन् सर्वयज्ञफलं लभेत् ॥३५
नर्मदायोत्तरे कूले तीर्थं परमशोभनम् ।
आदित्यायतनं रम्यमीश्वरेण तु भाषितम् ॥३६
तत्र स्नात्वा तु राजेन्द्र दत्त्वा दानं तु शक्तितः ।
तस्य तीर्थप्रभावेण लभते चाक्षयं फलम् ॥३७
दरिद्रा व्याधिता ये तु ये च दुष्कृतकारिणः ।
मुच्यन्ते सर्वपापेभ्यः सूर्यलोकं प्रयान्ति च ॥३८
मार्गेश्वरं ततो गच्छेत् स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र स्वर्गलोकमवाप्नुयात् ॥३९
ततः पश्चिमतो गच्छेन्मरुदालयमुत्तमम् ।
तत्र स्नात्वा तु राजेन्द्र शुचिर्भूत्वा प्रयत्नतः ॥४०
काञ्चनं तु द्विजो दद्याद् यथाविभवविस्तरम् ।
पुष्पकेण विमानेन वायुलोकं स गच्छति ॥४१
ततो गच्छेत राजेन्द्र अहल्यातीर्थमुत्तमम् ।
स्नानमात्रादप्सरोभिर्मोदते कालमक्षयम् ॥४२
चैत्रमासे तु सम्प्राप्ते शुक्लपक्षे त्रयोदशी ।

Then one should go to the Kusa tirtha, the destroyer of all sins One should take bath there and attain the *fruit of Aśvamedha* (32)

Then one should go to Koṭitīrtha, the destroyer of all sins Having taken a bath there one attains kingdom—there is no doubt about it (33)

Then one should go to Candrabhāgā and should take bath there By a mere bath there a man is honoured in the world of the moon (Soma) (34)

On the southern bank of Narmada there is the excellent Saṅgameśvara Having taken a bath there, O king a man *attains the fruit* of all sacrifices (35)

On the northern bank of Narmadā there is a beautiful place of pilgrimage Ādityāyatana (by name) *It was said* by Īśvara (36)

Having taken a bath there and having given gifts according to his capability O excellent king, one attains imperishable fruit by the power of this place of pilgrimage Poor diseased and those who are the doers of misdeeds are released from all sins and go to the world of sun (due to the magnanimity of this tīrtha) (37, 38)

Then one should go to Mārgeśvara and should take bath there By a mere bath there, a man attains heaven (39)

Then one should go to the excellent *Marudālaya in the western direction* Being purified with efforts after a bath there O excellent king a Brāhmana should give gold according to the extent of his prosperity *Then he goes to the world of Vāyu by the Puṣpaka Vimāna* (name of a self moving aerial car) (40, 41)

Then one should go to the excellent Ahalyā tīrtha *O excellent king By a mere* bath (there) one enjoys with the Apsarases (a class of female divinities) for an imperishable time (42)

One who worship Ahalyā in that (place of pilgrimage) *on the day of the* god of love falling on the thirteenth day

कामदेवदिने तस्मिन्नहल्यां यस्तु पूजयेत् ॥४३
यत्र तत्र नरोत्पन्नो वरस्तत्र प्रियो भवेत् ।
स्त्रीवल्लभो भवेच्छ्रीमान् कामदेव इवापर: ॥४४
अयोध्यां तु समासाद्य तीर्थं शक्रस्य विश्रुतम् ।
स्नातमात्रो नरस्तत्र गोसहस्रफलं लभेत् ॥४५
सोमतीर्थं ततो गच्छेत् स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र सर्वपापैः प्रमुच्यते ॥४६
सोमग्रहे तु राजेन्द्र पापक्षयकरं भवेत् ।
त्रैलोक्यविश्रुतं राजन् सोमतीर्थं महाफलम् ॥४७
यस्तु चान्द्रायणं कुर्यात् तत्र तीर्थे समाहितः ।
सर्वपापविशुद्धात्मा सोमलोकं स गच्छति ॥४८
अग्निप्रवेशं यः कुर्यात् सोमतीर्थे नराधिप ।
जले चानशनं वाऽपि नासौ मर्त्योऽभिजायते ॥४९
स्तम्भतीर्थं ततो गच्छेत् स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र सोमलोके महीयते ॥५०
ततो गच्छेत राजेन्द्र विष्णुतीर्थमनुत्तमम् ।
योधनीपुरमाख्यातं विष्णोः स्थानमनुत्तमम् ॥५१
असुरा योधितास्तत्र वासुदेवेन कोटिशः ।
तत्र तीर्थं समुत्पन्नं विष्णुश्रीको भवेदिह ।
अहोरात्रोपवासेन ब्रह्महत्यां व्यपोहति ॥५२
नर्मदादक्षिणे कूले तीर्थं परमशोभनम् ।
कामतीर्थमिति ख्यातं यत्र कामोऽर्चयद् भवम् ॥५३
तस्मिंस्तीर्थे नरः स्नात्वा उपवासपरायणः ।
कुसुमायुधरूपेण रुद्रलोके महीयते ॥५४

of white half at the arrival of Caitra month, that excellent man, possessing prosperity, born anywhere, becomes favourite and becomes dear to ladies like another god of love (44)

Having gone to Ayodhyā, the well-known place of pilgrimage of Indra, a man attains the fruit of the gift of one thousand cows by a mere bath (45)

Then one should go to Soma tirtha and should take a bath there A man is released from all sins by a mere bath there (46)

O excellent king (Soma tirtha) is the destroyer of sins at the eclipse of moon O king, Soma tirtha, well known in the three worlds, confers great fruit (47)

A man who observes Candrayana-vow at that place of pilgrimage with full devotion, he, with his soul purified from all sins, goes to the world of moon (48)

O lord of people, one who enters into the fire or into the water at Soma-tirtha or who observes fast up to death, that mortal is not born again (49)

Then one should go to Stambha-tirtha and should take bath there By a mere bath there a man is honoured in the world of Soma (50)

Then one should go to the excellent place of pilgrimage of Visnu known as Yodhanipura, the unsurpassed place of Visnu (51)

Visnu (Vāsudeva) had fought with crores of demons there A place of pilgrimage came into existence there By observing a fast for one day and night there, a person attains the prosperity of Visnu and removes Brahma-hatya (*sin of killing a Brahmana*) (52)

On the southern bank of Narmada there is a very beautiful place of pilgrimage known Kama tirtha, where the god of love had worshipped Bhava (Śiva) (53)

Having taken bath in that place of pilgrimage a man, devoted to fasting, is honoured in the world of Rudra in the form of the god of love (the flower-armed one) (54)

तती गच्छेत राजेन्द्र ब्रह्मतीर्थमनुत्तमम् ।
उमाहकमिति ख्यात तत्र सतर्पयेत् पितॄन् ॥५५
पौर्णमास्याममावास्या श्राद्ध कुर्याद् यथाविधि ।
गजरूपा शिला तत्र तोयमध्ये व्यवस्थिता ॥५६
तस्मिंस्तु दापयेत् पिण्डान् वैशाख्या तु विशेषत ।
स्नात्वा समाहितमना दम्भमात्सर्यवर्जित ।
तृप्यन्ति पितरस्तस्य यावत् तिष्ठति मेदिनी ॥५७
सिद्धेश्वर ततो गच्छेत स्नान तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र गाणपत्यपद लभेत ॥५८
ततो गच्छेत राजेन्द्र लिङ्गो यत्र जनार्दन ।
तत्र स्नात्वा तु राजेन्द्र विष्णुलोके महीयते ॥५९
यत्र नारायणो देवो मुनीनां भावितात्मनाम् ।
स्वात्मान दर्शयामास लिङ्ग तत् परम पदम् ॥६०
अङ्कोल तु ततो गच्छेत् सर्वपापविनाशनम् ।
स्नान दान च तत्रैव ब्राह्मणानां च भोजनम् ।
पिण्डप्रदान च कृत प्रेत्यानन्तफलप्रदम् ॥६१
त्र्यम्बकेन तोयेन यश्चरु श्रपयेत् तत्र ।
अङ्कोलमूले दद्याच्च पिण्डांश्चैव यथाविधि ।
तारिता पितरस्तेन तृप्यन्त्याचन्द्रतारकम् ॥६२
ततो गच्छेत राजेन्द्र तापसेश्वरमुत्तमम् ।
तत्र स्नात्वा तु राजेन्द्र प्राप्नुयात् तपस फलम् ॥६३
शुक्लतीर्थं ततो गच्छेत् सर्वपापविनाशनम् ।

Then one should go to the unsurpassed place of pilgrimage of Brahman known as Umāhaka. One should offer the libations of water to the manes there. (55)

One should observe the Śrāddha ceremony according to the prescribed rule on the full moon day and the new moon day. An elephant formed rock is placed *there in the middle of water*. (56)

One *should offer balls of rice to the* manes particularly on the full moon day in the month of Vaiśākha after taking a bath with full devotion while being *devoid of pride and jealousy*. His manes are satisfied upto the time till the earth exists. (57)

Then one should go to Siddheśvara and should take bath there. By a mere bath there a man attains the position of the lord of troops (Gaṇas). (58)

Then one should go to the place where exists the idol of Janārdana, O excellent king. Having taken a bath there, O excellent king, one is honoured in the world of Viṣṇu. There the god Nārāyaṇa had showed himself to the pious sages in the form of a Liṅga which is supreme abode. (59-60)

Then *one should go to Aṅkola*, the destroyer of all sins. Taking of bath, offering of gifts, feeding to Brāhmaṇas and the offering of rice balls to the *manes*—done there, is the giver of endless fruit after death. (61)

One should cook the Caru (oblation of rice, barley and *Pulse* boiled with butter and milk for presentation to the gods or manes) with the water sacred to Rudra Tryambaka (i.e. with the water of Narmadā) and then *should* offer (that oblation) and rice balls according to prescribed rules at the root of Aṅkola. The manes, being *liberated* by this, are satisfied upto the time till the moon and the stars are (in the universe). (62)

Then one should go to the excellent Tāpaseśvara. O excellent king. Having taken a bath there, O excellent king, one attains *the fruit of penance*. (63)

Then one should go to the Śukla tīrtha the destroyer of all sins. O

कामदेवदिने तस्मिन्नहल्यां यस्तु पूजयेत् ।।४३
यत्र तत्र नरोत्पन्नो वरस्तत्र प्रियो भवेत् ।
स्त्रीवल्लभो भवेच्छ्रीमान् कामदेव इवापरः ।।४४
अयोध्यां तु समासाद्य तीर्थं शक्रस्य विश्रुतम् ।
स्नातमात्रो नरस्तत्र गोसहस्रफलं लभेत् ।।४५
सोमतीर्थं ततो गच्छेत् स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र सर्वपापैः प्रमुच्यते ।।४६
सोमग्रहे तु राजेन्द्र पापक्षयकरं भवेत् ।
त्रैलोक्यविश्रुतं राजन् सोमतीर्थं महाफलम् ।।४७
यस्तु चान्द्रायणं कुर्यात् तत्र तीर्थे समाहितः ।
सर्वपापविशुद्धात्मा सोमलोकं स गच्छति ।।४८
अग्निप्रवेशं यः कुर्यात् सोमतीर्थे नराधिप ।
जले चानशनं वाऽपि नासौ मर्त्योऽभिजायते ।।४९
स्तम्भतीर्थं ततो गच्छेत् स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र सोमलोके महीयते ।।५०
ततो गच्छेत राजेन्द्र विष्णुतीर्थमनुत्तमम् ।
योधनीपुरमाख्यातं विष्णोः स्थानमनुत्तमम् ।।५१
असुरा योधितास्तत्र वासुदेवेन कोटिशः ।
तत्र तीर्थं समुत्पन्नं विष्णुश्रीको भवेदिह ।
अहोरात्रोपवासेन ब्रह्महत्यां व्यपोहति ।।५२
नर्मदादक्षिणे कूले तीर्थं परमशोभनम् ।
कामतीर्थमिति ख्यातं यत्र कामोऽर्चयद् भवम् ।।५३
तस्मिंस्तीर्थे नरः स्नात्वा उपवासपरायणः ।
कुसुमायुधरूपेण रुद्रलोके महीयते ।।५४

of white half at the arrival of Caitra month, that excellent man, possessing prosperity, born anywhere, becomes favourite and becomes dear to ladies like another god of love (44)

Having gone to Ayodhya, the well-known place of pilgrimage of Indra, a man attains the fruit of the gift of one thousand cows by a mere bath (45)

Then one should go to Soma tirtha and should take a bath there A man is released from all sins by a mere bath there (46)

O excellent king, (Soma tirtha) is the destroyer of sins at the eclipse of moon O king, Soma tirtha, well known in the three worlds, confers great fruit (47)

A man who observes Cāndrāyana vow at that place of pilgrimage with full devotion, he, with his soul purified from all sins, goes to the world of moon (48)

O lord of people, one who enters into the fire or into the water at Soma tirtha or who observes fast up to death, that mortal is not born again (49)

Then one should go to Stambha-tirtha and should take bath there By a mere bath there a man is honoured in the world of Soma (50)

Then one should go to the excellent place of pilgrimage of Visnu known as Yodhanipura, the unsurpassed place of Visnu (51)

Visnu (Vāsudeva) had fought with crores of demons there A place of pilgrimage came into existence there By observing a fast for one day and night there, a person attains the prosperity of Visnu and removes Brahma-hatyā (sin of killing a Brāhmana) (52)

On the southern bank of Narmadā there is a very beautiful place of pilgrimage, known Kāma tirtha, where the god of love had worshipped Bhava (Śiva) (53)

Having taken bath in that place of pilgrimage, a man, devoted to fasting, is honoured in the world of Rudra in the form of the god of love (the flower-armed one) (54)

ततो गच्छेत राजेन्द्र ब्रह्मतीर्थमनुत्तमम् ।
उमाहकमिति ख्यातं तत्र संतर्पयेत् पितॄन् ॥५५
पौर्णमास्याममावास्यां श्राद्धं कुर्याद् यथाविधि ।
गजरूपा शिला तत्र तोयमध्ये व्यवस्थिता ॥५६
तस्मिंस्तु दापयेत् पिण्डान् वैशाख्यां तु विशेषतः ।
स्नात्वा समाहितमना दम्भमात्सर्यवर्जितः ।
तृप्यन्ति पितरस्तस्य यावत् तिष्ठति मेदिनी ॥५७
सिद्धेश्वरं ततो गच्छेत् स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र गाणपत्यपदं लभेत् ॥५८
ततो गच्छेत राजेन्द्र लिङ्गो यत्र जनार्दनः ।
तत्र स्नात्वा तु राजेन्द्र विष्णुलोके महीयते ॥५९
यत्र नारायणो देवो मुनीनां भावितात्मनाम् ।
स्वात्मानं दर्शयामास लिङ्गं तत् परमं पदम् ॥६०
अङ्कोलं तु ततो गच्छेत् सर्वपापविनाशनम् ।
स्नानं दानं च तत्रैव ब्राह्मणानां च भोजनम् ।
पिण्डप्रदानं च कृतं प्रेत्यानन्तफलप्रदम् ॥६१
त्र्यम्बकेन तोयेन यश्चरुं श्रपयेत् ततः ।
अङ्कोलमूले दद्याच्च पिण्डांश्चैव यथाविधि ।
तारिताः पितरस्तेन तृप्यन्त्याचन्द्रतारकम् ॥६२
ततो गच्छेत राजेन्द्र तापसेश्वरमुत्तमम् ।
तत्र स्नात्वा तु राजेन्द्र प्राप्नुयात् तपसः फलम् ॥६३
शुक्लतीर्थं ततो गच्छेत् सर्वपापविनाशनम् ।

Then one should go to the unsurpassed place of pilgrimage of Brahman, known as Umāhaka One should offer the libations of water to the manes there (55)

One should observe the Śrāddha ceremony according to the prescribed rule on the full moon day and the new moon day An elephant-formed rock is placed there *in the middle of water* (56)

One should offer balls of rice to the manes particularly on the full moon day in the month of Vaiśākha after taking a bath *with full devotion while being* devoid of pride and jealousy His manes are satisfied upto the time till the earth exists (57)

Then *one should go to* Siddheśvara and should take bath there By a mere bath there, a man attains the position of the lord of troops (Gaṇas). (58)

Then one should go to the place where exists the idol of Janārdana, O excellent king Having taken a bath there, O excellent king, one is honoured in the world of Viṣṇu There the god Nārāyaṇa had showed *himself to the pious sages* in the form of a Liṅga which is supreme abode (59, 60)

Then one should go to Aṅkola, *the* destroyer of all sins Taking of bath, offering of gifts, feeding to Brāhmaṇas and the offering of rice-balls to the manes—done there, is the giver of endless fruit after death (61)

One should cook the Caru (oblation of rice, barley and Pulse boiled with butter and milk for presentation to the gods or manes) with the water-sacred to Rudra Tryambaka (i e *with the* water of Narmadā) and then should offer (that oblation) and rice-balls according to prescribed *rules at the* root of Aṅkola The manes, being liberated by this, are satisfied upto the time till the moon and the stars are (in the universe) (62)

Then one should go to the excellent Tāpaseśvara, O excellent king Having *taken a bath there, O excellent king,* one attains the fruit of penance (63)

Then one should go to the Śukla-tīrtha, the *destroyer of all sins* O

नास्ति तेन सम तीर्थं नर्मदाया युधिष्ठिर ।।६४
दर्शनात् स्पर्शनात तस्य स्नानदानतपोजपात् ।
होमाच्चैवोपवासाच्च शुक्लतीर्थे महत् फलम् ।।६५
योजन तत् स्मृत क्षेत्र देवगन्धर्वसेवितम् ।
शुक्लतीर्थमिति ख्यात सर्वपापविनाशनम् ।।६६
पादपाग्रेण दृष्टेन ब्रह्महत्या व्यपोहति ।
देव्या सह सदा भर्गस्तत्र तिष्ठति शकर ।।६७
कृष्णपक्षे चतुर्दश्या वैशाखे मासि सुव्रत ।
कैलासाच्चाभिनिष्क्रम्य तत्र सन्निहितो हर ।।६८
देवदानवगन्धर्वा सिद्धविद्याधरास्तथा ।
गणाश्चाप्सरसा नागास्तत्र तिष्ठन्ति पुगव ।।६९
रजकेन यथा वस्त्र शुक्ल भवति वारिणा ।
आजन्मनि कृत पाप शुक्लतीर्थे व्यपोहति ।
स्नान दा। तप श्राद्धमनन्त तत्र दृश्यते ।।७०
शुक्लतीर्थात् पर तीर्थं न भूत न भविष्यति ।
पूर्वे वयसि कर्माणि कृत्वा पापानि मानव ।
अहोरात्रोपवासेन शुक्लतीर्थे व्यपोहति ।।७१
कार्तिकस्य तु मासस्य कृष्णपक्षे चतुर्दशी ।
घृतेन स्नापयेद् देवमुपोष्य परमेश्वरम् ।
एकविंशत्कुलोपेतो न च्यवेदैश्वरात् पदात् ।।७२
तपसा ब्रह्मचर्येण यज्ञदानेन वा पुन ।
न ता गतिमवाप्नोति शुक्लतीर्थे तु या लभेत् ।।७३

Yudhisthira, there is no other place of pilgrimage equal to that on Narmada (64)

A lot of fruit is attained by seeing or touching that or by taking bath offering of gifts, practising of penance, muttering of prayers offering of oblations and observing of fast at Sukla tirtha (65)

That place inhabited by gods and Gandharvas (a class of demi gods) known as Śuklatirtha and the destroyer of all sins is said to be one Yojana (in extent) (66)

One removes Brahma hatya by seeing that tirtha even from the top of a tree Śaṁkara Bharga (Śiva) resides there always with the goddess (67)

O strict in observing religious vows, (king) Hara is present there after coming out from Kailasa on the fourteenth day of black half in the month of Vaiśākha (68)

O excellent one god demons, Gandharvas (a class of demi gods), accomplished persons (Siddhas), Vidyādharas (a kind of supernatural beings dwelling in the Himālaya attending upon Śiva and possessed of magical powers), host of Apsarases and the Nagas (serpent demons inhabiting in the waters under the earth) dwell there As a cloth is made white by the washerman with the help of water, in the same way sin committed from birth is removed in the Śukla tirtha Taking of bath, offering of gifts, observing of penance and offering of Śraddha ceremony is seen to be endless there (69 70)

No place of pilgrimage has been and will be better than Śukla tirtha Having performed sinful deeds in previous age a man removes (all sins) by observing fast for one day and one night at Sukla tirtha (71)

One should sprinkle the god Parameśvara with ghee after observing fast on the fourteenth day of the dark half of the Kartika month (Then) one along with twenty one families, does not fall from the position of prosperity (72)

The position which is attained at Śukla tirtha can not be attained by penance, celibacy, sacrifice and offering of gifts (73)

शुक्लतीर्थं महातीर्थमृषिसिद्धनिषेवितम् ।
तत्र स्नात्वा नरो राजन् पुनर्जन्म न विन्दति ॥७४
अयने वा चतुर्दश्या सक्रान्तौ विषुवे तथा ।
स्नात्वा तु सोपवास सन् विजितात्मा समाहित ॥७५
दान दद्याद् यथाशक्ति प्रीयेता हरिशकरौ ।
एतत् तीर्थप्रभावेण सर्वं भवति चाक्षयम् ॥७६
अनाथ दुर्गत विप्र नाथवन्तमथापि वा ।
उद्वाहयति यस्तीर्थे तस्य पुण्यफल शृणु ॥७७
यावत् तद्रोमसख्या तु तत्प्रसूतिकुलेषु च ।
तावद् वर्षसहस्राणि रुद्रलोके महीयते ॥७८
ततो गच्छेत राजेन्द्र यमतीर्थमनुत्तमम् ।
कृष्णपक्षे चतुर्दश्या माघमासे युधिष्ठिर ।
स्नान कृत्वा नक्तभोजी न पश्येद् योनिसङ्कटम् ॥७९
ततो गच्छेत राजेन्द्र एरण्डीतीर्थमुत्तमम् ।
सगमे तु नर स्नायादुपवासपरायण ।
ब्राह्मण भोजयेदेक कोटिर्भवति भोजिता ॥८०
एरण्डीसगमे स्नात्वा भक्तिभावात् तु रञ्जित ।
मृत्तिका शिरसि स्थाप्य अवगाह्य च तज्जलम् ।
नर्मदोदकसमिश्र मुच्यते सर्वकिल्बिषै ॥८१
ततो गच्छेत राजेन्द्र तीर्थं कार्णाटिकेश्वरम् ।
गङ्गावतरते तत्र दिने पुण्ये न सशय ॥८२
तत्र स्नात्वा च पीत्वा च दत्त्वा चैव यथाविधि ।
सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते ॥८३
नन्दितीर्थं ततो गच्छेत् स्नान तत्र समाचरेत् ।

Śukla-tīrtha inhabited by sages and accomplished persons is a great place of pilgrimage Having taken bath there, O king a man does not get rebirth (74)

Having taken a bath with fast on the fourteenth day (of a month) and at the passing of the sun into the next direction at vernal equinox, on Saṁkrānti one having conquered his soul should offer gift according to his capability with full devotion and should please Hari and Śaṁkara By the power of this place of pilgrimage everything becomes imperishable (75 76)

Listen to the fruit of piety of that (man) who gets married a distressed Brahmana or a Brahmana having no protector or even one having a protector (77)

He is honoured in the world of Rudra for as many thousand years as many are the hairs on his (Brāhmana's) body and on the bodies of people born in his family (78)

Then one should go to the unsurpassed Yama tirtha A person, who takes food (only) in night after taking bath on the fourteenth day of black half of Magha month, O Yudhiṣṭhira he does not see the sorrow of (entering into) the womb (i e re birth) (79)

Then one should go to the excellent Erandi tirtha A man should take bath at the confluence devoted to fasting He should feed one Brahmana and it becomes equal to the feeding of one crore (Brahmanas) (80)

Having taken a bath on the confluence of Erandi being delighted by the feeling of devotion, and having bathed in that water, mixed with the water of Narmadā, after placing earth on head one is released from all sins (81)

Then one should go to the place of pilgrimage (known as) Kārnāṭikeśvara, O excellent king The Ganges appears there on a pious day—there is no doubt about it (82)

Having taken a bath, having drunk water and having offered gifts according to the prescribed rules there, a person, released from all sins, is honoured in the world of Brahman (83)

प्रीयते तस्य नन्दीशः सोमलोके महीयते ॥८४
ततो गच्छेत राजेन्द्र तीर्थं त्वनरक शुभम् ।
तत्र स्नात्वा नरो राजन् नरक नैव पश्यति ॥८५
तस्मिस्तीर्थे तु राजेन्द्र स्वान्यस्थीनि विनिक्षिपेत् ।
रूपवान् जायते लोके धनभोगसमन्वितः ॥८६
ततो गच्छेत राजेन्द्र कपिलातीर्थमुत्तमम् ।
तत्र स्नात्वा नरो राजन् गोसहस्रफल लभेत् ॥८७
ज्येष्ठमासे तु सप्राप्ते चतुर्दश्या विशेषतः ।
तत्रोपोष्य नरो भक्त्या दद्याद् दीप घृतेन तु ॥८८
घृतेन स्नापयेद् रुद्रं सघृत श्रीफल वहेत् ।
घण्टाभरणसयुक्ता कपिला वै प्रदापयेत् ॥८९
सर्वाभरणसंयुक्त सर्वदेवनमस्कृतः ।
शिवतुल्यबलो भूत्वा शिववत् क्रीडते चिरम् ॥९०
अङ्गारकदिने प्राप्ते चतुर्थ्यां तु विशेषतः ।
स्नापयित्वा शिव दद्याद् ब्राह्मणेभ्यस्तु भोजनम् ॥९१
सर्वभोगसमायुक्तो विमाने. सार्वकामिकैः ।
गत्वा शक्रस्य भवनं शक्रेण सह मोदते ॥९२
ततः स्वर्गात् परिभ्रष्टो धनवान् भोगवान् भवेत् ।
अङ्गारकनवम्या तु अमावास्या तथैव च ।
स्नापयेत् तत्र यत्नेन रूपवान् सुभगो भवेत् ॥९३
ततो गच्छेत राजेन्द्र गणेश्वरमनुत्तमम् ।
श्रावणे मासि संप्राप्ते कृष्णपक्षे चतुर्दशी ॥९४

Then one should go to Nandi-tīrtha and should take bath there The lord of Nandin (name of an attendant of Śiva) is pleased with him and he is honoured in the world of Soma (84)

Then one should go to the auspicious place of pilgrimage, (known as) Anaraka O excellent king, having taken a bath there O king, one does not see the hell (85)

One should throw his bones in that place of pilgrimage, O excellent king, he is born in (due to this act) the world possessed of beauty and endowed with the enjoyment of wealth (86)

Then one should go to the excellent *Kapilā-tīrtha, O excellent king, having* taken a bath there, O king, a man attains the fruit of one thousand cows (87)

At the arrival of the month of Jyestha, particularly on the fourteenth day (of that month), a man should offer a lamp with ghee with devotion after observing a fast there (88)

He should sprinkle Rudra with ghee and should roast the Bilva fruit with ghee and should offer a brown cow possessing bells as ornament (89)

(That man by this act) possessed of all ornaments and saluted by all gods sports for a long time like Siva having power equal to Śiva (90)

At the arrival of Tuesday particularly on the fourth day (of a month), one should give food to Brāhmanas after causing Śiva to bathe (91)

Having gone to the house of Indra by aeroplanes, fulfilling all desires, one, endowed with all enjoyments, enjoys with Indra (92)

Fallen from heaven after that, he becomes possessed of wealth and possessed of *enjoyment On the ninth day falling* on Tuesday and on the new moon day, one should cause (the god) to take bath with efforts Then one becomes possessed of (beautiful) form and possessed of good fortune (93)

Then one should go to the unsurpassed Ganesvara, O excellent king By a mere bath there on the fourteenth day of black half on the arrival of Śravana-

स्नातमात्रो नरस्तत्र रुद्रलोके महीयते ।
पितॄणां तर्पणं कृत्वा मुच्यतेऽसावृणत्रयात् ॥९५
गङ्गेश्वरसमीपे तु गङ्गावदनमुत्तमम् ।
अकामो वा सकामो वा तत्र स्नात्वा तु मानवः ।
आजन्मजनितैः पापैर्मुच्यते नात्र संशयः ॥९६
तस्य वै पश्चिमे देशे समीपे नातिदूरतः ।
दशाश्वमेधिकं तीर्थं त्रिषु लोकेषु विश्रुतम् ॥९७
उपोष्य रजनीमेकां मासि भाद्रपदे शुभे ।
अमावस्यां नरः स्नात्वा पूजयेद् वृषभध्वजम् ॥९८
काञ्चनेन विमानेन किङ्किणीजालमालिना ।
गत्वा रुद्रपुरं रम्यं रुद्रेण सह मोदते ॥९९
सर्वत्र सर्वदिवसे स्नानं तत्र समाचरेत् ।
पितॄणां तर्पणं कुर्यादश्वमेधफलं लभेत् ॥१००

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे एकोनचत्वारिंशोऽध्यायः ॥३९॥

४०

मार्कण्डेय उवाच ।
ततो गच्छेत राजेन्द्र भृगुतीर्थमनुत्तमम् ।
तत्र देवो भृगुः पूर्वं रुद्रमाराधयत् पुरा ॥१
दर्शनात् तस्य देवस्य सद्यः पापात् प्रमुच्यते ।
एतत् क्षेत्रं सुविपुलं सर्वपापप्रणाशनम् ॥२
तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः ।

month, one is honoured in the world of Rudra and having offered libations to the manes, one is released from the three debts (to the sages, to the gods and to the manes) (95)

There is the excellent Gangāvadana near Gangeśvara Having taken a bath there without desire or with desire, a man is released from sins produced since birth—there is no doubt about it (96)

In the western side of that and not very far from that is the place of pilgrimage, (known as) Daśāśvamedhika, which is well known in the three worlds (97)

Having taken bath on the new moon day after observing fast for one night in the auspicious month of Bhādrapada, one should worship the bull bannered (Śiva). (98)

(By this act) Having gone to the world of Rudra by a golden aeroplane, having a circlet of small bells, one enjoys with Rudra (99)

One should take bath there on all days every where and should offer libations of water to the manes One (by this act) attains the fruit of Aśvamedha (100)

Thus ends Thirtyninth Chapter in Second half of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses-39

40

Mārakaṇḍeya said Then one should go to the unsurpassed Bhrgu tirtha O lord of the kings The god Bhrgu had worshipped Rudra there in former days (1)

By having a sight of that god one is released from sins immediately This place is very big and destroyer of all sins (2)

Those, who die after taking a bath

उपानहोस्तथा युग्म देयमन्न सकाञ्चनम् ।
भोजन च यथाशक्ति तदस्याक्षयमुच्यते ॥३
क्षरन्ति सर्वदानानि यज्ञदान तप क्रिया ।
अक्षय तत् तपस्तप्त भृगुतीर्थे युधिष्ठिर ॥४
तस्यैव तपसोग्रेण तुष्टेन त्रिपुरारिणा ।
सान्निध्य तत्र कथित भृगुतीर्थे युधिष्ठिर ॥५
ततो गच्छेत राजेन्द्र गौतमेश्वरमुत्तमम् ।
यत्राराध्य त्रिशूलाङ्क गौतम सिद्धिमाप्नुयात् ॥६
तत्र स्नात्वा नरो राजन् उपवासपरायण ।
काञ्चनेन विमानेन ब्रह्मलोके महीयते ॥७
वृषोत्सर्गं ततो गच्छेच्छाश्वत पदमाप्नुयात ।
न जानन्ति नरा मूढा विष्णोर्मायाविमोहिता ॥८

धौतपाप ततो गच्छेद् धौत यत्र वृषेण तु ।
नर्मदाया स्थित राजन् सर्वपातकनाशनम् ।
तत्र तीर्थे नर स्नात्वा ब्रह्महत्या व्यपोहति ॥९
तत्र तीर्थे तु राजेन्द्र प्राणत्याग करोति य ।
चतुर्भुजस्त्रिनेत्रश्च हरतुल्यबलो भवेत् ॥१०
वसेत कल्पायुत साग्र शिवतुल्यपराक्रम ।
कालेन महता जात पृथिव्यामेकराड् भवेत् ॥११
ततो गच्छेत राजेन्द्र हसतीर्थमनुत्तमम् ।
तत्र स्नात्वा नरो राजन् ब्रह्मलोके महीयते ॥१२
ततो गच्छेत राजन्द्र सिद्धो यत्र जनार्दन ।
वराहतीर्थमाख्यात विष्णुलोकगतिप्रदम् ॥१३

there, go to heaven and are not born again A pair of shoes corn along with gold and food according to capability should be given (there to Brahmanas) This is said to be undecaying for him (3)

All the gifts, offering of sacrifice penance and rite perish but the penance practised at Bhṛgu tirtha is imperishable O Yudhiṣṭhira (4)

Being pleased by his terrible penance the enemy of three cities (Śiva) had told his availablity there at Bhṛgu tirtha O Yudhiṣṭhira (5)

Then one should go to the excellent Gautameśvara, O excellent king where having worshipped the trident marked (Śiva) Gautama had attained success (6)

Having taken bath there, O king a man, devoted to fasting, is honoured in the world of Brahmā (after going there) by a golden aeroplane (7)

Then one should go to Vṛsotsarga and (by doing so) he attains eternal position The fools, deluded by the Māyā (supernatural power) of Viṣnu, do not know (the importance of this place) (8)

Then one should go to Dhauta papa where Vṛṣa had done washing (This Dhauta papa), situated in Narmadā is the destroyer of all sins O king Having taken bath there in that place of pilgrim age one removes Brahma hatyā (sin of killing a Brahmana) (9)

A person who gives up his life there in that place of pilgrimage O excellent king, he, possessing four arms and three eyes gets strength equal to Hara Possessing valour equal to Śiva he dwells (in heaven) for more than ten thousand Kalpas (one Kalpa = a day of Brahmā or one thousand Yugas = 432 million years of mortals) Born on earth after a very long time he becomes the sovereign ruler (10 11)

Then one should go to the unsurpassed Haṁsa tirtha O excellent king Having taken a bath there, O king a man is honoured in the world of Brahman (12)

Then one should go (to the place) where illustrious Janārdana (is present) O excellent king That place is known as Varāhatīrtha and it gives power of going to the world of Viṣnu (13)

ततो गच्छेत राजेन्द्र चन्द्रतीर्थमनुत्तमम् ।
पौर्णमास्यां विशेषेण स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र चन्द्रलोके महीयते ॥१४
ततो गच्छेत राजेन्द्र कन्यातीर्थमनुत्तमम् ।
शुक्लपक्षे तृतीयायां स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र पृथिव्यामेकराड् भवेत् ॥१५
देवतीर्थं ततो गच्छेत् सर्वदेवनमस्कृतम् ।
तत्र स्नात्वा च राजेन्द्र दैवतैः सह मोदते ॥१६
ततो गच्छेत राजेन्द्र शिखितीर्थमनुत्तमम् ।
यत् तत्र दीयते दानं सर्वं कोटिगुणं भवेत् ॥१७
ततो गच्छेत राजेन्द्र तीर्थं पैतामहं शुभम् ।
यत्तत्र क्रियते श्राद्धं सर्वं तदक्षयं भवेत् ॥१८
सावित्रीतीर्थमासाद्य यस्तु प्राणान् परित्यजेत् ।
विधूय सर्वपापानि ब्रह्मलोके महीयते ॥१९
मनोहरं तु तत्रैव तीर्थं परमशोभनम् ।
तत्र स्नात्वा नरो राजन् दैवतैः सह मोदते ॥२०
ततो गच्छेत राजेन्द्र मानसं तीर्थमुत्तमम् ।
स्नात्वा तत्र नरो राजन् रुद्रलोके महीयते ॥२१
स्वर्गबिन्दुं ततो गच्छेत्तीर्थं देवनमस्कृतम् ।
तत्र स्नात्वा नरो राजन् दुर्गतिं नैव गच्छति ॥२२
अप्सरेशं ततो गच्छेत् स्नानं तत्र समाचरेत् ।
क्रीडते नाकलोकस्थो ह्यप्सरोभिः स मोदते ॥२३

Then one should go to the unsurpassed Candra-tīrtha, O excellent king One should take bath there particularly on the full-moon day. By a mere bath there a man is honoured in the world of moon. (14)

Then one should go to the unsurpassed Kanyā-tīrtha, O excellent king. One should take bath there on the third day of white half of the month By a mere bath there a man becomes a sovereign ruler on earth. (15)

Then one should go to Deva-tīrtha, saluted by all the gods Having taken a bath there, O excellent king, one enjoys with the gods. (16)

Then one should go to the excellent Śikhi-tīrtha, O excellent king All the gift which is given there becomes crores of times. (17)

Then one should go to the auspicious place of pilgrimage of Pitāmaha (the paternal grand-father), O excellent king. All the Śrāddha-ceremony which is done there, becomes undecaying. (18)

A person who gives up his life after going to Sāvitrī-tīrtha, is honoured in the world of Brahman after removing away all his sins. (19)

At that very place there is a very beautiful place of pilgrimage Manohara by name *Having taken a bath there, O king, a man enjoys with the gods.* (20)

Then one should go to Mānasa, the excellent place of pilgrimage Having taken a bath there, O king, a man is honoured in the world of Rudra. (21)

Then one should go to Svarga-bindu, the place of pilgrimage, saluted by gods. Having taken a bath there, O king, a *man does not attain distressed position.* (22)

Then a person should go to Apsareśa *and should take bath* there Existing in heavenly world he sports and enjoys with the Apsarases (a class of female divinities) (23)

ततो गच्छेत राजेन्द्र भारभूतिमनुत्तमम् ।
उपोषितोऽर्चयेदीशं रुद्रलोके महीयते ।
अस्मिंस्तीर्थे मृतो राजन् गाणपत्यमवाप्नुयात् ॥२४
कार्त्तिके मासि देवेशमर्चयेत् पार्वतीपतिम् ।
अश्वमेधाद् दशगुणं प्रवदन्ति मनीषिणः ॥२५
वृषभं यः प्रयच्छेत तत्र कुन्देन्दुसप्रभम् ।
वृषयुक्तेन यानेन रुद्रलोकं स गच्छति ॥२६
एतत् तीर्थं समासाद्य यस्तु प्राणान् परित्यजेत् ।
सर्वपापविशुद्धात्मा रुद्रलोकं स गच्छति ॥२७
जलप्रवेशं यः कुर्यात् तस्मिंस्तीर्थे नराधिप ।
हंसयुक्तेन यानेन स्वर्गलोकं स गच्छति ॥२८
एरण्ड्या नर्मदायास्तु संगमं लोकविश्रुतम् ।
तत्र तीर्थं महापुण्यं सर्वपापप्रणाशनम् ॥२९
उपवासपरो भूत्वा नित्यं व्रतपरायणः ।
तत्र स्नात्वा तु राजेन्द्र मुच्यते ब्रह्महत्यया ॥३०
ततो गच्छेत राजेन्द्र नर्मदोदधिसंगमम् ।
जमदग्निरिति ख्यातः सिद्धो यत्र जनार्दनः ॥३१
तत्र स्नात्वा नरो राजन् नर्मदोदधिसंगमे ।
त्रिगुणं चाश्वमेधस्य फलं प्राप्नोति मानवः ॥३२
ततो गच्छेत राजेन्द्र पिङ्गलेश्वरमुत्तमम् ।
तत्र स्नात्वा नरो राजन् रुद्रलोके महीयते ॥३३
तत्रोपवासं यः कृत्वा पश्येत विमलेश्वरम् ।
सप्तजन्मकृतं पापं हित्वा याति शिवालयम् ॥३४

Then one should go to the unsurpassed Bhārabhūti, O excellent king One should worship the lord after fasting. (By this act) One is worshipped in the world of Rudra One, who dies at this place of pilgrimage, O king attains lordship over troops (Gaṇas) (24)

One should worship the lord of gods (Śiva), the husband of Pārvatī in the month of Kārttika (By this one attains a fruit) ten times of Aśvamedha—say the wise people (25)

One, who gives there a bull resembling the Jasmine flower or the moon in lustre, he goes to the world of Rudra by a vehicle possessed of a bull A person, who gives up his life after arriving at this place of pilgrimage, he, with his soul, purified from all sins, goes to the world of Rudra A person, who enters into water at that place of pilgrimage, O lord of people, he goes to the celestial-world by a vehicle possessed of a swan (26, 28)

The confluence of Narmadā with Eraṇḍī is well-known in the world There is a very pious place of pilgrimage, the destroyer of all sins Having taken a bath there, while being devoted to fasting and being always engaged in vows, one is released from Brahma-hatyā (the sin of killing a Brāhmaṇa), O excellent king (29, 30)

Then one should go to the confluence of Narmadā with the ocean where the illustrious Janārdana became a siddha (accomplished one) known as Jamadagni. Having taken a bath there on the confluence of Narmada with the ocean, O king, a man attains the fruit, three times of Aśvamedha (31, 32)

Then one should go to the excellent Piṅgaleśvara, O excellent king Having taken a bath there, O king, a man is honoured in the world of Rudra (33)

A person, who sees Vimaleśvara (Śiva) after observing a fast there, he goes to the world of Śiva, after giving up the sin committed in seven births (34)

ततो गच्छेत राजेन्द्र आलिकातीर्थमुत्तमम् ।
उपोष्य रजनीमेकां नियतो नियताशनः ।
अस्य तीर्थस्य माहात्म्यान्मुच्यते ब्रह्महत्यया ॥३५
एतानि तव संक्षेपात् प्राधान्यात् कथितानि तु ।
न शक्या विस्तराद् वक्तुं संख्या तीर्थेषु पाण्डव ॥३६
एषा पवित्रा विमला नदी त्रैलोक्यविश्रुता ।
नर्मदा सरितां श्रेष्ठा महादेवस्य वल्लभा ॥३७
मनसा संस्मरेद्यस्तु नर्मदां वै युधिष्ठिर ।
चान्द्रायणशतं साग्रं लभते नात्र संशयः ॥३८
अश्रद्दधानाः पुरुषा नास्तिक्यं घोरमाश्रिताः ।
पतन्ति नरके घोरे इत्याह परमेश्वरः ॥३९
नर्मदां सेवते नित्यं स्वयं देवो महेश्वरः ।
तेन पुण्या नदी ज्ञेया ब्रह्महत्यापहारिणी ॥४०

इति श्रीकूर्मपुराणे षट्साहस्त्र्यां संहितायामुपरिविभागे चत्वारिंशोऽध्याय ॥४०॥

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सूत उवाच ।
इदं त्रैलोक्यविख्यातं तीर्थं नैमिशमुत्तमम् ।
महादेवप्रियकरं महापातकनाशनम् ॥१
महादेवं दिदृक्षूणामृषीणां परमेष्ठिनाम् ।
ब्रह्मणा निर्मितं स्थानं तपस्तप्तुं द्विजोत्तमाः ॥२

Then a person should go to the excellent Ālikā-tīrtha, O excellent king Having fasted for one night, a restrained man, abstemious in food, is released from Brahma-hatyā (the sin of killing a Brāhmana) due to the power of this place of pilgrimage (35)

I have told about these principal (places of pilgrimage) in brief The number of places of pilgrimage (is so big) that they cannot be narrated in detail (36)

This pious and sacred Narmadā river, well-known in the three worlds is the best among the rivers and is dear to Mahādeva A person, who thinks of Narmadā in mind, O Yudhiṣṭhira, he attains (the fruit of) more than one hundred Cāndrāyaṇa-vows—there is no doubt about it (37, 38)

The non believing people, resorted to terrible atheism (about Narmadā ?), fall into the terrible hell—Parameśvara has said so (39)

The god Maheśvara himself always dwells in Narmadā Due to it this river is regarded as sacred and remover of Brahma-hatyā (sin of killing a Brāhmana) (40)

Thus ends Fourtieth Chapter in the Second Part of the Kūrma Purāna Saṁhitā consisting of six thousand verses—40

41

Sūta said This Naimiśa is the best place of pilgrimage, well known in the three worlds, causing pleasure to Mahādeva and the destroyer of great sins (1)

O excellent Brāhmanas, this place was made by Brahman for practising penance for the sake of the principal sages, desirous to see Mahādeva (2)

मरीचयोऽत्रयो विप्रा वसिष्ठाः क्रतवस्तथा ।
भृगवोऽङ्गिरसः पूर्वा ब्रह्माणं कमलोद्भवम् ॥३
समेत्य सर्ववरदं चतुर्मूर्ति चतुर्मुखम् ।
पृच्छन्ति प्रणिपत्यैनं विश्वकर्माणमच्युतम् ॥४

षट्कुलीया ऊचुः ।

भगवन् देवमीशानं भर्गमेकं कपर्दिनम् ।
केनोपायेन पश्यामो ब्रूहि देवनमस्कृतम् ॥५

ब्रह्मोवाच ।

सत्रं सहस्रमासघ्वं वाङ्मनोदोषवर्जिताः ।
देशं च वः प्रवक्ष्यामि यस्मिन् देशे चरिष्यथ ॥६
उक्त्वा मनोमयं चक्रं स सृष्ट्वा तानुवाच ह ।
क्षिप्तमेतन्मया चक्रमनुव्रजत मा चिरम् ।
यत्रास्य नेमिः शीर्येत स देशः पुरुषर्षभाः ॥७

ततो मुमोच तच्चक्रं ते च तत्समनुव्रजन् ।
तस्य वै व्रजतः क्षिप्रं यत्र नेमिरशीर्यत ।
नैमिशं तत्स्मृतं नाम्ना पुण्यं सर्वत्र पूजितम् ॥८

सिद्धचारणसंकीर्णं यक्षगन्धर्वसेवितम् ।
स्थानं भगवतः शंभोरेतन्नैमिशमुत्तमम् ॥९

अत्र देवाः सगन्धर्वाः सयक्षोरगराक्षसाः ।
तपस्तप्त्वा पुरा देवा लेभिरे प्रवरान् वरान् ॥१०

इमं देशं समाश्रित्य षट्कुलीयाः समाहिताः ।
सत्रेणाराध्य देवेशं दृष्टवन्तो महेश्वरम् ॥११

अत्र दानं तपस्तप्तं स्नानं जप्यादिकं च यत् ।
एकैकं पावयेत् पापं सप्तजन्मकृतं द्विजाः ॥१२

The excellent Brāhmanas belonging to the family of Marīci, Atri, Vasistha, Kratu, Bhrgu and Angiras—met together and asked the lotus-born Brahmā, the granter of all boons, four-formed, four-mouthed creator of the world and the imperishable. (3, 4)

The Brāhmanas of six families said. O glorious one, tell us the way by which we can see the god Bharga (Śiva) of matted hair, the sole lord, saluted by gods (5)

Brahmā said Perform one thousand great sacrifices, being devoid of the faults of speech and mind. I shall tell to you the place in which you will perform (these sacrifices). (6)

Having said this and having created a mental wheel he said to them, "Follow this wheel which being thrown by me. Don't delay. Wherever the rim of this wheel perishes, that is the place, O excellent men (7)

Then he left that wheel and the sages followed it. The pious (place) where the rim of that (wheel), going quickly, perished, is known as Naimiśa, adored everywhere (8)

This excellent place of the glorious Śambhu, Naimiśa, is filled with accomplished persons as well as celestial singers and is inhabited by Yaksas (a class of demi-gods) as well as Gandharvas (a class of demi-gods). (9)

Having practised penance here in former days the gods along with Gandharvas (a class of demi-gods), Yakṣas (a class of demi-gods), serpents (semi-divine beings) and demons attained excellent boons, O gods. Having resorted to this place and having worshipped with devotion the lord of gods with great sacrifice, the sages belonging to the six families had seen Maheśvara (10, 11)

O Brāhmaṇas, offering of gifts, practice of penance, taking of bath, muttering of prayers etc here—each one of these purifies the sin committed in seven births. (12)

अत्र पूर्वं स भगवानृषीणां सत्रमासताम् ।
प्रोवाच वायुर्ब्रह्माण्डं पुराणं ब्रह्मभाषितम् ॥१३
अत्र देवो महादेवो रुद्राण्या किल विश्वकृत् ।
रमतेऽद्यापि भगवान् प्रमथैः परिवारितः ॥१४
अत्र प्राणान् परित्यज्य नियमेन द्विजातयः ।
ब्रह्मलोकं गमिष्यन्ति यत्र गत्वा न जायते ॥१५
अन्यच्च तीर्थप्रवरं जाप्येश्वरमिति श्रुतम् ।
जजाप रुद्रमनिशं यत्र नन्दी महागणः ॥१६
प्रीतस्तस्य महादेवो देव्या सह पिनाकधृक् ।
ददावात्मसमानत्वं मृत्युवञ्चनमेव च ॥१७
अभूदृषिः स धर्मात्मा शिलादो नाम धर्मवित् ।
आराधयन्महादेवं पुत्रार्थं वृषभध्वजम् ॥१८
तस्य वर्षसहस्रान्ते तप्यमानस्य विश्वकृत् ।
शर्वः सोमो गणवृतो वरदोऽस्मीत्यभाषत ॥१९
स वव्रे वरमीशानं वरेण्यं गिरिजापतिम् ।
अयोनिजं मृत्युहीनं देहि पुत्रं त्वया समम् ॥२०
तथास्त्वित्याह भगवान् देव्या सह महेश्वरः ।
पश्यतस्तस्य विप्रर्षेरन्तर्द्धानं गतो हरः ॥२१
ततो यियक्षुः स्वां भूमिं शिलादो धर्मवित्तमः ।
चकर्ष लाङ्गलेनोर्वीं भित्त्वादृश्यत शोभनः ॥२२
संवर्तकानलप्रख्यः कुमारः प्रहसन्निव ।
रूपलावण्यसम्पन्नस्तेजसा भासयन् दिशः ॥२३
कुमारतुल्योऽप्रतिमो मेघगम्भीरया गिरा ।
शिलाद तात तातेति प्राह नन्दी पुनः पुनः ॥२४

Here the glorious Vayu had narrated in former days the Brahmānda Purāna spoken by Brahman, before the sages performing the geat (Soma) sacrifice (13)

Here the glorious god Mahādeva the all creator, served by the Pramathas, enjoys with Rudrani (the goddess Parvati) even to day (14)

Having given up life here according to the rules the Brahmanas go to the world of Brahman after going where no body is born (15)

There is another excellent place of pilgrimage known as Jāpyesvara where Nandin, muttered the name of Śiva day and night (16)

Pleased with him Mahādeva, the Pināka bearer, along with the goddess, made him equal to himself as well as *free from the death* (17)

There was a *religious-minded sage*, the knower of Dharma and Śilāda by name He worshipped the bull bannered Mahādeva for a son (18)

At the end of one thousand years of his practice of penance the all creator Śarva Soma (Śiva), surrounded by his troops (Ganas) said "I am the granter of boons" (19)

He begged a boon from the excellent lord (Śiva), the husband of the daughter of mountain 'Give me a son similar to you not born from the womb and free *from death* ' (20)

The glorious Mahesvara said, '*Let* it be so" and Hara became invisible with the goddess while that Brāhmana seer was seeing (21)

Then with a desire to perform sacrifice, Śilāda, the best knower of Dharma, dragged the vast earth with a plough and *when it was torn there was* seen a beautiful boy, as if laughing, shining like the world-destroying (Samvartaka) fire, endowed with form and beauty and *illuminating the directions by his lustre* (22, 23)

The incomparable Nandin, like Kumāra (i e Skanda) said again and again *to Śilāda* ' O father, O father" in a sound deep like the cloud (24)

तं दृष्ट्वा नन्दनं जातं शिलादः परिषस्वजे ।
मुनिभ्यो दर्शयामास ये तदाश्रमवासिनः ॥२५
जातकर्मादिकाः सर्वाः क्रियास्तस्य चकार ह ।
उपनीय यथाशास्त्रं वेदमध्यापयत् सुतम् ॥२६
अधीतवेदो भगवान् नन्दी मतिमनुत्तमाम् ।
चक्रे महेश्वरं द्रष्टुं जेष्ये मृत्युमिति प्रभुम् ॥२७
स गत्वा सरितं पुण्यामेकाग्रश्रद्धयान्वितः ।
जजाप रुद्रमनिशं महेशासक्तमानसः ॥२८
तस्य कोट्यां तु पूर्णायां शंकरो भक्तवत्सलः ।
आगत्य साम्बः सगणो वरदोऽस्मीत्युवाच ह ॥२९
स वव्रे पुनरेवाहं जपेयं कोटिमीश्वरम् ।
तावदायुर्महादेव देहीति वरमीश्वर ॥३०
एवमस्त्विति सम्प्रोच्य देवोऽप्यन्तरधीयत ।
जजाप कोटिं भगवान् भूयस्तद्गतमानसः ॥३१
द्वितीयायां च कोट्यां वै संपूर्णायां वृषध्वजः ।
आगत्य वरदोऽस्मीति प्राह भूतगणैर्वृतः ॥३२
तृतीयां जप्तुमिच्छामि कोटिं भूयोऽपि शंकर ।
तथास्त्वित्याह विश्वात्मा देवोऽप्यन्तरधीयत ॥३३
कोटित्रयेऽथ संपूर्णे देवः प्रीतमना भृशम् ।
आगत्य वरदोऽस्मीति प्राह भूतगणैर्वृतः ॥३४
जपेयं कोटिमन्यां वै भूयोऽपि तव तेजसा ।
इत्युक्ते भगवानाह न जप्तव्यं त्वया पुनः ॥३५

Having seen that born son, Silada embraced him and showed (the son) to the sages, dwelling in that hermitage (25)

He performed his (religious) rites beginning with birth ceremony Having performed his Upanayana-ceremony (one of the Saṁskaras in which the boy is invested with the sacred thread) according to the scriptures, he taught Veda to his son (26)

Having studied Veda the glorious Nandin made up his excellent mind to see the lord Maheśvara and (said), "I will win the death" (27)

Having gone to a pious river, he, endowed with concentration and devotion, muttered (the name of) Rudra day and night, with his mind attached to Maheśa (28)

When he had (recited the name of Rudra) for one crore times Śaṁkara, kind to his devotees, came with mother (Pārvatī) as well as troops (Ganas) and said, 'I am the granter of boons" (29)

He begged, "I will mutter (the name of) Rudra again for one crore times Give me such longevity Give me this boon, O lord Mahādeva" (30)

Having said, "Let it be so", the god (Siva) became invisible The glorious (Nandin), with his mind devoted to him (Rudra), muttered (his name) for one crore times (31)

At the completion of second crore the bull bannered (Śiva), surrounded by a multitude of ghosts, came and said "I am the granter of boons" (32)

(Nandin said), "I want to mutter again the third crore, O Śaṁkara" The universal soul said, "Let it be so" and the god became invisible (33)

At the completion of third crore, the god (Śiva), extremely pleased and surrounded by a multitude of ghosts, came and said, "I am the granter of boons" (34)

(Nandin said), "I want to mutter again the other crore by your power" Being said this the glorious (Śiva) said, 'You have not to mutter again You will be

अमरो जरया त्यक्तो मम पार्श्वगतः सदा ।
महागणपतिर्देव्याः पुत्रो भव महेश्वरः ॥३६
योगीश्वरो योगनेता गणानामीश्वरेश्वरः ।
सर्वलोकाधिपः श्रीमान् सर्वज्ञो मद्बलान्वितः ॥३७
ज्ञानं तन्मामकं दिव्यं हस्तामलकवत् तव ।
आभूतसम्प्लवस्थायी ततो यास्यसि मत्पदम् ॥३८

एतदुक्त्वा महादेवो गणानाहूय शंकरः ।
अभिषेकेण युक्तेन नन्दीश्वरमयोजयत् ॥३९
उद्वाहयामास च तं स्वयमेव पिनाकधृक् ।
मरुतां च शुभां कन्यां सुयशेति च विश्रुताम् ॥४०
एतज्जप्येश्वरं स्थानं देवदेवस्य शूलिनः ।
यत्र तत्र मृतो मर्त्यो रुद्रलोके महीयते ॥४१

इति श्रीकूर्मपुराणे षट्साहस्त्र्यां संहितायामुपरिविभागे एकचत्वारिंशोऽध्यायः ॥४१॥

४२

सूत उवाच ।
अन्यच्च तीर्थप्रवरं जप्येश्वरसमीपतः ।
नाम्ना पञ्चनदं पुण्यं सर्वपापप्रणाशनम् ॥१
त्रिरात्रोपोषितस्तत्र पूजयित्वा महेश्वरम् ।
सर्वपापविशुद्धात्मा रुद्रलोके महीयते ॥२
अन्यच्च तीर्थप्रवरं शंकरस्यामितौजसः ।

immortal, free from old age, residing, always in my vicinity, great leader of the troops (Ganas), the son of the goddess (Pārvatī), the great lord, the lord of the leader of *yoga*, the *lord* ascetics of troops (Ganas), the master of all *the worlds*, possessing prosperity omniscient endowed with my strength My divine knowlege (will be clear) to you like the fruit of the Myrobalan in the hand You will exist (in this way) down to the dissolution of the universe Then you will attain my world (35-38)

Having said this Mahādeva Śaṁkara called the troops and made him Nandīśvara by a proper coronation ceremony (39)

The Pināka-bearer (Śiva) himself got him married with the beautiful *daughter* of Maruts, well known as Suyaśā Having died anywhere at Japyeśvara, the place of trident bearer god of gods, a mortal is honoured in the world of Rudra (40, 41)

Thus ends Fourtyfirst Chapter in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—41.

42

Sūta said · There is another excellent place of pilgrimage near Japyeśvara, Pañcanada by name, pious and destroyer of all sins (1)

Having worshipped Maheśvara after a fast of three nights there, one with his soul purified from all sins, is honoured in the world of Rudra (2)

There is another excellent place of pilgrimage of Saṁkara, possessing unlimi-

महाभैरवमित्युक्त महापातकनाशनम् ॥३
तीर्थाना च पर तीर्थं वितस्ता परमा नदी ।
सर्वपापहरा पुण्या स्वयमेव गिरीन्द्रजा ॥४
तीर्थं पञ्चतप नाम शम्भोरमिततेजस ।
यत्र देवादिदेवेन चक्रार्थं पूजितो भव ॥५
पिण्डदानादिक तत्र प्रेत्यानन्तफलप्रदम् ।
मृतस्तत्रापि नियमाद् ब्रह्मलोके महीयते ॥६
कायावरोहण नाम महादेवालय शुभम ।
यत्र माहेश्वरा धर्मा मुनिभि सप्रवर्त्तिता ॥७
श्राद्ध दान तपो होम उपवासस्तथाऽक्षय ।
परित्यजति य प्राणान् रुद्रलोक स गच्छति ॥८

अन्यच्च तीर्थप्रवर कन्यातीर्थमिति श्रुतम् ।
तत्र गत्वा त्यजेत् प्राणांल्लोकान् प्राप्नोति शाश्वतान् ॥९
जामदग्न्यस्य तु शुभ रामस्याक्लिष्टकर्मण ।
तत्र स्नात्वा तीर्थवरे गोसहस्रफल लभेत ॥१०
महाकालमिति ख्यात तीर्थं त्रैलोक्यविश्रुतम् ।
गत्वा प्राणान् परित्यज्य गाणपत्यमवाप्नुयात् ॥११
गुह्याद गुह्यतम तीर्थं नकुलीश्वरमुत्तमम् ।
तत्र सन्निहित श्रीमान भगवान् नकुलीश्वर ॥१२
हिमवच्छिखरे रम्ये गङ्गाद्वारे सुशोभने ।
देव्या सह महादेवो नित्य शिष्यैश्च सवृत ॥१३

ted power called Mahabhairava and destroyer of great sins (3)

The most excellent river Vitastā is the best place of pilgrimage among the places of pilgrimage This pious (river) is the remover of all sins and is herself daughter of the lord of mountains (i e Pārvatī) itself (4)

The place of pilgrimage named Pañcatapa belongs to Śambhu of limitless power, where Bhava (Śiva) was worshipped by the first among the god (i e Viṣṇu) for the wheel (5)

Offering of rice-balls etc there, is of endless fruit after death After dying there according to the prescribed rules one is honoured in the world of Brahman (6)

There is an auspicious temple of Mahādeva named Kāyāvarohaṇa where the Dharmas of Maheśvara had been commenced by the sages (7)

Śrāddha-ceremony offering of gifts practising of penance offering of oblations and similarly the observing of fast (there) is undecaying A person who gives up his life (there) goes to the world of Rudra (8)

There is a another excellent place of pilgrimage known as Kanyā tīrtha If a person gives up his life after going there he attains eternal worlds (9)

There is an auspicious (place of pilgrimage) of Paraśurama unwearied in act, the son of Jamadagni Having taken a bath in that excellent place of pilgrimage one attains the fruit of the gift of one thousand cows (10)

There is an excellent place of pilgrimage, known as Mahākāla and famous in the three worlds Having given up his life after going (there), one attains lordship over the Gaṇas (11)

The excellent Nakulīśvara is the most mysterious place of pilgrimage The glorious Nakulīśvara possessing prosperity is present there (12)

Mahādeva surrounded by his disciples is always (present) with the goddess at the extremely beautiful Gaṅgā-dvāra (the door of the Ganges, Hari dvāra) on the beautiful peak of Himālayas (13)

तत्र स्नात्वा महादेव पूजयित्वा वृषध्वजम् ।
सर्वपापैर्विमुच्येत मृतस्तज्ज्ञानमाप्नुयात् ॥१४

अन्यच्च देवदेवस्य स्थान पुण्यतम शुभम् ।
भीमेश्वरमिति ख्यात गत्वा मुञ्चति पातकम् ॥१५

तथान्यच्चण्डवेगाया सभेद पापनाशन ।
तत्र स्नात्वा च पीत्वा च मुच्यते ब्रह्महत्यया ॥१६

सर्वेषामपि चैतेषा तीर्थाना परमा पुरी ।
नाम्ना वाराणसी दिव्या कोटिकोटययुताधिका ॥१७

तस्या पुरस्तान्माहात्म्य भाषित वो मया त्विह ।
नान्यत्र लभ्यते मुक्तिर्योगिनाप्येकजन्मना ॥१८

एते प्राधान्यत. प्रोक्ता देशा. पापहरा नृणाम् ।
गत्वा सक्षालयेत् पाप जन्मान्तरशतै कृतम् ॥१९

य स्वधर्मान् परित्यज्य तीर्थसेवा करोति हि ।
न तस्य फलते तीर्थमिह लोके परत्र च ॥२०

प्रायश्चित्ती च विधुरस्तथा पापचरो गृही ।
प्रकुर्यात् तीर्थससेवा ये चान्ये तादृशा जना ॥२१

सहाग्निर्वा सपत्नीको गच्छेत् तीर्थानि यत्नत ।
सर्वपापविनिर्मुक्तो यथोक्ता गतिमाप्नुयात् ॥२२

ऋणानि त्रीण्यपाकृत्य कुर्याद् वा तीर्थसेवनम् ।
विधाय वृत्ति पुत्राणा भार्या तेषु निधाय च ॥२३

Having worshipped the bull bannered Mahadeva there after a bath one is released from all sins and attains knowledge about him after death (14)

There is another auspicious and most pious place of the god of gods, known as Bhīmeśvara Having gone there one gives up sin (15)

In the same way the confluence of Caṇḍa vegā (name of a river) is another (place of pilgrimage) the destroyer of sin Having taken bath and having drunk water there one is released from Brahmahatyā (the sin of killing a Brāhmaṇa) (16)

The most excellent among all these places of pilgrimage is the divine city named Vārāṇasī It is superior to other places in thousand crore times I have already narrated before you the dignity of that (city) Salvation is not attained in one birth even by a Yogin anywhere else (17, 18)

These principal places the destroyer *of sins of men have been narrated by me A person should go (there) and wash off* his sins committed in hundreds of other births (19)

A person who visits a place of pilgrimage after giving up his duties the place of pilgrimage does not give him any fruit in this world and in the next world (20)

A doer of expiation, a widower, a sin doer, a house holder and other similar persons should visit places of pilgrimage (21)

A person *should go out of zeal to the* places of pilgrimage with fire or with his wife He, freed from all sins attains the position as stated (22)

Or, one should visit the places of pilgrimage after having removed the three debts (to the sages, gods and manes), after having settled the livelihood of sons and after having placed his *wife with them* (23)

प्रायश्चित्तप्रसङ्गेन तीर्थमाहात्म्यमीरितम् । य पठेच्छृणुयाद् वाऽपि मुच्यते सर्वपातकं ॥२४

इति श्रीकूर्मपुराणे षट्साहस्त्र्या संहितायामुपरिविभागे द्विचत्वारिंशोऽध्याय ॥४२॥

४३

सूत उवाच ।

एतदाकर्ण्य विज्ञान नारायणमुखेरितम् ।
कूर्मरूपधर देव पप्रच्छुर्मुनय प्रभुम् ॥१

मुनय ऊचु ।

कथिता भवता धर्मा मोक्षज्ञान सविस्तरम् ।
लोकाना सर्गविस्तार वशमन्वन्तराणि च ॥२
प्रतिसर्गमिदानीं नो वक्तुमर्हसि माधव ।
भूताना भूतभव्येश यथा पूर्व त्वयोदितम् ॥३

सूत उवाच ।

श्रुत्वा तेषा तदा वाक्य भगवान् कूर्मरूपधृक् ।
व्याजहार महायोगी भूताना प्रतिसचरम् ॥ ४

कूर्म उवाच ।

नित्यो नैमित्तिकश्चैव प्राकृतात्यन्तिकौ तथा ।
चतुर्धाऽय पुराणेऽस्मिन् प्रोच्यते प्रतिसचर ॥५
योऽय सदृश्यते नित्य लोके भूतक्षयस्त्विह ।
नित्य सकीर्त्यते नाम्ना मुनिभि प्रतिसचर ॥६

The dignity of the places of pilgrimage has been narrated in the context of expiation A person, who reads or even listens to it, is released from all sins (24)

Thus ends Fourtysecond Chapter in the Second Part of the Kūrma Purana Samhita consisting of six thousand verses—42

43

Sūta said Having heard this knowledge spoken from the mouth of Narayaṇa the sages asked the god the lord possessing the form of a tortoise (1)

The sages said Customary observances (Dharma) knowledge of salvation, expansion of the creation of the world genealogy of kings, Manvantaras (periods of Manu) have been narrated by you in detail Narrate now before us the dissolution of the beings as narrated by you previously O Mādhava, lord of the past and future (2 3)

Sūta said Having heard their words then, the glorious (Nārāyana), possessing the body of a tortoise the great Yogin narrated the dissolution of beings (4)

Kūrma said The four kinds of dissolutions are described in this Puraṇa—Nitya (constant occurring of the death of mortals), Naimittika (due to the Nimitta or occasion of Brahma's sleep at the end of his day known as Kalpa) Prakṛta (when every created object is made to be dissolved in the Prakṛti the original material cause of the universe) and Ātyantika (final dissolution or absorption into Brahman of one who has acquired the highest knowledge of Brahman and has realised his true self) (5)

The destruction of beings which is constantly seen here in the world, is called Nitya dissolution by name by the sages (6)

ब्राह्मो नैमित्तिको नाम कल्पान्ते यो भविष्यति ।
त्रैलोक्यस्यास्य कथितः प्रतिसर्गो मनीषिभिः ॥७
महदाद्यं विशेषान्तं यदा संयाति संक्षयम् ।
प्राकृतः प्रतिसर्गोऽयं प्रोच्यते कालचिन्तकैः ॥८
ज्ञानादात्यन्तिकः प्रोक्तो योगिनः परमात्मनि ।
प्रलयः प्रतिसर्गोऽयं कालचिन्तापरैर्द्विजैः ॥९
आत्यन्तिकश्च कथितः प्रलयोऽत्र ससाधनः ।
नैमित्तिकमिदानीं वः कथयिष्ये समासतः ॥१०
चतुर्युगसहस्रान्ते सम्प्राप्ते प्रतिसंचरे ।
स्वात्मसंस्थाः प्रजाः कर्तुं प्रतिपेदे प्रजापतिः ॥११
ततो भवत्यनावृष्टिस्तीव्रा सा शतवार्षिकी ।
भूतक्षयकरी घोरा सर्वभूतक्षयकरी ॥१२
ततो यान्यल्पसाराणि सत्त्वानि पृथिवीतले ।
तानि चाग्रे प्रलीयन्ते भूमित्वमुपयान्ति च ॥१३
सप्तरश्मिरथो भूत्वा समुत्तिष्ठन् दिवाकरः ।
असह्यरश्मिर्भवति पिबन्नम्भो गभस्तिभिः ॥१४
तस्य ते रश्मयः सप्त पिबन्त्यम्बु महार्णवे ।
तेनाहारेण ता दीप्ताः सूर्याः सप्त भवन्त्युत ॥१५
ततस्ते रश्मयः सप्त सूर्या भूत्वा चतुर्दिशम् ।
चतुर्लोकमिदं सर्वं दहन्ति शिखिनस्तथा ॥१६
व्याप्नुवन्तश्च ते विप्रास्तूर्ध्वं चाधश्च रश्मिभिः ।
दीप्यन्ते भास्कराः सप्त युगान्ताग्निप्रतापिनः ॥१७
ते सूर्या वारिणा दीप्ता बहुसाहस्ररश्मयः ।
खं समावृत्य तिष्ठन्ति निर्दहन्तो वसुंधराम् ॥१८

The dissolution of the three worlds which will take place at the end of Kalpa (a day of Brahmā) (due to the occasion of Brahmā's sleep) is said Naimittika by the wise ones (7)

When everything beginning from Mahat and ending with Viśeṣa goes to dissolution, this dissolution is called Prākṛta by the thinkers of Kāla (8)

The final dissolution or absorption into Brahman of an ascetic due to knowledge is called Ātyantika by the Brahmaṇas, devoted to the thinking of Kāla (9)

The Ātyantika dissolution has been narrated here along with its means. Now I shall narrate before you the Naimittika in short (10)

On the arrival of (Naimittika) dissolution at the end of one thousand Caturyugas (= a Mahā-yuga), Prajāpati (Brahmā, presiding deity over creation) begins to absorb the people in himself (11)

Then acute drought (want of rain) takes place for one hundred years, the terrible destroyer of living beings and the *destroyer of all living beings* (12)

Then the living beings, who are of little strength on earth, are dissolved first of all and mix with the earth (13)

Then the sun, after becoming seven-rayed shines and, makes his rays intolerable, while sucking the water with its rays (14)

Then those seven rays of that (sun) suck water in the great ocean and being *illumined by virtue of that food, (the* seven rays) become seven suns (15)

Having become seven suns these rays, having flames then burn all the four worlds in four directions (16)

The seven suns shine, while spreading upwards and downwards with their rays, scorching with the fire of the end of the world (17)

Illumined with the water, those suns, possessing many thousand rays, stand while covering the sky and burning the earth (18)

ततस्तेषां प्रतापेन दह्यमाना वसुधरा ।
साद्रिनद्यर्णवद्वीपा निस्नेहा समपद्यत ।।१९
दीप्ताभि॰ सतताभिश्च रश्मिभिर्वै समन्तत॰ ।
अधश्चोर्ध्वं च लग्नाभिस्तिर्यक् चैव समावृतम् ।।२०
सूर्याग्निना प्रमृष्टाना संसृष्टाना परस्परम् ।
.एकत्वमुपयातानामेकज्वाल भवत्युत ।।२१
सर्वलोकप्रणाशश्च सोऽग्निर्भूत्वा सुकुण्डली ।
चतुर्लोकमिद सर्वं निर्दहत्यात्मतेजसा ।।२२
तत. प्रलोने सर्वस्मिन् जङ्गमे स्थावरे तथा ।
निर्वृक्षा निस्तृणा भूमि कूर्मपृष्ठा प्रकाशते ।।२३
अम्बरीषमिवाभाति सर्वमापूरित जगत् ।
सर्वमेव तदर्चिभिः पूर्णं जाज्वल्यते पुनः ।।२४

Then the earth along with the mountains, rivers, oceans and islands, being burnt by their heat, becomes devoid of moisture (19)

There comes into existence only one fire out of the various flames which have assembled with the luminous rays that are stretched on all sides and stuck upwards, down-wards as well as obliquely and rubbed with as well as mixed with the fire of sun and which have resulted in one unit (20,21)

That fire, the desroyer of all worlds moving in circle, burns all the four worlds with its (burning) power (22)

At the dissolution of all the moving and stationary things, the earth, devoid of trees and grass, looks like the back of a tortoise (23)

This whole world filled (with the flames) appears like a frying-pan and this whole world is burnt violently again and again with (those) flames (24)

पाताले यानि सत्त्वानि महोदधिगतानि च ।
ततस्तानि प्रलीयन्ते भूमित्वमुपयान्ति च ।।२५
द्वीपाश्च पर्वताश्चैव वर्षाण्यथ महोदधीन् ।
तान् सर्वान् भस्मसात् कृत्वा सप्तात्मा पावक. प्रभुः।।२६
समुद्रेभ्यो नदीभ्यश्च पातालेभ्यश्च सर्वश ।
पिबन्नप. समिद्धोऽग्नि. पृथिवीमाश्रितो ज्वलन् ।।२७
ततः संवर्त्तकः शैलानतिक्रम्य महांस्तथा ।
लोकान् दहति दीप्तात्मा रुद्रतेजोविजृम्भितः ।।२८
स दग्ध्वा पृथिवीं देवो रसातलमशोषयत् ।
अधस्तात् पृथिवीं दग्ध्वा दिवमूर्ध्वं दहिष्यति ।।२९
योजनाना शतानीह सहस्राण्ययुतानि च ।
उत्तिष्ठन्ति शिखास्तस्य वह्ने. संवर्त्तकस्य तु ।।३०

Then the living, beings, dwelling in the lower world and in the great ocean, are dissolved and become united with earth (25)

Islands, mountains Varsas (a division of the earth as separated off by certain mountain ranges), the great oceans—having reduced all these into ashes, the enkindled fire, purifying lord, having seven essences, (i e forms) resorts to the earth while burning and sucking water from the oceans, rivers and the lower worlds completely (26,27)

Then, the world destroying Saṁvartaka fire, having a fiery nature and expanded by the power of Rudra, burns the worlds after having passed over the great mountains (28)

Having burnt the earth, the god (fire) dried up the lower world Having burnt the earth below, it will burn the heaven above (29)

The flames of that Saṁvarttaka (i e world destroying) fire rise hundreds, thousands and ten thousands of Yojanas (30)

गन्धर्वांश्च पिशाचांश्च सयक्षोरगराक्षसान् ।
तदा दहत्यसौ दीप्तः कालरुद्रप्रचोदितः ॥३१
भूर्लोकं च भुवर्लोकं स्वर्लोकं च तथा महः ।
दहेदशेषं कालाग्निः कालो विश्वतनुः स्वयम् ॥३२
व्याप्तेष्वेतेषु लोकेषु तिर्यगूर्ध्वमथाग्निना ।
तत् तेजः समनुप्राप्य कृत्स्नं जगदिदं शनैः ।
अयोगुडनिभं सर्वं तदा चैकं प्रकाशते ॥३३
ततो गजकुलोन्नादास्तडिद्भिः समलंकृताः ।
उत्तिष्ठन्ति तदा व्योम्नि घोराः संवर्तका घनाः ॥३४
केचिन्नीलोत्पलश्यामाः केचित् कुमुदसन्निभाः ।
धूम्रवर्णास्तथा केचित् केचित् पीताः पयोधराः ॥३५
केचिद् रासभवर्णास्तु लाक्षारसनिभास्तथा ।
शङ्खकुन्दनिभाश्चान्ये जात्यञ्जननिभाः परे ॥३६
मनःशिलाभास्त्वन्ये च कपोतसदृशाः परे ।
इन्द्रगोपनिभाः केचिद्धरितालनिभास्तथा ।
इन्द्रचापनिभाः केचिदुत्तिष्ठन्ति घना दिवि ॥३७
केचित् पर्वतसंकाशाः केचिद् गजकुलोपमाः ।
कूटाङ्गारनिभाश्चान्ये केचिन्मीनकुलोद्वहाः ।
बहुरूपा घोररूपा घोरस्वरनिनादिनः ॥३८
तदा जलधराः सर्वे पूरयन्ति नभःस्थलम् ।
ततस्ते जलदा घोरा राविणो भास्करात्मजाः ।
सप्तधा संवृतात्मानस्तमग्निं शमयन्त्युत ॥३९
ततस्ते जलदा वर्षं मुञ्चन्तीह महौघवत् ।
सुघोरमशिवं सर्वं नाशयन्ति च पावकम् ॥४०

Then the blazing fire, impelled by Kāla Rudra (Rudra regarded as the fire that is to destroy the world) burns the Gandharvas (a class of demi gods), the Piśācas (a class of demons), Yakṣas (a class of demi-gods), serpents (a class of demi-divine beings) and demons (31)

Then the Kālāgni (the fire that destroys the world), the destroyer, having the universe as his body, himself burns the terrestrial world (earth), the world of the air (atmosphere), the celestial world (heaven) and Mahas (the fourth of the seven worlds) completely (32)

When these worlds are pervaded upwards and obliquely by the fire, that lustre slowly pervades this whole of universe Everything then looks like an iron-ball (33)

Then the world destroying terrible clouds, crying out like a herd of elephants, rise in the sky (34)

Some are dark coloured like a blue-lotus, some are similar to a water-lily, some are smoke coloured and some clouds are yellow Some are donkey-coloured and some are similar to the oil of lac Some are similar to conch and jasmine-flower, others are similar to the genuine collyrium Some are similar to the red arsenic, some are similar to a pigeon Some are similar to a fire-fly, some are similar to a yellow coloured pigeon Haritāla) Some clouds similar to a rain-bow rise in the sky Some are similar to a mountain, and some are similar to a herd of elephants Others are like the most excellent charcoal, some are similar to the multitude of fishes The multi-formed and terrible-formed (clouds) cry out dreadful sound (35-38)

Then all the clouds fill up the sky Then those terrible and roaring sun-products clouds of seven types extinguish that fire (39)

Then those clouds send forth rainfall, similar to heavy floods and destroy all the terrible and unauspicious fire. (40)

प्रवृष्टे च तदात्यर्थमम्भसा पूर्यते जगत् ।
अद्भिस्तेजोभिभूतत्वात् तदाऽग्निः प्रविशत्यपः ॥४१
नष्टे चाग्नौ वर्षशतैः पयोदाः क्षयसम्भवाः ।
प्लावयन्त्योऽथ भुवनं महाजलपरिस्रवैः ॥४२
धाराभिः पूरयन्तीदं चोद्यमानाः स्वयम्भुवा ।
अत्यन्तसलिलौघैश्च वेला इव महोदधिः ॥४३
साद्रिद्वीपा तथा पृथ्वी जलैः सञ्छाद्यते शनैः ।
आदित्यरश्मिभिः पीतं जलमभ्रेषु तिष्ठति ।
पुनः पतति तद् भूमौ पूर्यन्ते तेन चार्णवाः ॥४४
ततः समुद्राः स्वां वेलामतिक्रान्तास्तु कृत्स्नशः ।
पर्वताश्च विलीयन्ते मही चाप्सु निमज्जति ॥४५
तस्मिन्नेकार्णवे घोरे नष्टे स्थावरजङ्गमे ।
योगनिद्रां समास्थाय शेते देवः प्रजापतिः ॥४६
चतुर्युगसहस्रान्तं कल्पमाहुर्महर्षयः ।
वाराहो वर्त्तते कल्पो यस्य विस्तार ईरितः ॥४७
असङ्ख्यातास्तथा कल्पा ब्रह्मविष्णुशिवात्मकाः ।
कथिता हि पुराणेषु मुनिभिः कालचिन्तकैः ॥४८
सात्त्विकेष्वथ कल्पेषु माहात्म्यमधिकं हरेः ।
तामसेषु हरस्योक्तं राजसेषु प्रजापतेः ॥४९
योऽयं प्रवर्त्तते कल्पो वाराहः सात्त्विको मतः ।
अन्ये च सात्त्विकाः कल्पा मम तेषु परिग्रहः ॥५०

Due to extreme rainfall the world is filled with water Being overpowered by the powerful waters, the fire then enters into the waters (41)

At the destruction of the fire in one hundred years the clouds produced at the time of dissolution, overflow the earth with big currents of water (42)

Being impelled by the self born (god) (these clouds) fill up this (world), with the currents and with the streams of enormous water as big ocean does to its shore (43)

The earth along with the mountains and islands is slowly covered by waters. The water, sucked by the rays of the sun, stays in the clouds That falls down again on the earth and the oceans are filled up with that (44)

Then the oceans, completely pass over their shores and the mountains are dissolved The earth sinks down into the water (45)

At the destruction of the moving and non moving beings in that one ocean, the god Prajapati lies after having resorted to meditation sleep (Yoganidrā) (46)

The great sages say that a Kalpa consists of one thousand Caturyugas (a Maha Yuga) This is a Boar-Kalpa (name of the present Kalpa or day of Brahmā) whose expansion has been narrated (47)

Innumerable Kalpas belonging to Brahma Visnu and Śiva have been narrated in the Puranas by the sages, thinkers on Kāla (48)

The dignity (i e importance) of Hari (Visnu) is prominent in the Kalpas endowed with Sattva quality and (the dignity) of Hara (Siva) is said (to be prominent in the Kalpas) endowed with Tamas quality and (the dignity) of Prajāpati (Brahmā) (is prominent in the Kalpas) endowed with Rajas quality (49)

The Kalpa of Varāha, which exists at present, is regarded to be endowed with Sattva quality I am honoured in those other Kalpas which are endowed with Sattva quality (50)

ध्यानं तपस्तथा ज्ञानं लब्ध्वा तेष्वेव योगिनः ।
आराध्य गिरिशं मां च यान्ति तत् परमं पदम् ॥५१
सोऽहं सत्त्वं समास्थाय मायी मायामयीं स्वयम् ।
एकार्णवे जगत्यस्मिन् योगनिद्रां व्रजामि तु ॥५२
मा पश्यन्ति महात्मानः सुप्तं काले महर्षयः ।
जनलोके वर्त्तमानास्तपसा योगचक्षुषा ॥५३
अहं पुराणपुरुषो भूर्भुवः प्रभवो विभुः ।
सहस्रचरणः श्रीमान् सहस्रांशुः सहस्रदृक् ॥५४
मन्त्रोऽग्निर्ब्राह्मणा गावः कुशाश्च समिधो ह्यहम् ।
प्रोक्षणी च स्रुवश्चैव सोमो घृतमथास्म्यहम् ॥५५
संवर्तको महानात्मा पवित्रं परमं यशः ।
वेदो वेद्यं प्रभुर्गोप्ता गोपतिर्ब्रह्मणो मुखम् ॥५६
अनन्तस्तारको योगी गतिर्गतिमतां वरः ।
हंसः प्राणोऽथ कपिलो विश्वमूर्तिः सनातनः ॥५७
क्षेत्रज्ञः प्रकृतिः कालो जगद्बीजमथामृतम् ।
माता पिता महादेवो मत्तो ह्यन्यन्न विद्यते ॥५८
आदित्यवर्णो भुवनस्य गोप्ता
नारायणः पुरुषो योगमूर्तिः ।
मां पश्यन्ति यतयो योगनिष्ठा
ज्ञात्वात्मानममृतत्वं व्रजन्ति ॥५९

इति श्रीकूर्मपुराणे षट्साहस्त्र्यां संहितायामुपरिविभागे त्रिचत्वारिंशोऽध्यायः ॥४३॥

Having attained meditation, penance and knowledge in those very (Kalpas) and having worshipped me, and Śiva (dwelling in the mountains), the Yogins attain the most excellent position (51)

Having accepted the Sattva-quality I myself, in enchantment, assume the illusive meditation-sleep in this world consisting of only one ocean (52)

The great-souled sages, dwelling in the Janaloka (the fifth of the seven divisions of the universe situated above Maharloka) see me, the destroyer, while asleep, thrugh penance and with the eye of meditation (Yoga) (53)

I am the ancient-being, the origin of the earth, and the atmosphere, and all—pervading possessing one thousand feet, one thousand rays, one thousand eyes and prosperity (54)

I am Mantra, fire, Brāhmanas, cows Kuśa-grasses fuels and I am Proksanī (a vessel containing holy water), Śruvas (sacrificial ladles), Soma juice and ghee. Samvartaka (the world destroying fire), the great souled one and the sacred as well as supreme fame, the knowledge, the object of knowledge, the lord, the protector, the chief of the herdsmen and the mouth of Brahman; endless, liberator, ascetic, refuge, the best among the moving ones, soul, vital air, Kapila (one of the incarnations of Visnu), all formed one and eternal, the knower of the body (soul), Prakṛti (the original material cause of the universe), the destroyer, the immortal seed of the universe, mother, father and Mahādeva There is not other than I (55-58)

I am Nārāyana-Puruṣa, bearing the form of Yoga the sun coloured and protector of the world. The ascetics, devoted to Yoga, see me Having known the soul they attain immortality (59)

Thus ends Fourtythird Chapter in the Second Part of the Kūrma Purāṇa Samhitā consisting of six thousand verses—43

४४

कूर्म उवाच ।

अतः परं प्रवक्ष्यामि प्रतिसर्गमनुत्तमम् ।
प्राकृतं हि समासेन शृणुध्वं गदतो मम ॥१

गते परार्द्धद्वितये कालो लोकप्रकालनः ।
कालाग्निर्भस्मसात् कर्तुं करोति निखिलं मतिम् ॥२

स्वात्मन्यात्मानमावेश्य भूत्वा देवो महेश्वरः ।
दहेदशेषं ब्रह्माण्डं सदेवासुरमानुषम् ॥३

तमाविश्य महादेवो भगवान्नीललोहितः ।
करोति लोकसंहारं भीषणं रूपमाश्रितः ॥४

प्रविश्य मण्डलं सौरं कृत्वाऽसौ बहुधा पुनः ।
निर्दहत्यखिलं लोकं सप्तसप्तिस्वरूपधृक् ॥५

स दग्ध्वा सकलं सत्त्वमस्त्रं ब्रह्मशिरो महत् ।
देवतानां शरीरेषु क्षिपत्यखिलदाहकम् ॥६

दग्धेष्वशेषदेवेषु देवी गिरिवरात्मजा ।
एका सा साक्षिणी शंभोस्तिष्ठते वैदिकी श्रुतिः ॥७

शिरःकपालैर्देवानां कृतस्रग्वरभूषणः ।
आदित्यचन्द्रादिगणैः पूरयन् व्योममण्डलम् ॥८

सहस्रनयनो देवः सहस्राकृतिरीश्वरः ।
सहस्रहस्तचरणः सहस्रार्चिर्महाभुजः ॥९

दंष्ट्राकरालवदनः प्रदीप्तानललोचनः ।
त्रिशूली कृत्तिवसनो योगमैश्वरमास्थितः ॥१०

44

Kūrma said · *After this I will narrate the excellent Prākṛta dissolution in short Listen to it while I am speaking* (1)

At the lapse of second Parārdha (= the number of mortal days corresponding to fifty years of Brahmā's life), Kalagni (the fire that is to destroy the world), the destroyer and the killer of the world makes up its mind to reduce everything into ashes (2)

Having made himself to enter into his soul and having become the god Mahesvara, he burns the whole universe along with gods, demons and men (3)

Having entered into him Mahādeva, the glorious Nila-Lohita destroys the world after assuming a terrible form (4)

Having entered into the solar sphere and having made himself manifold, he assuming the form of sun, burns completely the whole world (5)

Having burnt all the living beings, he throws the great weapon-Brahma śiras (name of a mythical weapon), burning everything, on the bodies of gods (6)

When all the gods have been burnt, the goddess (Parvati), the daughter of the excellent mountain, seeing Śambhu with her eyes, stays alone—this is the Vedic text (7)

Paramesvara god (Śiva) does Tāṇḍava (name of the dance of Śiva and his votaries) after drinking himself a lot of nectar, the supreme felicity and after seeing the goddess (Pārvatī) while making the garland and the excellent ornament with the skulls of heads of gods filling up the sky with the multitude of the sun, moon etc, thousand eyed, the thousand formed lord, thousand-handed, thousand-footed

पीत्वा तत्परमानन्द प्रभूतममृतं स्वयम् ।
करोति ताण्डवं देवीमालोक्य परमेश्वरः ॥११
पीत्वा नृत्तामृतं देवी भर्त्तुः परममङ्गला ।
योगमास्थाय देवस्य देहमायाति शूलिनः ॥१२
संत्यक्त्वा ताण्डवरसं स्वेच्छयैव पिनाकधृक् ।
ज्योतिः स्वभावं भगवान् दग्ध्वा ब्रह्माण्डमण्डलम् ॥१३
संस्थितेष्वथ देवेषु ब्रह्मविष्णुपिनाकिषु ।
गुणैरशेषैः पृथिवीविलयं याति वारिषु ॥१४
स वारितत्त्वं सगुणं ग्रसते हव्यवाहनः ।
तेजस्तु गुणसंयुक्त वायौ संयाति सक्षयम् ॥१५
आकाशे सगुणो वायुः प्रलय याति विश्वभृत् ।
भूतादौ च तथाकाशं लीयते गुणसंयुतम् ॥१६
इन्द्रियाणि च सर्वाणि तैजसे यान्ति संक्षयम् ।
वैकारिके देवगणाः प्रलयं यान्ति सत्तमाः ॥१७
वैकारिकस्तैजसश्च भूतादिश्चेति सत्तमाः ।
त्रिविधोऽयमहंकारो महति प्रलय व्रजेत् ॥१८
महान्तमेभिः सहितं ब्रह्माणममितेजसम् ।
अव्यक्त जगतो योनिः संहरेदेकमव्ययम् ॥१९
एव संहृत्य भूतानि तत्त्वानि च महेश्वरः ।
वियोजयति चान्योन्यं प्रधानं पुरुष परम् ॥२०
प्रधानपुंसोरजयोरेष संहार ईरितः ।
महेश्वरेच्छाजनितो न स्वय विद्यते लयः ॥२१

thousand-flamed, large armed, possessing a terrible face due to long teeth, eyes like the burning fire, trident-bearer, putting on skin and adopting the lordly Yoga (8-11)

Having drunk the nectar of dancing of her husband, the supremely auspicious goddess (Pārvatı), having assumed Yoga, is united with the body of the trident bearer god (12)

Having given up the joy of Tāṇḍava (frantic dance of Śiva and his votaries) at his own will the Pināka-bearer lord burns the shining-natured universe (13)

When the gods—Brahmā, Visnu and Śiva (the bearer of Pināka-bow) have taken a resting-position the earth, with all its qualities, is dissolved into waters (14)

Fire (the bearer of oblations) devours the element of water with all its qualities Fire, with its qualities, is dissolved into the air. (15)

The all-bearing air, with its qualities, is dissolved into the sky In the same way the sky, with its qualities, is dissolved in Bhūtadı (a type of Ahamkara) (16)

All the sense-organs are dissolved in Taijasa (a type of Ahaṁkāra). All the gods are dissolved into Vaikārika (a type of Ahamkāra), O excellent ones (17)

O excellent ones, Vaikārika, Taijasa and Bhūtādi this Ahaṁkāra of three types (individualization) is dissolved into Mahat (Intellect) (18)

The world womb destroys the imperishable, unmanifested and great Brahmā *(Intellect-Buddhi) of great lustre with* these (elements) (19)

Having destroyed the living beings, in this way Mahesvara separates Pradhāna (Prakṛti) and the supreme Puruṣa from each other (20)

This destruction of the unconquered Pradhāna (Prakṛti) and Puruṣa is said to be affected by the wish of Maheśvara and not by itself. (21)

गुणसाम्य तदव्यक्त प्रकृति· परिगीयते ।
प्रधान जगतो योनिर्मायातत्त्वमचेतनम् ॥२२
कूटस्थश्चिन्मयो ह्यात्मा केवलः पञ्चविंशकः ।
गीयते मुनिभि· साक्षी महानेकः पितामह· ॥२३
एव सहारकरणी शक्तिर्माहेश्वरी ध्रुवा ।
प्रधानाद्य विशेषान्त दहेद् रुद्र इति श्रुति· ॥२४
योगिनामथ सर्वेषा ज्ञानविन्यस्तचेतसाम् ।
आत्यन्तिक चैव लय विदधातीह शकरः ॥२५
इत्येष भगवान् रुद्रः सहार कुरुते वशी ।
स्थापिका मोहनी शक्तिर्नारायण इति श्रुतिः ॥२६
हिरण्यगर्भो भगवान् जगत् सदसदात्मकम् ।
सृजेदशेष प्रकृतेस्तन्मय· पञ्चविंशकः ॥२७
सर्वज्ञा· सर्वगा· शान्ताः स्वात्मन्येव व्यवस्थिताः ।
शक्तयो ब्रह्मविष्ण्वीशा भुक्तिमुक्तिफलप्रदा· ॥२८
सर्वेश्वराः सर्ववन्द्याः शाश्वतानन्तभोगिन ।
एकमेवाक्षर तत्त्व पुप्रधानेश्वरात्मकम् ॥२९
अन्याश्च शक्तयो दिव्याः सन्ति तत्र सहस्रशः ।
इज्यन्ते विविधैर्यज्ञै· शक्रादित्यादयोऽमराः ॥३०
एकैकस्य सहस्राणि देहाना वै शतानि च ।
कथ्यन्ते चैव माहात्म्याच्छक्तिरेकैव निर्गुणा ॥३१
ता ता शक्ति समाधाय स्वय देवो महेश्वरः ।
करोति देहान् विविधान् ग्रसते चैव लीलया ॥३२

Pradhāna is the non-sentient element of illusion, the womb of the world It is called the unmanifested Prakṛti when there is equilibrium of qualities (Sattva, Rajas and Tamas) (22)

The soul, the 25th principle is immovable and sentient. The great and sole paternal grandfather (Purusa) is called a a witness by the sages (23)

In this way the firm destroying power of Maheśvara Rudra, burns (everything) beginning with Pradhāna (Prakṛti) and ending with Viśesa—says Veda (24)

Saṁkara brings about the Ātyantika dissolution of all the ascetics, who had directed their minds to knowledge (25)

This glorious and self-controlled Rudra brings about the dissolution The deluding power which preserves (everything) is Nārāyana according to Veda (26)

The glorious Hiranyagarbha, the 25th principle, identical with that (Prakṛti) creates the whole world, manifested and non-manifested out of Prakṛti (27)

Brahmā, Visnu and Īśa (the lord Śiva) —the all-knowing and all pervading, passionless powers existing in themselves—are the givers of fruit in the form of enjoyment and liberation (28)

These eternal (powers) of limitless enjoyments, lord of all and adored by all are only one imperishable element, in the form of the lord of Purusa and Pradhāna (Prakṛti) (29)

There are thousands of other divine powers such as the god Indra, Āditya etc who are worshipped by various sacrifices (30)

There are thousands and hundreds of forms of each (power) There is only one power, devoid of qualities, mentioned (variously) due to its dignity (31)

Having displayed himself in the form of each power, the god Maheśvara produces various forms and devours them out of sport (32)

इज्यते सर्वयज्ञेषु ब्राह्मणैर्वेदवादिभि ।
सर्वकामप्रदो रुद्र इत्येषा वैदिकी श्रुति ॥३३
सर्वासामेव शक्तीना ब्रह्मविष्णुमहेश्वरा ।
प्राधान्येन स्मृता देवा शक्तय परमात्मन ॥३४
आद्य परस्ताद् भगवान परमात्मा सनातन ।
गीयते सर्वशक्त्यात्मा शूलपाणिर्महेश्वर ॥३५
एनमेके वदन्त्यग्नि नारायणमथापरे ।
इन्द्रमेके परे विश्वान ब्रह्माणमपरे जगु ॥३६
ब्रह्मविष्ण्वग्निवरुणा सर्वे देवास्तथर्षय ।
एकस्यैवाथ रुद्रस्य भेदास्ते परिकीर्तिता ॥३७
य य भेद समाश्रित्य यजन्ति परमेश्वरम् ।
तत् तद रूप समास्थाय प्रददाति फल शिव ॥३८
तस्मादेकतर भेद समाश्रित्यापि शाश्वतम् ।
आराधयन्महादेव याति तत्परम पदम् ॥३९
किन्तु देव महादेव सर्वशक्ति सनातनम् ।
आराधयेद् वै गिरिश सगुण वाऽथ निर्गुणम् ॥४०
मया प्रोक्तो हि भवता योग प्रागेव निर्गुण ।
आरुरुक्षुस्तु सगुण पूजयेत परमेश्वरम् ॥४१
पिनाकिन त्रिनयन जटिल कृत्तिवाससम् ।
पद्मासनस्थ रुक्माभ चिन्तयेद् वैदिकी श्रुति ॥४२
एष योग समुद्दिष्ट सबीजो मुनिसत्तमा ।
तस्मात् सर्वान् परित्यज्य देवान् ब्रह्मपुरोगमान् ।
आराधयेद् विरूपाक्षमादिमध्यान्तसंस्थितम् ॥४३

Rudra the giver of all desires is worshipped in all sacrifices by the Brahmanas the expounders of Veda—this is the saying of the Vedic text (33)

Out of all the powers of the highest soul the gods—Brahma Viṣṇu and Maheśvara (Śiva) are regarded as principal powers (34)

Maheśvara having a spear in his hand is called the first, foremost, eternal and glorious great soul and consisting of all powers (35)

Some call this (god) Agni while others (call) Nārayana Some call him Indra and others Viśva while others (call him) Brahmā (36)

Brahmā Viṣṇu Agni, Varuna—all (these) gods and similarly the sages are described as the modifications of only one Rudra (37)

Having resorted to whichever a modification, people worship Paramesvara Śiva gives fruit after assuming that very form (38)

Therefore a person who worships Mahādeva after resorting to any eternal modification, he attains his supreme abode (39)

But one should worship the eternal and all powerful god Mahadeva dwelling in the mountains either as possessing *qualities or devoid of qualities* (40)

The Yoga, devoid of all qualities, has been spoken by me to you beforehand A person desirous of attainment of Yoga as possessed of qualities should worship Parameśvara (41)

(A person should) meditate upon the three eyed and skin dressed Śiva the weilder of Pinaka bow, of matted hair, sitting on a lotus seat and possessing shining lustre—this is the Vedic text (42)

O excellent sages, this Yoga, possessing seed is explained Therefore, having given up all the gods preceded by Brahmā, one should worship the deformed eyed Śiva existing in the beginning, middle and at the end (43)

भक्तियोगसमायुक्तः स्वधर्मनिरतः शुचिः ।
तादृशं रूपमास्थाय समायात्यन्तिकं शिवम् ॥४४
एष योगः समुद्दिष्टः सबीजोऽत्यन्तभावने ।
यथाविधि प्रकुर्वाणः प्राप्नुयादैश्वरं पदम् ॥४५
अत्राप्यशक्तोऽथ हरं विष्णुं ब्रह्माणमर्चयेत् ।
अथ चेदसमर्थः स्यात् तत्रापि मुनिपुङ्गवाः ।
ततो वाय्वग्निशक्रादीन् पूजयेद् भक्तिसंयुतः ॥४६
ये चान्ये भावने शुद्धे प्रागुक्ते भवतामिह ।
अथापि कथितो योगो निर्बीजश्च सबीजकः ॥४७
ज्ञानं तदुक्तं निर्बीजं पूर्वं हि भवता मया ।
विष्णुं रुद्रं विरिञ्चिं च सबीजं भावयेद् बुधः ।
अथवाऽग्न्यादिकान् देवांस्तत्परः संयतेन्द्रियः ॥४८
पूजयेत पुरुषं विष्णुं चतुर्मूर्तिधरं हरिम् ।
अनादिनिधनं देवं वासुदेवं सनातनम् ॥४९
नारायणं जगद्योनिमाकाशं परमं पदम् ।
तल्लिङ्गधारी नियतं तद्भक्तस्तदपाश्रयः ।
एष एव विधिर्ब्राह्मे भावने चान्तिके मतः ॥५०
इत्येतत् कथितं ज्ञानं भावनासंश्रयं परम् ।
इन्द्रद्युम्नाय मुनये कथितं यन्मया पुरा ॥५१
अव्यक्तात्मकमेवेदं चेतनाचेतनं जगत् ।
तदीश्वरः परं ब्रह्म तस्माद् ब्रह्ममयं जगत् ॥५२

सूत उवाच ।

एतावदुक्त्वा भगवान् विरराम जनार्दनः ।
तुष्टुवुर्मुनयो विष्णुं शक्रेण सह माधवम् ॥५३

A pure minded person devoted to devotion and Yoga and engaged in the performance of his duty, goes near Śiva after assuming that type of form (44)

This Yoga with the seed is explained for promoting great great welfare Practising it according to the prescribed manner one attains the abode of Īśvara (45)

If one is incapable even here (the Yoga with seed), then he should worship Hara Viṣṇu and Brahmā If one is incapable even there, O excellent sages, then he, full of devotion should worship Vāyu Agni, Indra etc (46)

The other two types of pure meditations which were narrated to you beforehand, they have been stated afterwards as seedless Yoga and the Yoga with seed (47)

The seedless knowledge has been explained to you by me beforehand A wise man should worship Viṣṇu Rudra and Brahmā with seed or (he should worship) the gods Agni and others with full devotion and with his sense-organs controlled (48)

One should worship the eternal god Hari-Viṣṇu the supreme being possessing four forms the son of Vasudeva, having neither beginning nor end (49)

A person devoted to him (Nārāyaṇa), resorting to him (Nārāyaṇa) for refuge and wearing his (Nārāyaṇa's) Liṅga, (should worship) Nārāyaṇa, the world-womb, the supreme abode (identical with) ether This is regarded (the best) method in the attainment of meditation of Brahman (50)

This supreme knowledge related to meditation is narrated by me as it was narrated in past by me for the sage Indradyumna (51)

Sentient and non sentient world is manifested in nature The supreme Brahman is the lord of that (world or Nature) Therefore the world is identical with Brahman (52)

Sūta said Having said so much the

मुनय ऊचुः ।

नमस्ते कूर्मरूपाय विष्णवे परमात्मने ।
नारायणाय विश्वाय वासुदेवाय ते नमः ॥५४
नमो नमस्ते कृष्णाय गोविन्दाय नमो नमः ।
माधवाय नमस्तुभ्यं नमो यज्ञेश्वराय च ॥५५
सहस्रशिरसे तुभ्यं सहस्राक्षाय ते नमः ।
नमः सहस्रहस्ताय सहस्रचरणाय च ॥५६
ॐ नमो ज्ञानरूपाय परमात्मस्वरूपिणे ।
आनन्दाय नमस्तुभ्य मायातीताय ते नमः ॥५७
नमो गूढशरीराय निर्गुणाय नमोऽस्तु ते ।
पुरुषाय पुराणाय सत्तामात्रस्वरूपिणे ॥५८
नमः सांख्याय योगाय केवलाय नमोऽस्तु ते ।
धर्मज्ञानाधिगम्याय निष्कलाय नमो नमः ॥५९
नमोऽस्तु व्योमतत्त्वाय महायोगेश्वराय च ।
परावराणां प्रभवे वेदवेद्याय ते नमः ॥६०
नमो बुद्धाय शुद्धाय नमो युक्ताय हेतवे ।
नमो नमो नमस्तुभ्यं मायिने वेधसे नमः ॥६१
नमोऽस्तु ते वराहाय नारसिंहाय ते नमः ।
वामनाय नमस्तुभ्यं हृषीकेशाय ते नम. ॥६२
नमोऽस्तु कालरुद्राय कालरूपाय ते नमः ।
स्वर्गापवर्गदात्रे च नमोऽप्रतिहतात्मने ॥६३
नमो योगाधिगम्याय योगिने योगदायिने ।

glorious Janardana (agitating men) stopped The sages along with Indra praised Visnu-Mādhava (53)

The sages said : Salutation to you the tortoise formed Visnu, the great soul. Salutation to you, *the all-pervading Nārāyana, the son of Vasudeva* (54)

Salutation again and again to you Krsna, salutation again and again to Govinda Salutation to you, Mādhava and salutation to the lord of sacrifice (55)

(Salutation) to you, the thousand-headed, salutation to you, the thousand-eyed Salutation to the thousand handed and the thousand-footed one (56)

Om, Salutation to the knowledge formed supreme soul itself Salutation to you, the pure happiness; salutation to you, who has got over Māyā (57)

Salutation to *the secret* bodied one, salutation to you, devoid of qualities (Sattva, Rajas and Tamas) (Salutation to) *the ancient being, the all existence itself* (58)

Salutation to Samkhya (and) Yoga, salutation to you, the sole-one Salutation again and again to one who is approached through Dharma and knowledge and who is undivided (59)

Salutation to one who is identical with the element of ether and is the lord *of great Yoga Salutation to you,* who is known by the Vedas and who is the origin *of the highest* and lowest (60)

Salutation to the wise and pure one; salutation to the skilful and the cause (of universe) Salutation again and again to you the creator, versed in magical arts (61)

Salutation to you, the boar, salutation to you, the man-lion Salutation to you, the dwarf, salutation to you, the lord of senses (62)

Salutation to Kāla Rudra, salutation to you, *the* Kāla-formed one Salutation to the giver of heaven and salvation, possessing an unimpeded soul (63)

Salutation to the Yogin, the giver of Yoga, to be attained by Yoga (Salutation)

देवाना पतये तुभ्य देवार्त्तिशमनाय ते ॥६४
भगवस्त्वत्प्रसादेन सर्वससारनाशनम् ।
अस्माभिर्विदित ज्ञान यज्ज्ञात्वाऽमृतमश्नुते ॥६५
श्रुतास्तु विविधा धर्मा वशा मन्वन्तराणि च ।
सर्गश्च प्रतिसर्गश्च ब्रह्माण्डस्यास्य विस्तर ॥६६
त्व हि सर्वजगत्साक्षी विश्वो नारायण पर ।
त्रातुमर्हस्यनन्तात्मस्त्वमेव शरण गति ॥६७

सूत उवाच ।

एतद् व कथित विप्रा योगमोक्षप्रदायकम् ।
कौर्म पुराणमखिल यज्जगाद गदाधर ॥६८
अस्मिन्पुराणे लक्ष्म्यास्तु सभव कथित पुरा ।
मोहायाशेषभूताना वासुदेवेन योजनम् ॥६९
प्रजापतीना सर्गस्तु वर्णधर्मश्च वृत्तय ।
धर्मार्थकाममोक्षाणा यथावल्लक्षण शुभम् ॥७०
पितामहस्य विष्णोश्च महेशस्य च धीमत ।
एकत्व च पृथक्त्व च विशेषश्चोपवर्णित ॥७१
भक्ताना लक्षण प्रोक्त समाचारश्च शोभन ।
वर्णाश्रमाणा कथित यथावदिह लक्षणम् ॥७२
आदिसर्गस्तत पश्चादण्डावरणसप्तकम् ।
हिरण्यगर्भसर्गश्च कीर्त्तितो मुनिपुगवा ॥७३
कालसख्याप्रकथन माहात्म्य चेश्वरस्य च ।
ब्रह्मण शयन चाप्सु नामनिर्वचन तथा ॥७४
वराहवपुषा भूयो भूमेरुद्धरण पुन ।
मुख्यादिसर्गकथन मुनिसर्गस्तथापर ॥७५

to you the lord of gods the pacifier of the calamities of the gods (64)

O glorious one, we have attained the knowledge, the destroyer of all mundane existence, by your favour by knowing which one attains immortality (65)

Various Dharmas, genealogies periods of Manus creation, dissolution and the expansion of this universe have been heard (by us) 66)

You are the witness of all the world, the all pervading supreme Narāyana You, the *infinite spirit should protect* us You are our refuge our asylum (67)

Suta said This entire Kurma Purana, the giver of Yoga and salvation, has been narrated before you O Brahmanas, which was spoken by Gadādhara (i e Visnu) (68)

The birth of Laksmī and her union with Vasudeva for deluding all the living beings is narrated *in the begining of this* Purana (69)

The creation of Prajāpatis, duties conducts and the means of *livelihood of* the Varnas (four principal classes), the auspicious and proper nature of Dharma, Artha (wealth), Kama (love) and Moksa (salvation), the identity, separateness and difference of Brahma (the paternal grandfather) Visnu and the wise Mahesa (Śiva) is described minutely (70, 71)

The nature as well as the beautiful conduct of the devotees has been narrated The nature of the Varnas (the four principal classes) and Āśramas (the four periods *of life) has been narrated* properly (72)

The primitive creation and after that *the collection of the seven coverings of* the mundane egg as well as the creation of Hiranyagarbha is described O excel*lent sages* (73)

Here is statement of the enumeration of time, and the glorification of Īśvara, *Brahmas sleeping in the water and the* derivation of names (74)

After that (there is a description) of *the lifting up of the earth again by the*

व्याख्यातो रुद्रसर्गश्च ऋषिसर्गश्च तापसः ।
धर्मस्य च प्रजासर्गस्तामसात् पूर्वमेव तु ॥७६
ब्रह्मविष्णुविवादः स्यादन्तर्देहप्रवेशनम् ।
पद्मोद्भवत्वं देवस्य मोहस्तस्य च धीमतः ॥७७
दर्शनं च महेशस्य माहात्म्यं विष्णुनेरितम् ।
दिव्यदृष्टिप्रदानं च ब्रह्मणः परमेष्ठिनः ॥७८
संस्तवो देवदेवस्य ब्रह्मणा परमेष्ठिना ।
प्रसादो गिरिशस्याथ वरदानं तथैव च ॥७९
संवादो विष्णुना सार्धं शंकरस्य महात्मनः ।
वरदानं तथापूर्वमन्तर्द्धानं पिनाकिनः ॥८०
वधश्च कथितो विप्रा मधुकैटभयोः पुरा ।
अवतारोऽथ देवस्य ब्रह्मणो नाभिपङ्कजात् ॥८१
एकीभावश्च देवस्य विष्णुना कथितस्ततः ।
विमोहो ब्रह्मणश्चाथ सञ्ज्ञालाभो हरेस्ततः ॥८२
तपश्चरणमाख्यात देवदेवस्य धीमतः ।
प्रादुर्भावो महेशस्य ललाटात् कथितस्ततः ॥८३
रुद्राणां कथिता सृष्टिर्ब्रह्मणः प्रतिषेधनम् ।
भूतिश्च देवदेवस्य वरदानोपदेशकौ ॥८४
अन्तर्द्धानं च रुद्रस्य तपश्चर्याण्डजस्य च ।
दर्शनं देवदेवस्य नरनारीशरीरता ॥८५
देव्या विभागकथनं देवदेवात् पिनाकिनः ।
देव्यास्तु पश्चात् कथितं दक्षपुत्रीत्वमेव च ॥८६

boar formed (Nārāyana) Then there is the description of the creations beginning with Mukhya (creation) and similarly the creations of the sages (75)

The creation of Rudra and the creation of the seers is explained The creation of the progeny of Dharma from the Tamas quality (is described) beforehand The dispute of Brahmā and Visnu, their entering into body, the appearance of the god (Brahmā) as sprung from the lotus and the delusion of that wise one, the seeing of Mahesa (Śiva) and the glorification of Śiva spoken by Visnu, offering of divine *vision to Brahmā the principal deity,* praise of god of gods (i e Siva) by principal god Brahmā, kindness of Siva (*dwelling in* the mountains) and the granting of boons, similarly, the dialogue of the great souled Samkara with Visnu, granting of boon as before and the disappreaurance of Śiva (the weilder of Pinaka bow is narrated (76 80)

O Brāhmanas, the killing of Madhu and Kaitabha is described beforehand and then the appearance of god Brahmā from the navel-lotus (of Visnu is narrated) (81)

Then the oneness of the god (Brāhma) with Visnu is described, then the delusion of Brahmā and then the attainment of clear understanding of Hari is said (82)

The practice of penance of the wise god of gods is described Then the *appearance of Mahesa from the forehead* is described (83)

Creation of Rudras and the prohibition of Brahmā are described Power of the god of gods, the granting of boon *and the instruction (to Brahmā are descri*bed in this Purāna) Disappearance of Rudra *and the practice of penance of the* egg born, the appearance of the god of gods and the possessing of a body of man and woman (is also described) (84,85)

The description of the separation of the goddess from Śiva (the wielders of the Pināka-bow), the god of gods is narrated *After that the daughtership of the goddess* of Daksa is described (86)

हिमवद्दुहितृत्वं च देव्या माहात्म्यमेव च ।
दर्शनं दिव्यरूपस्य वैश्वरूपस्य दर्शनम् ॥८७

नाम्नां सहस्रं कथितं पित्रा हिमवता स्वयम् ।
उपदेशो महादेव्या वरदानं तथैव च ॥८८

भृग्वादीनां प्रजासर्गो राज्ञां वंशस्य विस्तरः ।
प्राचेतसत्वं दक्षस्य दक्षयज्ञविमर्दनम् ॥८९

दधीचस्य च दक्षस्य विवादः कथितस्तदा ।
ततश्च शापः कथितो मुनीना मुनिपुंगवाः ॥९०

रुद्रागतिः प्रसादश्च अन्तर्द्धानं पिनाकिनः ।
पितामहस्योपदेशः कीर्त्यते रक्षणाय तु ॥९१

दक्षस्य च प्रजासर्गः कश्यपस्य महात्मनः ।
हिरण्यकशिपोर्नाशो हिरण्याक्षवधस्तथा ॥९२

ततश्च शापः कथितो देवदारुवनौकसाम् ।
निग्रहश्चान्धकस्याथ गाणपत्यमनुत्तमम् ॥९३

प्रह्लादनिग्रहश्चाथ बलेः संयमनं ततः ।
बाणस्य निग्रहश्चाथ प्रसादस्तस्य शूलिनः ॥९४

ऋषीणा वंशविस्तारो राज्ञां वंशाः प्रकीर्तिताः ।
वसुदेवात् ततो विष्णोरुत्पत्तिः स्वेच्छया हरेः ॥९५

दर्शनं चोपमन्योर्वै तपश्चरणमेव च ।
वरलाभो महादेवं दृष्ट्वा साम्बं त्रिलोचनम् ॥९६

कैलासगमनं चाथ निवासस्तत्र शार्ङ्गिणः ।
ततश्च कथ्यते भीतिर्द्वारवत्या निवासिनाम् ॥९७

The daughtership of Himavān of the goddess and her glorification, the seeing of the divine form and the seeing of the multiform is also described. (87)

The thousand names (of Pārvatī), have been told by the father Himavān himself The instruction of the great goddess (Pārvatī) and similarly the granting of boons (are the other subjects of this Purāṇa) (88)

The creation of the progeny of Bhṛgu and others and the expansion of the genealogy of kings, the Pracetasa-ship of Dakṣa and the destruction of the sacrifice of Dakṣa (are told in this Purāṇa). (89)

Then the dispute of Dadhīca and Dakṣa is described Then the curse on the sages is described, O excellent sages. (90)

The coming of Rudra, the wielder of Pināka-bow, his kindness and the disappearance and instruction of Brahmā (the paternal grandfather) for protection is described. (91)

The creation of progency of Dakṣa and the great souled Kaśyapa, the destruction of Hiraṇyakaśipu and similarly the killing of Hiraṇyākṣa are narrated (92)

Then the curse of the inhabitants of Devadāru forest is described Then the defeat of Andhaka and then his unsurpassed lordship over troops (Gaṇas) is described (93)

Then the defeat of Prahrāda and then the binding of Bali. Then the defeat of Bāṇa and the kindness over him of the trident-bearer Śiva are the subject-matter of this Purāṇa) (94)

The expansion of the genealogy of the sages and the genealogies of kings have been described Then the birth of Hari-Viṣṇu from Vasudeva at his will is narrated (95)

Then seeing of Upamanyu and his practice of penance Then his attainment of boon after seeing the three eyed Mahādeva with mother (Pārvatī) (96)

Then the going of Viṣṇu Kṛṣṇa (the archer) to Kailāśa and his dwelling

रक्षणं गरुडेनाथ जित्वा शत्रून् महाबलान् ।
नारदागमनं चैव यात्रा चैव गरुत्मतः ॥९८
ततश्च कृष्णागमनं मुनीनामागतिस्ततः ।
नैत्यकं वासुदेवस्य शिवलिङ्गार्चनं तथा ॥९९
मार्कण्डेयस्य च मुनेः प्रश्नः प्रोक्तस्ततः परम् ।
लिङ्गार्चननिमित्तं च लिङ्गस्यापि सलिङ्गिनः ॥१००
याथात्म्यकथनं चाथ लिङ्गाविर्भाव एव च ।
ब्रह्मविष्णोस्तथा मध्ये कीर्त्तितो मुनिपुंगवाः ॥१०१
मोहस्तयोस्तु कथितो गमनं चोर्ध्वतोऽप्यधः ।
संस्तवो देवदेवस्य प्रसादः परमेष्ठिनः ॥१०२
अन्तर्धानं च लिङ्गस्य साम्बोत्पत्तिस्ततः परम् ।
कीर्तिता चानिरुद्धस्य समुत्पत्तिर्द्विजोत्तमाः ॥१०३
कृष्णस्य गमने बुद्धिर्ऋषीणामागतिस्तथा ।
अनुशासितं च कृष्णेन वरदानं महात्मनः ॥१०४
गमनं चैव कृष्णस्य पार्थस्यापि च दर्शनम् ।
कृष्णद्वैपायनस्योक्ता युगधर्माः सनातनाः ॥१०५
अनुग्रहोऽथ पार्थस्य वाराणसीगतिस्ततः ।
पाराशर्यस्य च मुनेर्व्यासस्याद्भुतकर्मणः ॥१०६
वाराणस्याश्च माहात्म्यं तीर्थानां चैव वर्णनम् ।
तीर्थयात्रा च व्यासस्य देव्याश्चैवाथ दर्शनम् ।
उद्वासनं च कथितं वरदानं तथैव च ॥१०७
प्रयागस्य च माहात्म्यं क्षेत्राणामथ कीर्त्तनम् ।
फलं च विपुलं विप्रा मार्कण्डेयस्य निर्गमः ॥१०८

there. Then is described the fear of the dwellers of Dvārāvatī. (97)

Then the protection by Garuḍa after defeating the very powerful enemies and the coming of Nārada as well as the travel of Garuḍa. (98)

Then the coming of Kṛṣṇa and then the coming of the sages and the worship of Śiva's Liṅga daily by Kṛṣṇa (the son of Vasudeva). (99)

After that the question of Mārkaṇḍeya is mentioned. Then cause of Liṅga-worship, the true statement of the Liṅga of Śiva (possessing a Liṅga) and the appearance of the Liṅga in the middle of Brahmā and Viṣṇu is described, O excellent sages. Then their delusion is described as well as their going up and down. Then the praise of the god of gods and kindness of the principal god are described. (100-102)

Disappearance of the Liṅga and after that the birth of Sāmba and then is described the birth of Aniruddha, O excellent Brāhmaṇas. (103)

Kṛṣṇa's mind for going (to his world) and then the coming of the sages. The instruction by Kṛṣṇa and the granting of gift of the great-souled one (to sages is narrated) (104)

Then the going of Kṛṣṇa and the visit of Arjuna. The eternal characteristics of the Yugas are described by Kṛṣṇa-dvaipāyana (to Arjuna). Kindness to Arjuna and then going to Vārāṇasī of the sage Vyāsa of wonderful deeds, the son of Parāśara (105,106)

Glorification of Vārāṇasī and the description of the places of pilgrimage. The visit of the places of pilgrimage by Vyāsa and the seeing of the goddess. Banishing and similarly the granting of boon is described. (107)

Glorification of Prayāga, the description of the places of pilgrimage. The huge fruit (of Tīrthas) then, O Brāhmaṇas

भुवनाना स्वरूप च ज्योतिषा च निवेशनम् ।
कीर्त्यन्ते चैव वर्षाणि नदीना चैव निर्णय ॥१०९
पर्वताना च कथन स्थानानि च दिवौकसाम् ।
द्वीपाना प्रविभागश्च श्वेतद्वीपोपवर्णनम् ॥११०
शयन केशवस्याथ माहात्म्य च महात्मन ।
मन्वन्तराणा कथन विष्णोर्माहात्म्यमेव च ॥१११
वेदशाखाप्रणयन व्यासाना कथन तत ।
अवेदस्य च वेदाना कथन मुनिपुगवा ॥११२
योगेश्वराणा च कथा शिष्याणा चाथ कीर्त्तनम् ।
गीताश्च विविधा गुह्या ईश्वरस्याथ कीर्त्तिता ॥११३
वर्णाश्रमाणामाचारा प्रायश्चित्तविधिस्तत ।
कपालित्व च रुद्रस्य भिक्षाचरणमेव च ॥११४
पतिव्रतायाश्चाख्यान तीर्थाना च विनिर्णय ।
तथा मङ्कणकस्याथ निग्रह कीर्त्यते द्विजा ॥११५
वधश्च कथितो विप्रा कालस्य च समासत ।
देवदारुवने शभो प्रवेशो माधवस्य च ॥११६
दर्शन षट्कुलीयाना देवदेवस्य धीमत ।
वरदान च देवस्य नन्दिने तु प्रकीर्तितम् ॥११७
नैमित्तिकस्तु कथित प्रतिसर्गस्तत परम् ।
प्राकृत प्रलयश्चोर्ध्वं सबीजो योग एव च ॥११८
एव ज्ञात्वा पुराणस्य सक्षेप कीर्त्तयेत्तु य ।
सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते ॥११९

and desparture of Markandeya is described (108)

The form of the worlds, situation of the luminaries, Varsas (a division of the earth as separated off by certain mountain ranges) are described and there is the narration of rivers (109)

The description of the mountains and the places of the gods (inhabitants of heaven), the division of islands and the minute description of the Śveta dvipa are narrated (110)

The sleeping and the glorification of the great souled Keśava the description of Manvantaras (periods of Manus) and the glorification of Visnu are narrated (111)

The creation of the branches of Vedas and the description of Vyasas, the description of the Vedas and of that which is not Veda, O excellent sages (112)

The story of the lords of Yoga and then the description of disciples Then the various mystic Gitās (the knowledge of the highest reality) expounded by Isvara, have been described (113)

Then the duties of the Varnas (the four principal classes) and the Āsramas (the four periods of life) and the method of expiation the state of possessing skull by Rudra and the begging of alms (114)

The story of the chaste and devoted lady and the narration of the place of pilgrimage, similarly the defeat of Mankanka is described, O Brahmanas (115)

The killing of Kāla is described in short, O Brāhmanas. The entry of Śambhu and Mādhava in Devadaru forest (116)

The appearing of the wise god of gods (Śiva) before the sages of six families and the granting of boon to Nandin by the god is described (117)

After this the Naimittika dissolution is described and after that the Prakrta dissolution as well as the Yoga with seed is described (118)

A person who recites the brief exposi-

एवमुक्त्वा श्रिय देवीमादाय पुरुषोत्तम ।
सत्यज्य कूर्मसस्थान स्वस्थान च जगाम ह ॥१२०
देवाश्च सर्वे मुनय स्वानि स्थानानि भेजिरे ।
प्रणम्य पुरुष विष्णु गृहीत्वा ह्यमृत द्विजा ॥१२१
एतत् पुराण परम भाषित कूर्मरूपिणा ।
साक्षाद् देवादिदेवेन विष्णुना विश्वयोनिना ॥१२२
य पठेत सतत मर्त्यो नियमेन समाहित ।
सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते ॥१२३
लिखित्वा चैव यो दद्याद् वैशाखे मासि सुव्रत ।
विप्राय वेदविदुषे तस्य पुण्य निबोधत ॥१२४
सर्वपापविनिर्मुक्त सर्वैश्वर्यसमन्वित ।
भुक्त्वा च विपुलान्स्वर्गे भोगान्दिव्यान्सुशोभनान् ।१२५
तत स्वर्गात् परिभ्रष्टो विप्राणा जायते कुले ।
पूर्वसस्कारमाहात्म्याद ब्रह्मविद्यामवाप्नुयात् ॥१२६
पठित्वाध्यायमेवैक सर्वपापै प्रमुच्यते ।
योऽर्थं विचारयेत सम्यक् स प्राप्नोति पर पदम ॥१२७
अध्येतव्यमिद नित्य विप्रै पर्वणि पर्वणि ।
श्रोतव्य च द्विजश्रेष्ठा महापातकनाशनम ॥१२८
एकतस्तु पुराणानि सेतिहासानि कृत्स्नश ।
एकत्र चैद परममेतदेवातिरिच्यते ॥१२९
धर्मनैपुण्यकामाना ज्ञाननैपुण्यकामिनाम् ।
इद पुराण मुक्त्वैक नास्त्यन्यत् साधन परम ॥१३०
यथावदत्र भगवान् देवो नारायणो हरि ।
कथ्यते हि यथा विष्णुर्न तथाऽन्येषु सुव्रता ॥१३१

tion of Purana after knowing it in this way he, released from all sins is honoured in the world of Brahman (119)

Having said so and having taken Lakṣmī Viṣṇu (the highest being) went to his abode after giving up the form of the tortoise (120)

Thus gods and all the sages went to their own places after saluting to Viṣṇu the supreme being and after taking nectar, O Brāhmaṇas (121)

The supreme Purāna was spoken by the tortoise formed Viṣṇu himself, the first among the gods and the creator of universe (122)

A person who constantly recites (this Purāna) in proper method and with full devotion he released from all sins is honoured in the world of Brahman (123)

Know result of the piety of that man who, strict in observing religious vows *gives (this Purāṇa) after writing in the* month of Vaiśākha Released from all sins and endowed with all prosperity, he enjoys a lot of divine and extremely good *enjoyments in the heaven* Then fallen from the heaven he is born in the family of Brahmanas and attains the knowledge of Brahman due to the dignity of previous impression (124 126)

One is released from all sins after reading only one chapter (of this Purāna) and he who properly thinks over the meaning (of this Purāna) attains supreme position (127)

This (Purāna), the destroyer of great sins should be recited and heard always by the Brahmanas at each festival (128)

(If we place) all the Purānas and Itihāsas (i e Mahābhārat and Rāmāyana) on one side and this supreme (Purāṇa) on one side—this (Purāna) excels (129)

Leaving this one Purāna there is no other better means for those desiring dexterity in Dharma and those desiring dexterity in knowledge (130)

As properly the glorious god

ब्राह्मी पौराणिकी चेयं संहिता पापनाशनी ।
अत्र तत् परमं ब्रह्म कीर्त्यते हि यथार्थतः ॥१३२
तीर्थानां परमं तीर्थं तपसां च परं तपः ।
ज्ञानानां परमं ज्ञानं व्रतानां परमं व्रतम् ॥१३३
नाध्येतव्यमिदं शास्त्रं वृषलस्य च सन्निधौ ।
योऽधीते स तु मोहात्मा स याति नरकान् बहून् ॥१३४
श्राद्धे वा दैविके कार्ये श्रावणीयं द्विजातिभिः ।
यज्ञान्ते तु विशेषेण सर्वदोषविशोधनम् ॥१३५
मुमुक्षूणामिदं शास्त्रमध्येतव्यं विशेषतः ।
श्रोतव्यं चाथ मन्तव्यं वेदार्थपरिबृंहणम् ॥१३६
ज्ञात्वा यथावद् विप्रेन्द्रान् श्रावयेद् भक्तिसंयुतान् ।
सर्वपापविनिर्मुक्तो ब्रह्मसायुज्यमाप्नुयात् ॥१३७
योऽश्रद्दधाने पुरुषे दद्याच्चाधार्मिके तथा ।
स प्रेत्य गत्वा निरयान् शुनां योनिं व्रजत्यधः ॥१३८
नमस्कृत्वा हरिं विष्णुं जगद्योनिं सनातनम् ।
अध्येतव्यमिदं शास्त्रं कृष्णद्वैपायनं तथा ॥१३९
इत्याज्ञा देवदेवस्य विष्णोरमिततेजसः ।
पाराशर्यस्य विप्रर्षेर्व्यासस्य च महात्मनः ॥१४०
श्रुत्वा नारायणाद् दिव्यां नारदो भगवानृषिः ।
गौतमाय ददौ पूर्वं तस्माच्चैव पराशरः ॥१४१

Narayana Hari Visnu is described here (in this Purana) He is not described in ohers (i e texts) in the same way O virtuous one. (131)

This Brahmi Samhita of (this) Purana is the destroyer of sin because here (in this Purana) is properly described that supreme Brahman who is the most excellent place of pilgimage among all the places of pilgrimage the most excellent penance among all the penances, the most excellent knowledge among all the know ledges and the most excellent vow among all the vows (132,133)

This scripture should not be read (i e recited) in the vicinity of a Śudra A person of deluded soul, who recites, goes to many hells (134)

(This Purāna) the purifier of all sins should be made to be heard by the Brahmaṇas (the twice born ones) at the Śraddha ceremony, at a rite relating to the gods and particularly at the end of a sacrifice (135)

This scripture is a explanatory to the meaning of the Vedas and so it should be recited heard and meditated upon parti cularly by those who are desirous of salvation (136)

After knowing it properly, a person should recite it to the excellent Brahmanas, endowed with devotion He (who does so) released from all sins, attains union with Brahman (137)

A person who gives (the knowledge of this Purana) to a non devoted and irreli- gious man h• after going to the hells after death goes to the lowest life of dogs (138)

This scripture should be studied after saluting to Hari Visnu, the eternal world womb and to Kṛsnadvaipāyana (139)

This is the order of Visnu the god of gods possessing unlimited power and of the great souled Vyāsa the Brahmaṇa sage the son of Parāśara (140)

Having heard the divine (Purana) from Nārāyana the glorious sage Narada gave it to Gautama first and from him (was heard by) Parāśara (141)

पराशरोऽपि भगवान् गङ्गाद्वारे मुनीश्वराः ।
मुनिभ्य कथयामास धर्मकामार्थमोक्षदम् ॥१४२
ब्रह्मणा कथित पूर्व सनकाय च धीमते ।
सनत्कुमाराय तथा सर्वपापप्रणाशनम् ॥१४३
सनकाद् भगवान् साक्षाद् देवलो योगवित्तम ।
अवाप्तवान् पञ्चशिखो देवलादिदमुत्तमम् ॥१४४
सनत्कुमाराद् भगवान् मुनि सत्यवतीसुत ।
लेभे पुराण परम व्यास. सर्वार्थसचयम् ॥१४५
तस्माद् व्यासादह् श्रुत्वा भवता पापनाशनम् ।
ऊचिवान् वै भवद्भिश्च दातव्य धार्मिके जने ॥१४६
तस्मै व्यासाय गुरवे सर्वज्ञाय महर्षये ।
पाराशर्याय शान्ताय नमो नारायणात्मने ॥१४७
यस्मात् सजायते कृत्स्न यत्र चैव प्रलीयते ।
नमस्तस्मै सुरेशाय विष्णवे कूर्मरूपिणे ॥१४८

इति श्रीकूर्मपुराणे षट्साहस्त्र्या संहितायामुपरिविभागे चतुश्चत्वारिंशोऽध्याय ॥४४॥

उपरिविभाग समाप्त

॥ इति श्रीकूर्मपुराण समाप्तम् ॥

The glorious Parāśara also spoke (this Purana), the giver of Dharma Kama (love) Artha (wealth) and Mokṣa (salvation) to the sages at Gangā dvara (Haridvāra) O excellent sages (142)

(This Purana), the *destroyer of all* sins was described previously by Brahman *to the wise* Sanaka *and to Sanatkumara* similarly (143)

The glorious Devala the best knower of Yoga received it from Sanaka directly Pañcaśikha received this excellent (Purāna) from Devala (144)

The glorious sage Vyasa, the son of Satyavatī, *received this supreme Purāṇa* the store (i e containing accounts) of all objects, from Sanatkumāra (145)

Having heard (this Purāna), the destroyer of *sins* from that Vyasa I have spoken it to you and by you it should be *given to a religious person* (146)

Salutation to the preceptor Vyāsa the all knower, the great sage Salutation to the passionless son of Parāśara a form of Nārāyana (147)

Salutation to that tortoise formed Viṣnu the lord of gods from whom *everything is born* and *in* whom everything is dissolved (148)

Thus ends the Fortyforth Chapter in the Second Part of the Kūrma Purāna Saṁhitā consisting of six thousand verses — 41

Thus ends the Second Part
Here ends the Kūrma Purāṇa

APPENDIX 1-A

परिशिष्टम् (१ क)

(The lists of personal names, geographical names, tirthās etc. contained in the Kūrma-Purāṇa)

कूर्मपुराणे समागतानां व्यक्ति-जनपद-तीर्थादिनाम्नां भौगोलिक नाम्नां च सूच्यः

नाम	सन्दर्भ
अंश 1 (देव)	1 15.16
अंश 2 (द्र. सूर्य)	
अंशु (नृप)	1 23.31
अंशु (द्र. सूर्य)	
अंशुमान् 1 (नृप)	1 20.8
अंशुमान् 2 (द्र. सूर्य)	
अक्रूर (नृप)	1 23.44, 45
अक्षपाद (शिवावतार-शिष्य)	1 51.26
अगस्त्य (ऋषि)	1 12.10; 21.75
अग्नि 1 (देव)	1 12.15,16; 19.39, 24.55; 49.15; 2 5.41, 6.17, 36; 33.141, 37.70, 44.37, 46
—अनल	2 13.25
—पावक	1 12.15,17, 2 7.4, 33.127,130,131
—भर्ग	2 33.124
—वह्नि	1 8.19; 14.63; 44.13, 14, 2.11.61, 33.115, 119, 123 133, 134; 44.30
—वैश्वानर	2 6.17, 33.123
—हव्यवाहन	2 33.124, 126, 135
—हुतवह	1 24.62
—हुताशन	2 26.40
अग्नि 2 (तामसमन्वन्तरे सप्तर्षिमध्ये)	1 49.15
अग्नितीर्थ (तीर्थ)	1.33.7, 37.4
अग्निबाहु (नृप)	1 38.7, 9
अग्निमुख (सर्प)	1 42.22
अग्निवेश्य (शिवावतार-शिष्य)	1 51.24
अग्निष्टुत् (नृप)	1 13.8
अग्निष्वात्त (पितर)	1 12.19
अग्नीध्र (नृप)	1.38.7, 10, 38.26, 28
अङ्कोत्र (तीर्थ)	2 39.61
अङ्ग (नृप)	1 13.9, 10
अङ्गारक (द्र. मङ्गल)	
अङ्गारेश्वर (तीर्थ)	2 39.6
अङ्गिरस् 1 (ऋषि)	1 2.22; 7.33, 34; 8.18; 10.86; 12.8; 13.9; 15.6; 40.4; 2 1.16, 5.19; 6.27; 11.128; 37.123; 39.31; 41.3
अङ्गिरस् 2 (द्र. बृहस्पति)	
अच्युत 1 (द्र. विष्णु)	
अच्युत 2 (द्र. ब्रह्मा)	
अज 1 (द्र. ब्रह्मा)	
अज 2 (नृप)	1 20.17
अजित (नृप)	1.21.11
अजैकपाद (नक्षत्रस्वामी, पूर्वभाद्रपदा)	2 20.15
अञ्जन (पर्वत)	1 43.32; 46.45
अट्टहास (शिवावतार)	1 51.18
अतिथि (नृप)	1 20.57
अतिनाम (चाक्षुषमन्वन्तरे सप्तर्षिमध्ये)	1 49.22
अतिरात्र (नृप)	1 13.8
अत्रि 1 (ऋषि)	1 2.22, 7.33, 35, 8.19; 10.86; 12.7, 9, 18.18; 21.75; 24.59; 40.4; 2 5.19; 37.43, 124; 41.3
अत्रि 2 (वैवस्वतमन्वन्तरे सप्तर्षिमध्ये)	1 49.25
अत्रि 3 (शिवावतार)	1 51.7
अत्रि 4 (शिवावतार-शिष्य)	1 59.19
अदिति (कश्यपपत्नी)	1 15.15, 17; 16.14, 41; 19.1; 49.33
अधर्म (तम-पुत्र)	1 8.5, 25, 28
अनघ (ऋषि)	1.12.13
अनन्त 1 (यदु-पुत्र)	1 17.10; 22.4

S

देव्या पार्वत्या अष्टोत्तरसहस्र नामानि (कू पु १ ११ ७६–२१०)

(The 1008 epithets of Goddess Pārvatī in the Pūrma Purāṇa.
After an epithet the number refers to the Śloka in which the epithet occurs.)

Epithet	Śloka
१ अकलङ्का	१२०
२ अचला	८१
३ अकार्या	९३
४ अगोत्रा	१७५
५ अक्षरा	७९
६ अक्षुद्रा	१९८
७ अचला	७७
८ अचिन्त्यविभवा	१५२
९ अचिन्त्या	७७
१० अचिन्त्या	१५२
११ अच्युता	८०
१२ अच्युतात्मिका	९४
१३ अजा	१०९
१४ अतिलालसा	७९
१५ अदिति	११४
१६ अनन्तदृष्टि	१९८
१७ अनन्तरूपा	९८
१८ अनन्तवर्णा	१७४
१९ अनन्तशयना	१६७
२० अनन्तरथा	९८
२१ अनन्ता	७६
२२ अनन्तोदसिस्थिता	१०५
२३ अनन्त्या	७७
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परिशिष्टम्—१ ख

APPENDIX—2 B

कूर्मपुराणे वनस्पतिनामानि

(List of Flora mentioned in the Kūrma-Purāna)

(Latin names are mostly based on Monier William's *Sanskrit English Dictionary*)

अङ्कोल (2 39 61) ; हि० अकोट, ढेरा
Alangium salviifolium (Linn f) Wang. (Fam. Alangiaceae).

अपामार्ग (2 18 10) हि० चिचिड़ी.
Achyranthes aspera Linn

अम्बुज (1 9.19, 44; 11 72, 215) see कमल

अरविन्द (1 9 29) see कमल

अलाबु (2 17 21; 20 46; 29 9; 33 20) हि, लौकी
bottle gourd

अश्मन्तक (2 17 19) name of a plant

अश्मान्तर (2.33.19) see अश्मन्तक.

अष्टदल (2.11 56) see कमल.

आमलक (2 18 60; 41.38); हि० आमला
emblica officianalis

आम्र (1 45 21 2.20 30); हि० आम.
mangifera indica.

इक्षु (2.20 33, 22 55, 39 27); हि० ईख गन्ना
saccharum officinarum

इन्दीवर 1 15 74; 20 39) हि० नीलोफर, नीलकमल
nymphaea stellata cyanea (blue lotus).

उत्पल (1 13 26 28, 45.1); हि० कमल
nymphaea species

उदुम्बर (2 17 21, 33 20); हि० गूलर
Ficus glomerata.

औदुम्बर (2 22 21 62), made of उदुम्बर, see उदुम्बर.

कदुभाण्ड (2.17.21).

कदम्ब (1 42.16) हि० कदम्ब.
anthocephalus indicus (in V. P.)
stephegyne parviflora, korth. (in G P.)

कन्दमूल (1 13 49), हि० मूली.

कपित्थ (2 14 75, 17.23), हि० कैथ
feronia Elephantum, Correa.

कमल (1.1 63; 2.7, 44, 7.30; 9.90, 15 22; 19 9; 46 34, 2 1 73 41 3) ; हि० कमल.
Nelumbo nucifera

करक (2 33 17);
Punica Granatum

करवीर (2 18 10); हि० कनेर.
nerium indicum Mill

कर्णिकार (1 11 202, 46 36); हि० मुचकुन्द, उलटकम्बल, अमलतास, फरहद
1 Pterospermum acerifolium Willd (Fam Sterculiaceae).
2 Abroma augusta Linn f (Fam. Sterculiaceae)
3 Cassia fistula Linn (Fam Leguminosae)
4 Erythrina variegata Linn. var. orientalis (Linn) Merrill. (Fam Leguminosae)

कबरा (2 17.20; 27.12), हि० कुकुरमुत्ता.

कशेरु (2 20 39),
scirpus grossus, Linn

कार्पास (2.12 6 & 33 7); हि० कपास
Gossypium arboreum Linn (Fam Malvaceae)

कालशाक (2.20 41);

किंशुक (2 17 21; 33 20); हि० पलाश

Butea monosperma (Lam) Kuntze (Fam Leguminosae)

कुन्द (1 41 28 2 40 26 43 36) हि० कुन्द
Jasminum pubescens Willd (Fam Oleaceae)

कुमुद (2 43 35) हि० कुइ
Nymphaea sp (Fam Nymphaeaceae) cf कमल

कुम्भीक (2 33 17) हि० पुन्नाग

कुश (2 12 6 14 14 8 18 13 23 56 77 104 22 15 28 23 37 8 39 32 43 55); हि० कुश गाभ
Desmostachya bipannata Stapf (Fam Gramineae)

कुसुम्भ (2 17 19 20 47) हि० कसर
Carthamus tinctorius linn

कूष्माण्ड (2 20 46 33 9) हि० कुम्हड़ा
Benincasa cerifera savi

कृष्णल (2 32 55); हि० घुंघची गुञ्जा चटूली

कोद्रव (2 20 48) हि० कोदो
Paspalum scrobiculatum linn

कोविदार (2 14 75, 20 48) हि० कचनार

क्रमुक (2 20 46) हि० सुपारी

खदिर (2 32 6) हि० खैर
Acacia catechu Willd (Fam Leguminosea)

खलुखण्ड (2 33 17)

गृञ्जन (2 17 21); हि० गाजर शलजम गाजर

गोधूम (2 20 37; 26 13); हि० गेहूँ
Triticum aestivum Linn (Fam Gramineae

चन्दन (2 18 99); हि० चन्दन
Santalum album Linn (Fam Santalaceae

छत्राक (2 17 20) हि० कुकुरमुत्ता गरमी
Agaricus Campestris

जम्बू (1 42 16 45 19) हि० जामुन
Engenia jambolana

जाती (2 43 35); हि० चमेली मालती

Jasminum Officinale Linn var grandiflorum Bailey (Fam Oleaceae

तण्डुल (2 33 18) हि० चावल
Rice

तण्डुलीयक (2 20 47)
Amaranthus Polygonoide

ताम्बूल (2 13 29) हि० पान
Betel arecanut etc [Piper betle leaf etc]

तिल (2 16 10 17 24 18 56 86 20 37; 22 18 24, 56 86 94 23 75 26 20, 22 24–26 44 69 32 53 33 100) हि० तिल तिल्ली
Sesamum indicum Linn (Fam Pedaliaceae)

दर्भ (2 15 8 18 25, 51 83; 22 13 23 24 50–52 95) See कुश
Desmostachya bipannata Stapf (Fam Gramineae)

दाडिम (2 20 38) हि० अनार
Punica granatum Linn (Fam Punicaceae)

देवदारु (2 36 49 56 37 1 2, 4 12 99 150 163; 44 93 116) हि० देवदार
Cedrus deodara (Roxb) Loud (Fam Pinaceae)

धान्य (2 22 56 23 75) हि० अन्न
Grain

नालिका (2 17 19; 33 18);

निर्यास (2 17 19) हि० वृक्ष का रस गोंद

नीप (2 17 23) हि० कदम्ब कदम्ब हलद्द
This is Kadamba or one of the allied trees of the same family which are *Mytragyna Parvifolia* Korth and *Adina Cordifolia* (Roxb) Benth and Hook f

नीलोत्पल (1 11 171 214, 2 43 35); हि० नीलकमल, नीलावर

Nymphaea stellata Willd (Fam Nymphaeaceae)

नीवार (2 20 37): हि० जंगली चावल
Rice grown without cultivation

न्यग्रोध (1 34,17, 45 3 48.5): हि० बड़,
Ficus benghalensis Linn
(Fam Moraceae)

पङ्कज (1 9,10: 15 150 2.5,5 11 55: 44,81):
हि० कमल
Nelumbo nucifera Gaertn
(Fam Nymphaceae)
(see कमल)

पद्म (1 1,38 39, 61: 9 5, 29, 35 10 1, 7, 8 16, 18, 63 11,15, 91, 111 114, 136 140 157, 162: 14 68 79: 15 28: 16 16 21 69 25 5: 43,8 44,35, 45 19: 46 5, 7 16: 2.11 60: 29 11: 31 29: 33 41: 34 41: 44,42, 77): हि० कमल का एक भेद,
Nelumbo nucifera Gaertn
(Fam Nymphaeaceae)

पनस (1 45 1), हि० कटहल
Artocarpus integrifolia

पलाण्डु (2.17 19, 33 16,17): हि० प्याज
an Onion (Allium Cepa).

पालक्यो (2,20,40):

पलाश (2,12.15: 19 29): हि० ढाक पलाश,
Butea monosperma (Lam) Kuntze
(Fam) Leguminosae.

पिण्डमूल (2 20,47): हि० गाजर

पिप्पल (1 42,16, 2.39 8): हि० पीपल,

पिप्पली (2.20 46): हि० पिप्पली पीपल
Piper longum

पुण्डरीक (1.47 62: 2.1 52): हि० कमल (सफेद)

पुत्रंजीव (2.18 ..): हि० जियापोता
Putranjiva roxburghii Wall
(Fam Euphorbiaceae)

पुष्कर (1.9.29): see (त०) कमल
Nelumbium speciosum (blue lotus)

पौण्ड्र (2.17.29): हि० गन्ना का एक भेद जो कम
किसी स्थान एक प्रकार का कम हुआ हो).

पान (2 33 19): हि० मधुपानक, पौधे का अंकुर.

प्रियङ्गु (2 20 37): हि० कंगुनी, कांगुन
Setaria italica Beauv.
(Fam Gramineae)

प्लक्ष (1 45 7 2 17.23 36 8 27): हि० पाकड़,
पाकर
Ficus infectoria Roxb
(Fam Moraceae)

बिल्व (2 12.15 18 19) हि० बेल.
Aegle marmelos Corr
(Fam Rutaceae)

भण्ड (2.20 38):

भूस्तृण (2.20,46: 27 12 33 17):

मधूक (2 14 75): हि० महुआ.
Madhuca indica J. F. Gmel.
(Fam. Sapotaceae)

मरिच (2.20 48): हि० काली मिर्च
Piper Nigrum

मसूर (2 20 46): हि० मसूर
Lense Esculenta or Ervum Lens or Cicer Lens

मातुलुङ्ग (2.17 23): हि० नींबू, चकोतरा
Citrus Medica

मालती (2.18 19), हि० चमेली (या एक बेल),
Jasminum Grandiflorum and also other plants

माष (2.20 37), हि० उड़द.
Phaseolus mungo Var radiatus
(Fam Leguminosae)

मुञ्ज (2 12 12): हि० मूज, एक प्रकार की घास

मुद्ग (2.16 16 20.37): हि० मूंग
Phaseolus aureus Roxb
(Fam Leguminosae)

मृद्वीक (2.20.3): हि० अंगूर
Bunch of grapes

यव (2.16.16 20 37 22 1 26 11) हि० जव
Hordeum vulgare Linn (Fam. Gramineae)

7

राजमाष (2.20.47):
Dolichos catjang.

रुद्राक्ष (2.18.78): हि० रुद्राक्ष.

लकुच (1.45.4): हि० बड़हर.
Artocarpus lacucha.

लशुन (2.17.19: 33.18, 71): हि० लहसुन.
Allium Sativum

वट (1.35.8, 27: 42.16: 2.36.36): See न्यग्रोध.

वार्ताक (2.20.46: 33.17): हि० बैंगन,
Egg plant

विदारी (2.20.38):
Hedysarum Gangeticum.

विद्रुम (1 42.18): हि० मूँगा

विलय (2.17 20):

वृन्ताक (2.17 19): See वार्ताक,

वेणु (2 15.3: 29 7, 32 36,: हि० बाँस, नरकुल.
Bambusa arundinacea

शाक (2 20 37): हि० शाक, शिरीष, सागौन.

शाड्वल (2.13 37):

शाल्मल (2.14.75): हि० सेमर.
Salmalia malabarica Schott and Endl
(Fam. Bombacaceae).

शिग्रु (2 27.12: 33.17); हि० सहिजन.
Moringu Pterygosperma.

शुक्त (2.17.19); हि० काँजी, अम्ल पदार्थ विशेष.
Astringent.

शृङ्गाटक (2.20.39): हि० एक प्रकार का पौधा.
Trapa Bispinosa

शेलु (2.17.20):
Cordia Myxa.

शैवाल (2 37.95): हि० सेवार, मोथा.
1. *Ceratophyllum demursum* Linn. (Ceratophyllaceae).
2. Vallineria spiralis Linn (Fam. Hydrocharitaceae .

श्यामाक (2 20 37): हि० सांवा.
Panicum Frumentaceum.

श्लेष्मातक (2 14.75: 27.12): हि० लिसोड़ा.
Cordia Latifolia.

सरसिज (1.16 68): See कमल.

सुमुख (2.17 20):

सुरसा (2.20 46):
Vitex trifolia

सोम (2.13.29: 17.8: 21.3, 38: 22.47: 24 13, 14, 15: 27.30: 43.55): हि० एक पौधा.

परिशिष्टम् १—ग

APPENDIX 1-C

कूर्मपुराणे जन्तुनामानि

(List of fauna mentioned in the Kurma-Purana)

अज (2 22 18, 76, 33 23) हि० बकरा
—छाग (2 20.41).
—लोह (2 20.44 .
अजा (2 22 18 32 35). हि० बकरी
Genus Capra, Class Mammalia, Fam Bovidae.
अनडुह् (2 26 46) हि० बैल
—बलीवर्द (1 35 2).
—वृष (1.9.70, 74. 11 114 190 14 19 46 15.111, 127, 151, 23 52 24.03, 29.12 31 8 23 33.16. 2 5.42, 44 11 134 138 34.46, 35 32, 36 36.6 37 15 39 31, 98 40 8, 9 26, 41.32 42 14.
—वृषभ (1 9.10 34 14.43, 80 15 107, 24 36 29 33 31 11, 2.1 45 40 26 41,18).
Bas indicus
अवि (1 7.52. 2 32 35) हि० भेड
—आविक (2 17 30)
—औरभ्र (2 20 40)
Mammalia, Order-Artiodactyla
Genus ovis
अश्व (1 7 53, 41 39 40: 2 14 14: 26.46 69 30.21 32 10, 15, 51. 38.36 39.32 40 25, 32), हि० घोडा
—तुरग (2.20 15).
—वाजि (1 41 28, 38)
—हय (1 39.33 41 40).
—हरि (1.39 33)
Genus Equnus caballus, Fam Equidae
अश्वतर (1 7 53) हि० खच्चर.
आविक See अवि
इन्द्रगोप (2 43 37).
उरग (1 7 60 14.1 ,15 1 2 34 41 36 38 43 31) हि० सर्प
—दन्दशूक (2 32 50)
—नाग (1 24 58 25 7 35 10, 18, 30 42 22, 24, 27 2 39 69) Genus-Naga
—पन्नग (1.9.23)
—फणी (1 15 198)
—भुजग (2 33 14)
—भुजङ्ग (2 31 33)
—भोगिन् (1 2 3 11 236, 247)
—व्याल (1 18 15 25 90 2 16 81)
—सर्प (1 7 51. 11 167 17 9 18 15 28 26 40 1, 6, 19 2 16 58, 32 52).
Class Reptilia, Order Squamata, Suborder-Ophidia
उलूक (2 17 32 33 10, 12) हि० उल्लू
ulula owl, ululare Howl.
उष्ट्र (1 7 53 2.14.14 17 30, 32 55 33 10, 31 58). हि० ऊँट
Camelus dromedarius
ऋक्ष (1 24 6) हि० भालू
Melursus ursinus Shaw
एण (2 20 41) हि० हरिण मृग
—मृग (1.7 53, 60 11 195 18 15, 24 74 25 14 29 32, 47 57, 2.16.25).
—रुरु (2.12.9 17 36 20 41)
—पृषत (2 20 41)
—हरिण (2 20 40)

Indian Antelope Antilope cervicapra (Linnaeus.)

ऋौरश्व See प्रवि

कपि (1.20 34; 2.33 9, 31); हि० बन्दर.

—मर्कट (2 17 33)

—वानर (1 20 34, 35, 45, 2.32.54).

(i) Macaca mulatta Zimmerman

(ii) Macacus, Semnopithecus entethus

कपिञ्जल (2.17 37), हि० पपीहा, टिटिहरी.

(i) Cuculus varius Vahl

(ii) Clamtor jacobinus

कपिला (2 39 22, 87, 89), हि० गाय.

—गो (1 14 92, 15.98, 101, 103, 108, 17 5; 30 11; 31.22, 23, 35.3, 36.2, 2 5 44, 11 134, 135, 138, 12.9, 12, 13 6, 14 14, 18, 83, 15.24, 16 19, 33, 69, 72, 89, 91, 17.27, 30; 18 14, 115, 20.15, 43; 22.76, 23.75; 26 14, 46, 49, 58, 69, 29.6, 30 19, 32 2, 34, 43, 45, 46, 54, 59, 33.9, 22, 23, 24, 35, 42, 45, 56, 76, 34 40, 35 25, 36 15, 37 1, 39.11, 87, 42 10, 43.56).

—धेनु (2 32 55).

Genus-Bos; (Fam Bovidae)

कपोत (2 17.32, 37, 33.12; 43.37,; हि० कबूतर

—पारावत (2 17 32).

कपोती (2 27 23). हि० कबूतरी

कलविङ्क (2.17 31), हि० चिड़िया, गोरैया

काक (2.17.28; 19 31; 22.33, 60, 32 50, 33 8 31); हि० कौवा

—वायस (2.17.32).

Corvus splendens. Vieillot.

कारण्डव (1 47 54, 2 33 11), हि० बत्तख A sort of Duck.

कुक्कुट (2 17.28; 22 34, 33 8); हि० जंगली मुर्गा Gallus. (Genus).

कुरर (2 17.31; 33.33); हि० क्रौञ्च, समुद्री उकाब.

कूर्म (1.1 9, 28, 29, 43, 122, 126; 4 4, 11. 16, 2.1 19; 11.141; 17.35, 20 42, 43.1, 4, 23, 44 54, 122, 146); हि० कछुवा, कच्छप.

Genera : Trionyx and Testudo

कोकिल (2 17.31, 33.14), हि० कोयल

Endynamys scolopacea Linn.

क्रौञ्च (2.32.53) हि० क्रौंच.

खञ्जरीट (2 17 32), हि० खञ्जन

खड्ग (2 20.44 22 62) हि० गैंडा.

—वाध्रीणस (2 17.37).

—वार्ध्रीणस (2.20 43).

खर (2.33 10, 31, 58), हि० गधा, गदहा.

—गर्दभ (2 17.33, 32 37).

—रासभ (1.7 53, 2 43 36)

(i) Equus o eger indicus Blyth

(ii) Equus asinus

गज (1 24 6, 30 18, 43 17, 2 7 5, 39 56; 43 34, 38), हि० हाथी.

—मातङ्ग (1.7.53).

—हस्तिन् (1 18 15, 30 16, 2 32 59, 33.8).

Elephas maximus; Elephas indicus.

गर्दभ See खर

गवय (1 7 53), हि० नीलगाय.

गृध्र (2 17 32), हि० गिद्ध.

Gaps bengalensis Gmelin.

गो see कपिला

गोधा (2 17.35), हि० गोह.

Gavialis gangeticus.

गोमायु (2 33 9, 31), शृगाल, सियार, गीदड़.

—शृगाल (2.17 33).

Canis aureus Linn

ग्रामकुक्कुट (2 17 33), हि० मुर्गा (पालतू)

चकोर (2 17 31), हि० चकोर.

Genus-Alectoris.

चक्रवाक (1 47.54, 2 17 32, 33 11); हि० चकवा.

Tadorna ferruginea (Pallas)

चाष (2 33 13), हि० नीलकण्ठ.

छाग see अज

जालपाद (2.17 31; 33 12), हि० बतहंस.

टिट्टिभ (2 17 32, 33 12); हि० टटिहरी
तित्तिर (2 17 37, 32 53), हि० तीतर.
तुरग see अश्व
दन्दशूक see उरग
दात्यूह (2 17,31) हि० चातक, जलमुर्गा
धेनु see कपिला
नकुल (2.32 50 51; 33 10), हि० नेवला
नाग see उरग
न्यङ्कु (1 7 53), हि० बारहसिंगा
पन्नग see उरग
पराजिता (2 17,37),
पाठीन (2 17 38),
A sort of fish
पारावत see कपोत
पिपीलिका (1,29 32), हि० चींटी,
A member of the Phylum-Arthropoda, order Hymenoptera
पृषत see एण
प्लव (2 33 11), हि० मेढक, बन्दर
—मण्डूक (2 32 50, 33 14, 33)
फणी see उरग
बक (2 17, 37, 32 54, 33 11), हि० बगुला
बर्हिण (2 32 54), हि० मयूर, मोर,
—मयूर (1 11 13, 2.17 37)
Pavo cristatus Linn
बलाका (2 17 31, 32 54, 33 11), हि० बगुल (बकुलिया)
Egretta gazetta Linn
बलीवर्द see अनडुह
बैडाल (1 26 31, 2 16,14), हि० बिल्ली
—मार्जार (2.17 33, 32.51, 33 10)
भास (2.17 32, 32.54, 33 33), हि० मुर्गा, गिद्ध
भुजग see उरग
भुजङ्ग see उरग
भोगिन् see उरग
मण्डूक see प्लव
मत्स्य (1.6 18, 30 11, 2 17 36 20 40, 33,13, 14), हि० मछली
—मीन (2.17 37, 43 38)

Class mammalia, order-catacea.
मयूर see बर्हिण
मर्कट see कपि
मशक (2 11 49), हि० मच्छर
Phylum Atthopoda · Order-Deptera
महाशल्क (2 20,44),
महिष (1 11 82, 111, 2 20,42, 47, 33 23), हि० भैंसा
Bos bubalus, Bubalus bubalis Linn.
मक्षिका (1 27 33 35), हि० मक्खी
मातङ्ग see गज
मार्जार see बैडाल
मीन see मत्स्य
मूषक (1.28,26), हि० मूस, चूहा
—मूषिक (2 32 50),
Mus musculus,
मूषिक see मूषक
मृग see एण
मृगी (1 31 4, 7), हि० हरिणी
राजहंस (1 47 58), हि० हंस
—हंस (1 11 190 24 57; 35 25, 47 51, 2 17. 31 37 32 54; 33 11 40 28)
Phoenicopterus roseus Pallas
रासभ see खर
रुरु see एण.
रोहित (2 17 38), हि० रोहू.
A sort of fish
लोह see अज
वत्स (2 32 53), हि० बछरा
Vetus Vetus tus Vtuilus
वत्सतरी (2 32.55); हि० बछिया
वराह (1 6 18 22 15 78 2 20 42, 32 53; 33 8, 35 31 43 47, 50 44 62, 75); हि० सूअर, सुअर
—वाराह (1 6 8, 15 76).
—शूकर (1 18 15, 2 17 33, 18,120, 22 31)
—सूकर (2 22 7)
Sus Cristatus Wagn
वाजिन् see अश्व.

वाध्रीणस see खड्ग
वानर see कपि
वायस see काक
वाराह see वराह
वार्ध्रीणस see खड्ग
विड्वराह (2 17 20, 33 31)
वृष see अनडुह्
वृषभ see अनडुह्
वैयाघ्र see व्याघ्र
व्याघ्र (1 31 5, 33 17, 40 8 2 13 33, 17 33), हि० व घ
—वयाघ्र (2 5 9)
—शार्दूल (1 24 6 52, 31 4, 6, 35 11, 2 31 34)
see Telis ligris
व्याल see उरग
शङ्ख (2 33 17, 43 36), हि शख
Conch Congius (Conch shell)
शफर (2 17 38), हि A sort of fish
शरभ (1 24 6), हि (एक अष्टपादवाला सिंहघाती पशु)
हाथी का बच्चा टिड्डी ऊँट
Locusta migratoria
शल्क (2 17 36),
शल्यक (2 17 35) हि साही Seeश्वाविध
A Porcupine
शश (2 17 35 20 42), हि खरगोश, खरहा
Lepus ruficandatus Geoff
शार्दूल see व्याघ्र
शिशुमार (2 33 13), हि सोस
Platan sta gangetica
शुक (2 17 31, 32 53, 33 12), हि तोता
(i) Psittacula eupatra Linn
(ii) Psittacula krameri Scopoli
(iii) Psittacula cyano cephala Linn

शुनि (2 25 19 33 16, 35, 72, 44 138);
हि कुतिया
शूकर see वराह
शृगाल see गोमायु
श्येन (2 17 32, 22 60, 32 54): हि बाज
(i) Falco biarmicus Gray
(ii) Falco chicquera Daudin
(iii) Falco tinnunculus Linn
श्वन (2 11 117 17 2, 8 26, 33 73 80)
हि कुत्ता
—श्वान (2 17 33 22 34, 32 50, 51 33 8,)
Canis demesticus
श्वान see श्वन
श्वापद (2 33,10) हि व्याघ्र A sort of tiger.
श्वाविध (2 17,35), हि साही
Hystrix leucura Gray and Hardwicke
सर्प see उरग.
सारस (2,33 12), हि सारस.
(i) Grus antigone Linn
(ii) Anthropoides Virgo Linn.
सिंह (1 11.198, 14 42, 15,42, 15 49, 70, 220 225 227, 16 63, 24,6, 2 7,12, 17 33), हि सिंह शेर
Panthera leo persica (Meyer).
Felis leo.
सिंहतुण्ड (2 17,38):
A sort of fish
सूकर see वराह
हंस see राजहंस
हय see अश्व.
हरि see अश्व.
हरिण see एण.
हस्तिन् see गज.

परिशिष्टम्—१ घ

APPENDIX—1 D

कूर्मपुराणे कथितानि आख्यानानि

(The list of *ākhyānas* or legends narrated in the Kūrma-Purāṇa)

श्रिय प्रादुर्भावोपाख्यानम्	१.१.२७—४१	रामचरितम्	१.२०.१७—६१
इन्द्रद्युम्नोपाख्यानम्	१.१.४२—११८	जयध्वजोपाख्यानम्	१.२.११०—७८
ब्रह्मणा वराहरूपेण पृथिव्युद्धारोपाख्यानम्	१.६.१—२५; १.१५.७२—७८	दुर्जयोपाख्यानम्	१.२२.४—४७
ब्रह्मणः पद्मोद्भवत्वोपाख्यानम्	१.९.५—३८	नवरथोपाख्यानम्	१.२३.१२—२८
मधुकैटभवधोपाख्यानम्	१.१०.१—६	आनकदुन्दुभेरुपाख्यानम्	१.२३.४९—५५
शंकरस्य ब्रह्मपुत्रत्वोपाख्यानम्	१.९.५—१०.८४	कृष्णचरितम्	१.२३.६६—२६.२२
देव्युत्पत्त्याख्यानम्	१.११.१३—३३६	उपमन्योश्चरितम्	१.२४.३—४६
पृथूपाख्यानम्	१.१३.१०—२१	कृत्तिवासेश्वरमाहात्म्ये गजासुरोपाख्यानम्	१.३०.११—१८
सूतोत्पत्त्याख्यानम्	१.१३.१२—१५	शङ्कुकर्णोपाख्यानम्	१.३१.१७—५३
सुशीलोपाख्यानम्	१.१३.२२—४६	पिशाचमोचने शार्दूलभृगुपाख्यानम्	१.३१.३—६
दक्षयज्ञविध्वंसोपाख्यानम्	१.१३.५३—१४.९७	व्यासस्य वाराणसीतो निर्गमनोपाख्यानम्	१.३३.२३—३६
नृसिंहावतारोपाख्यानम्	१.१५.१७—७२	वेदव्यासशापनारोपाख्यानम्	१.५०.१—२५
प्रह्लादचरितोपाख्यानम्	१.१५.७९—८८	शिवावतारोपाख्यानम्	१.५०.१—२६
अन्धकवधोपाख्यानम्	१.१५.८९—२१७	कपालमोचनतीर्थोपाख्यानम्	२.३१.१—१११
गौतमोपाख्यानम्	१.१५.९१—११८	सीतोपाख्यानम्	२.३३.११०—१४४
विरोचनोपाख्यानम्	१.१६.१—११	मङ्कणकोपाख्यानम्	२.३४.४५—७६
वामनावतारोपाख्यानम्	१.१६.१२—६९	श्वेतनृपोपाख्यानम्	२.३५.११—३८
बाणोपाख्यानम्	१.१७.१—७	दारुवने शिवलिङ्गपतनोपाख्यानम्	२.३७.१—१६४
(प्रथम) युवनाश्वोपाख्यानम्	१.१९.१२—१८	नैमिषोत्पत्त्याख्यानम्	२.४१.१—१५
वसुमनस उपाख्यानम्	१.१९.२९—३५	नन्दीश्वरोत्पत्त्याख्यानम्	२.४१.१—४१

परिशिष्टम्—१ ङ

APPENDIX—1 E

कूर्मपुराणे प्रोक्तानां व्रतानामुपवासानां च नामानि

(The list of *vrata-s* and *upavāsa-s* mentioned in the Kūrma-Purāṇa)

प्राजापत्यव्रतम् २.२८.३६; ३२.३५, ४७; ३३.१७, १८, १६, २६, ३४, ४५, ५७, ६२, ६५, ६०

कृच्छ्रव्रतम् २६.२७; ३२.११, १५, ३२, ५१; ३३.३३, ४३, ४४, ५०, ५६, ७०, ८०, ८५, ६४

कृच्छ्रसान्तपनव्रतम् २.२६.२६; ३२.३२.४७; ३३.२, १०, ३७, ४६

कृच्छ्रातिकृच्छ्रव्रतम् २.२६.२४; ३२.२५, ४५

तप्तकृच्छ्रव्रतम् २.३२.१६, २६, ३०, ४४, ५६; ३३.८, १०, १६, २०, २७, ३४, ३६, ५७

अतिकृच्छ्रव्रतम् २.३३.८५, ६३, ६४

अर्धकृच्छ्रव्रतम् २.३३.३, ३४, ७४, ७५

कृच्छ्रचान्द्रायणव्रतम् २.३२.३६; ३३.४८, ५०

कृच्छ्रपादव्रतम् २.३३.४१

कृच्छ्रातिकृच्छ्र-चान्द्रायणव्रतम् २.३२.४५

महासांतपनव्रतम् २.३३.३३

चान्द्रायणव्रतम् २.२६.३२, ३४; ३२.१७, २६-२८, ३१, ३२, ३४, ३६, ४६, ५६; ३३.१, ८, १८, २५, २६, २८, २६, ३१, ३४, ३५, ५०, ५६, ६१, ६२, ७६, ८८, ८६, ६३, ६४

सांतपनव्रतम् २.३२.३०, ४४; ३३.२, १०, ३६, ३७

पराकव्रतम् २.३२.४६, ५६

कृष्णचतुर्दश्युपवासः २.३३.६६

शुक्लपक्षोपवासः २.३३.१०३

एकादशी-उपवासः २.३३.१०५

परिशिष्टम्—१ च

APPENDIX—1 F

कूर्मपुराणे समागतानि स्तोत्राणि

(List of Stotras or Eulogies in the Kūrma-Purāṇa)

विष्णुस्तोत्राणि

स्तोत्रम् (स्तुति)	स्तुतिदेव	स्तुतिकर्ता	स्थलनिर्देश ।
विष्णुस्तोत्रम्	विष्णु	इन्द्रद्युम्न	१.१.६८—७६
"	वराह	ऋषय	१.६.११—२२
"	विष्णु	ब्रह्मा	१.१५.२५—२८
"	विष्णु	अदिति	१.१६.१८—२३
"	"	प्रह्लाद	१.१६.३२—३६
"	कूर्म (विष्णु)	मुनय	२.४४.५४—६७

शिवस्तोत्राणि

स्तोत्रम् (स्तुति)	स्तुतिदेव	स्तुतिकर्ता	स्थलनिर्देश ।
शिवस्तोत्रम्	शिव	ब्रह्मा	१.१०.४३—७०
"	शिव (भैरव)	मन्तरिक्षचरा	१.१५.१८०—१८३
"	"	अन्धक	१.१५.१८८—२००
"	"	वसुमना	१.१८.१३—१६
"	"	श्रीकृष्ण	१.२४.६१—७८
"	"	ब्रह्मविष्णु	१.२५.८०—८८
"	"	कृष्ण	१.२५.१०२—१०६
"	"	व्यास	१.२८.४३—५१
"	"	शङ्कुकर्ण	१.३१.३६—४६
"	"	मुनय	२.१.२१—३५
"	"		२.५.२२—४१
"		वेदा	२.३१.१३—१६
"	"	ब्रह्मा	२.३१.४१—६६
शिवपार्वत्यो स्तोत्रम्	"	देवा	(नामाष्टकम्)
"	"		२.३५.२६—३७
"	"	मुनय	२.३७.१०१—१२०

देवीस्तोत्राणि

स्तोत्रम् (स्तुति)	स्तुतिदेव	स्तुतिकर्ता	स्थलनिर्देश ।
देवीस्तोत्रम्	देवी (पार्वती)	हिमवान्	१.११.[illegible]—२११ (देव्या नामाष्टसहस्रनामकम्)

[illegible]

[illegible]	[illegible] ([illegible])	[illegible]	[illegible]
"	"	[illegible]	[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	5.16.1 [illegible] ([illegible])

अग्निस्तोत्रम्

[illegible]	[illegible]	[illegible]	[illegible] ([illegible])

(परिशिष्टम् २)

SUBJECT-CONCORDANCE OF THE KŪRMA-PURĀṆA WITH THE OTHER PURĀṆAS AND THE EPICS

कूर्मपुराणस्य विषयैः सह अन्यपुराणानां रामायणमहाभारतयोश्च समानविषयाणां संवादः

Several topics of the Kūrma-Purāṇa have their parallel topics in some of the
other Purāṇas and the Epics These parallel topics have similar contents and some-
times a number of parallel ślokas too. Such similarities of the topics, contents and the
ślokas also help sometimes in reconstructing the text of the Kūrma-Purāṇa. A few
such cases have been noted in the critical notes on the constituted text of the Kūrma-
Purāṇa.

The topics are given here in the order of the Adhyāyas of the Kūrma-Purāṇa.
The other Purāṇas containing the parallel topics are referred to below that in the
alphabetical order. And then the Epics and the Harivaṁśa are referred to.

[कूर्मपुराणस्य कतिचिद् विषया अन्येषु पुराणेषु महाभारतरामायणादिषु चोपलभ्यन्ते । अत एषां
समानविषयाणां संवादोऽत्र प्रदीयते । कुत्रचित् स्थलेषु समानविषयेषु मध्ये समानपाठा अपि प्राप्यन्ते । कूर्मपुराणस्य
पाठनिर्धारणे क्वचित् संवादोऽयं सहायकोऽभूत् । कूर्मपुराणपाठस्य समीक्षात्मकटिप्पणीषु केषुचित् स्थलेषु एतत् साहाय्यं
निर्दिष्टम् ।

अत्र विषयाः कूर्मपुराणस्य अध्यायक्रमेण प्रदत्ताः । तत्र च पुराणानां नामनिर्देशः स्थलनिर्देशसहिता अक्षरादि-
क्रमेण कृता । तदनु च रामायणमहाभारतहरिवंशानां निर्देशो वर्तते ।]

Scheme of Reference

1. The reference figures for the main divisions, adhyāyas and the ślokas
are given in Devanāgarī numerals But in the case of the भविष्यपुराण, शिवपुराण, and the
स्कन्दपुराण the reference-figures for the subdivisions (other than the adhyāyas) are given
in the International forms of the numerals

2 The number of a śloka referred to is printed in smaller type.

3 In the case of the अग्निपुराण, ब्रह्मपुराण, मत्स्यपुराण, मार्कण्डेयपुराण, वराहपुराण and
वामनपुराण there are two reference numerals, the first denotes the number of the
adhyāya and the second the number of the śloka referred to.

4. In the case of the कूर्मपुराण, गरुडपुराण, नारदीयपुराण, लिङ्गपुराण and वायुपुराण (Venkt,
edn.) there are three reference numerals, of which the first (1 or 2) denotes the
पूर्वखण्ड, पूर्वभाग, पूर्वार्द्ध (१) or the उत्तरखण्ड, उत्तरभाग, उत्तरार्द्ध (२) as the case may be, the
second and the third reference-numerals respectively denote the number of the
adhyāya and of the śloka referred to.

5. In the case of the ब्रह्माण्डपुराण (Venkt, edn.) there are three reference-
numerals, of which the first (1, 2, or 3) denotes its पूर्वभाग (consisting of the प्रक्रिया-
पाद and the अनुषङ्गपाद) (१), or मध्यभाग (= उपोद्घातपाद) (२), or the उत्तरभाग (= उपसंहारपाद) (३)

as the case may be, the second and the third reference figures denote the numbers of the adhyāya and the śloka as usual

6 In the case of the देवीभागवतपुराण (division—12 Skandhas), भागवतपुराण (d -12 Skandhas), विष्णुपुराण (d -6 Aṃśas) and विष्णुधर्मोत्तरपुराण (d 3 Khandas) there are three reference numerals, the first denotes the number of Skandha, Aṃśa or Khanda as the case may be, the second and the third numerals denote the number of the adhyāya and the sloka as usual

7 In the case of the पद्मपुराण, ब्रह्मवैवर्तपुराण, भविष्यपुराण, शिवपुराण स्कन्दपुराण हरिवंश, महाभारत and रामायण, which give their main sub divisions by name, the first reference-figure is for the serial number of the main division (viz Khanda, Parva, Saṃhita or Kānda) of these works, the second and the third numerals denote the number of the adhyaya and the śloka as usual

If a main division has also certain sub divisions other than the adhyayas, then the serial number of a sub division is given in the International form of the numerals within the square brackets [ ] just after the Devanāgarī reference-numeral of the main division

स्थलनिर्देशपद्धतिः

१. प्रधाना मुख्यविभागा (खण्ड काण्डादय) अध्याया श्लोकाश्च देवनागराङ्कषु निर्दिष्टा सन्ति। परन्तु भविष्य शिव स्कन्दपुराणाना मुख्यविभागानामध्यायेतरोपविभागा अन्तरराष्ट्रियाङ्केषु निर्दिष्टा ।

२ निर्दिश्यमानश्लोकसंख्या लघुतरटाइपे मुद्रिता।

३ अग्निपुराण ब्रह्मपुराण मत्स्यपुराण-मार्कण्डेयपुराण वराहपुराण वामनपुराणाना निर्देशस्थले द्वौ निर्देशाङ्कौ स्त, प्रथमेन अध्यायो निर्दिश्यते, द्वितीयेन श्लोक ।

४ कूर्मपुराण गरुडपुराण नारदीयपुराण लिङ्गपुराण वायुपुराणाना निर्देशे त्रयो निर्देशाङ्का सन्ति, प्रथमेन (१ अथवा २ अङ्केन) यथा पूर्वखण्ड, पूर्वभाग पूर्वार्द्ध (१), अथवा उत्तरखण्ड, उत्तरभाग, उत्तरार्द्धं (२) निर्दिष्ट, द्वितीयतृतीयौ निर्देशाङ्कौ यथाक्रमम् अध्याय श्लोक च निर्दिशत ।

५ ब्रह्माण्डपुराण (वेङ्कटे स०) विषये त्रयो निर्देशाङ्का सन्ति, येषा मध्ये प्रथमोऽङ्क (१, २ अथवा ३) अस्य पुराणस्य क्रमश पूर्वभाग (प्रक्रियाऽनुषङ्गपादान्वित) (१), मध्यभाग (उपोद्घातपादान्वित) (२), उत्तरभाग (उप संहारपादान्वित) (३) वा निर्दिशति। द्वितीयतृतीयाङ्कौ च क्रमशोऽध्याय श्लोक च निर्दिशत।

६ देवीभागवतपुराण भागवतपुराण विष्णुपुराण विष्णुधर्मोत्तरपुराणाना च विषयेऽपि त्रय एव निर्देशाङ्का सन्ति, प्रथमो निर्देशाङ्को यथाक्रमश स्क ध अश खण्डाना क्रमसंख्या निर्दिशति, द्वितीयतृतीयौ चाङ्कौ अध्यायश्लोकौ क्रमशो निर्दिशत ।

७ पद्म ब्रह्मवैवर्त भविष्य शिव स्कन्दपुराणाना हरिवंश-महाभारत रामायणाना च विषये प्रथमो निर्देशाङ्को मुख्यविभाग (खण्ड, संहिता पर्व, काण्ड वा) क्रमसंख्या निर्दिशति, द्वितीयतृतीयाङ्कौ च यथापूर्वं क्रमश अध्याय श्लोक च निर्दिशत ।

परन्तु यदि मुख्यविभागस्य अध्यायेतरा उपविभागा अपि वर्तन्ते, यथा भविष्य शिव स्कन्दपुराणेषु, तदा उपविभागस्य क्रमसंख्याया निर्देशो अन्तरराष्ट्रियाङ्केन मुख्यविभागनिर्देशानन्तरमेव एतादृशे [ ] कोष्ठे क्रियते ।

Abbreviations and Reference-Details

(प्रयुक्तसंकेतव्याख्या निर्देश विवरण च)

अग्नि = अग्निपुराणम्; Published by (Pub) आनन्दाश्रम, पूना 1957 [Ref अध्याय श्लोक]

कूर्म = कूर्मपुराणम् पाठसमीक्षात्मकसंस्करणम् (Critical-Edition), Pub सर्वभारतीयकाशिराजन्यास रामनगर, वाराणसी 1971 [Ref विभाग (१ पूर्वविभाग, २ उपरिविभाग) अध्याय श्लोक]

गरु = गरुडपुराणम् Pub चौखम्बासंस्कृतसीरीज आफिस, वाराणसी 1964 [Ref खण्ड (१. पूर्वखण्ड, २ उत्तरखण्ड Called प्रेत कल्प) अध्याय श्लोक]

देवी-भा = देवीभागवतपुराणम्, Pub संस्कृतपुस्तकालय, बनारस [Ref स्कन्ध अध्याय श्लोक]

नार = नारदीयपुराणम्, Pub वेङ्कटेश्वरप्रेस, मुम्बई 1923 (सं० १९८०) [Ref भाग (१ पूर्व भाग, २ उत्तरभाग) अध्याय श्लोक]

पद्म = पद्मपुराणम् Pub मोर, कलकत्ता (= वेङ्कटेश्वरप्रेससंस्करणम्) [Ref खण्ड अध्याय श्लोक]

Khandas—

१ सृष्टिखण्ड (= आनन्दाश्रम ५) २ भूमिखण्ड (= आनन्दाश्रम, २), ३ स्वर्गखण्ड (= आनन्दाश्रम १ आदिखण्ड) ४ ब्रह्मखण्ड (= आनन्दाश्रम ३), ५ पातालखण्ड (= आनन्दाश्रम, ४), ६ -त्तरखण्ड (= आनन्दाश्रम, ६)

ब्रह्म = ब्रह्मपुराणम् Pub मोर, कलकत्ता [Ref अध्याय श्लोक]

ब्रह्मवै. = ब्रह्मवैवर्तपुराणम्, Pub आनन्दाश्रम, पूना 1935 [Ref खण्ड अध्याय. श्लोक]

Khandas—

१ ब्रह्मखण्ड २. प्रकृतिखण्ड, ३ गणपति खण्ड, ४. श्रीकृष्णजन्मखण्ड

ब्रह्माण्ड. = ब्रह्माण्डपुराणम् Pub वेङ्कटेश्वरप्रेस, मुम्बई 1935 (सं १९९२) [Ref भाग (१. पूर्व-भाग, २ मध्यभाग ३ उत्तरभाग) अध्याय. श्लोक].

भवि = भविष्यपुराणम्, Pub वेङ्कटेश्वरप्रेस, मुम्बई, [Ref पर्व अध्याय श्लोक]

Parvans—

१ ब्राह्मपर्व २ मध्यमपर्व, [-1 प्रथम भाग, २ द्वितीयभाग, ३ तृतीयभाग], ३. प्रतिसर्गपर्व [-1 प्रथमखण्ड, २ द्वितीयखण्ड, 3 तृतीयखण्ड 4 चतुर्थखण्ड], ४ उत्तरपर्व

भाग = भागवतपुराणम् Pub गीताप्रेस गोरखपुर 1956 (सं २०१३) [Ref स्कन्ध अध्याय श्लोक]

मत्स्य = मत्स्यपुराणम्, Pub मोर, कलकत्ता. 1954 [Ref अध्याय श्लोक]

महाभा = महाभारतम् Pub चित्रशालाप्रेस पूना. 1929-33 [Ref पर्व अध्याय श्लोक] The corresponding portions in the critical edition of the Mahābhārata may easily be identified for studying the variant texts.

Parvans—

१ आदि-, २ सभा-, ३ वन-, ४ विराट-, ५ उद्योग, ६ भीष्म, ७ द्रोण-, ८ कर्ण-, ९ शल्य- १० सौप्तिक-, ११ स्त्री- १२ शान्ति-, १३ अनुशासन-, १४ आश्वमेधिक-, १५ आश्रमवासिक-, १६ मौसल-, १७ महाप्रास्थानिक-, १८ स्वर्गारोहण—

मार्क. = मार्कण्डेयपुराणम्, Pub वेङ्कटेश्वरप्रेस, मुम्बई. [Ref अध्याय श्लोक].

रामा = रामायणम्, Printed at M. L. J Press, मद्रास. 1950 [Ref काण्ड सर्ग श्लोक]

Kāṇḍas—

१. बाल-; २. अयोध्या-, ३. अरण्य-, ४. किष्किन्धा-, ५. सुन्दर-, ६. युद्ध-, ७. उत्तर-.

लिङ्ग. = लिङ्गपुराणम्, Pub. मोर, कलकत्ता. [Ref. अर्द्ध (१ पूर्वार्धं; २. उत्तरार्धं) अध्याय. श्लोक].

वरा. = वराहपुराणम्, Pub. वेङ्कटेश्वरप्रेस, मुम्बई. 1923 (सं० १९८०) [Ref. अध्याय. श्लोक].

वाम. = वामनपुराणम्, पाठसमीक्षात्मकसंस्करणम् (Critical Edition), Pub. सर्वभारतीय-काशिराजन्यास, रामनगर, वाराणसी, 1967 [Ref अध्याय. श्लोक].

वायु. = वायुपुराणम्, Pub. वेङ्कटेश्वरप्रेस, मुम्बई. 1933 [Ref. अर्ध (१. पूर्वार्धं; २. उत्तरार्धं). अध्याय. श्लोक].

विष्णु = विष्णुपुराणम्, Pub. गीताप्रेस, गोरखपुर. [Ref अंश. अध्याय. श्लोक].

विष्णुध. = विष्णुधर्मोत्तरपुराणम्, Pub वेङ्कटेश्वरप्रेस, मुम्बई [Ref. खण्ड. अध्याय श्लोक].

शिव. = शिवपुराणम्, Pub वेङ्कटेश्वरप्रेस, मुम्बई. [Ref. संहिता. अध्याय श्लोक]

Saṃhitās—

१. विद्येश्वरसंहिता, २. रुद्रसंहिता [-1 सृष्टिखण्ड, २. सतीखण्ड, 3 पार्वतीखण्ड, 4. कुमारखण्ड; 5. युद्धखण्ड], ३ शतरुद्रसंहिता, ४ कोटिरुद्रसंहिता, ५ उमासंहिता, ६ कैलाससंहिता, ७. वायवीयसंहिता [-1 पूर्वभाग, २ उत्तरभाग]

स्कन्द = स्कन्दपुराणम्, Pub वेङ्कटेश्वरप्रेस, मुम्बई. [Ref खण्ड अध्याय श्लोक]

Khaṇḍas—

१. माहेश्वरखण्ड [-1. केदारखण्ड, २ कौमारिकाखण्ड, 3. अरुणाचलमाहात्म्य (i) पूर्वार्द्ध, (ii) उत्तरार्धं].

२ वैष्णवखण्ड [-1 वेङ्कटाचलमाहात्म्य, २. पुरुषोत्तमक्षेत्रमाहात्म्य, 3 बदरिकाश्रम-माहात्म्य, 4. कार्तिकमासमाहात्म्य, 5. मार्गशीर्षमाहात्म्य; 6 भागवतमाहात्म्य, 7. वैशाख-माहात्म्य, 8 अयोध्यामाहात्म्य, 9. वासुदेव-माहात्म्य].

३. ब्राह्मखण्ड [-1. सेतुमाहात्म्य, 2. धर्मारण्यखण्ड, 3. चातुर्मास्यमाहात्म्य, (अयमंशोऽस्य खण्डस्य कलिकातामुद्रितमोर-संस्करणे एव वर्तते एष च तत्र लखनऊ मुद्रित-पुस्तकादुद्धृत); 4. ब्राह्मोत्तरखण्ड].

४ काशीखण्ड (पूर्वार्धं = अ. १-५०, उत्तरार्धं = ५१-१००).

५ अवन्तीखण्ड [-1 अवन्तीक्षेत्रमाहात्म्य; 2 चतुरशीतिलिङ्गमाहात्म्य, 3 रेवाखण्ड].

६. नागरखण्ड,

७ प्रभास-खण्ड [-1 प्रभासक्षेत्रमाहात्म्य; 2 वस्त्रापथ (गिरनार) क्षेत्रमाहात्म्य; 3 अर्बुद-खण्डमाहात्म्य, 4. द्वारकामाहात्म्य]

हरिवं = हरिवंश, Pub चित्रशालाप्रेस, पूना [Ref पर्व अध्याय. श्लोक]

Parvans—

१. हरिवंशपर्व, २ विष्णुपर्व; ३. भविष्य-पर्व

विषयसंवादः (SUBJECT-CONCORDANCE)

सूतोत्पत्तिः (Birth of Sūta)

(कूर्म १.१६; १.१३.१२-१७)

ब्रह्माण्ड. १.३६.१५६-१७३ — विष्णु १.१३.५०-५३

वायु. १.१.२७-३३

पुराणलक्षणम् (Definition of 'Purāṇa')

(कूर्म. १.१.१२)

अग्नि. १.१४ — ब्रह्मवै. ४.१३३.४-६

गरु. १.२१५.४ — ब्रह्माण्ड १.१.३७

देवीभा. १.२.१८-२१ — भवि १.२.४-५

भाग. १२.७.१०; २.१०.१ — वायु. १.४.१०

मत्स्य ५३.६४ — विष्णु. ३.६.२५,२५, ६.८.२,१३

मार्क. १३४.१३ — शिव. ७ [1].१,४१

वरा २.४ — स्कन्द. ७ [1].२.८४

पुराणनामानि (List of the Purāṇas)

(कूर्म. १.१.१३-२०)

अग्नि. २७२.१-२३ — देवीभा १.३.१-१७

गरु. १.२१५.१५-२१ — नार. १.९२.२६-२८

पद्म ६ २३६ १३-२०
ब्रह्मव ४ १३३ ७-२२
भवि १ १ ६१ ६४
भाग १२.१३ ३-६
१२.७ २२-२५
मत्स्य ५३ १२-६३
भाक्त १३४ ८-१२

लिङ्ग १ ३९ ६१-६३
वरा ११२ ७४ ८२
वायु २ ४२ १ ११
विष्णु ३ ६ २०-२४
शिव ७ [1] १ ४३-४५
स्कन्द ७ [1] २१-८३
५ ४४ १२० १४०

कूर्मावतार (Kūrma Incarnation)

(कूर्म १ १ २७ ४१)

अग्नि ३ १ ८
गरु १ १४२ २-४
देवीभा ८ १० १-५
पद्म ६ २३२ १ ४
भाग ८ ७ १-१६

मत्स्य २४८ २७ ५४
विष्णु १ ९ ७५ ६१
विष्णुध १ १७९ १ ११
१ ३९ १० ८७ ४३

हरिव ३ ३० १-३२

चातुर्वर्ण्योत्पत्तिर्वर्णाश्रमधर्माश्च (Origin of four Varnas and duties of the four Varnas and Āsramas)

(कूर्म १ २ २४ ३ २८)

अग्नि १४१ १ १५४ १६,
१६६ १ २८
गरु १ ४९ १-३६
नार १ २४ १ २७ १०६
१ ४३ १०५ १३७
१ ५३ ५२ ७०
१ ५९ १ १५
१ ६६ १ ७८

भवि १ ४२ १ ४४ ३३
भाग ७ ११ १-१५
भाव २,४ ३७
वाम १४ ४ १,६७
वायु १ ८ १५६ १८६
विष्णु ३ ८ १-१३ ४०
विष्णुध ३ २२७ १ २२८ ६
स्कन्द २ [9] २० ११-३६

पद्म ३ ५१ ५ ६८
ब्रह्म २२२ १-५६
ब्रह्मव ४ ८३ १ ८४ ४१
ब्रह्माण्ड १ ७ १५१ १६५
१ २९ ५५ ६२
महाभा ३ १५० ३० ५२ ३ १८ २० ३८
१२ ९ १ ३७, १२ २३ २ २४ ३४,
१२ ४१ १३ ६७ १७ १२ २३४ १-२३, ३२
१२ २४२ १३ २४६ २३ १३ १४१ २५-१४३ ५६,
१४४ १-४७ १७
हरिव २ २४ १ १५

तिस्रो भावना (Three religious concepts)

(कूर्म १ २ ६१ ६६)

गरु १ ४९ १८ १६
नार १ ४७ २४ २८

विष्णु ६ ७ ४८ ५१

भस्मादिमाहात्म्यम् (The glorification of Ashes etc)

कूर्म (१ २ १०४ १११)

देवीभा ११ १० १-११ ७६
शिव १ २४ ११६
७ [2] २१ ३२-३७

कालमानम् (Computation of Time)

(कूर्म १ ५ १ ३३)

अग्नि १२२ १ २४
नार १ ५२ १ ३१
पद्म १ ३ २ २३
ब्रह्मव १ ५ ४ १६
२ ७ ७० ७३
ब्रह्माण्ड १ ७ ६५ ११६,
१ २९ १ ४३
३ २ ६१ ११०
भाग ३ ११ ६ ३८
माग ४३ २३ ६४

लिङ्ग १ ४ १ ४३
वायु १ ७ १ ३८
१ ३८ २११ २२७
विष्णु २ ८ ६० ८३,
६ ३ ६ १२
६ ३ ५ २८
विष्णुध १ ७२ १ ७३ १६
शिव २ [1] १० १६-२५,
७ [1] ८ १ ३१
स्कन्द १ [२] ३९ ४७ ६६
२ [1] ३६ ३० ३४
६ १६४ ११ ३१
७ [1] १ ४ ३३ ३६,
७ १९ १ १७

महाभा १२ २३१ १ ३२ ३ १८८ १७ २६ १२ ३११ १ ७
हरिव १ ८ १ ४५ ३ ८ १ २६

वराहावतार (Varaha-Incarnation)

(कूर्म १ ६ १ २१, १ १५ ६६ ७८)

देवीभा ८ ११ २ ३८
पद्म १ ३ २५ ५५
ब्रह्माण्ड १ ५ ६ २६,
१ ७ १ १०
भाग ३ १३ १६ १६ ३८
मत्स्य २४६ १ २४७ ७६
लिङ्ग १ ९४ १ ५२

वरा ११४ १ १०
वायु १ ६ १-२५ १ १६ ७-८४
विष्णु १ ४ १ ५२
विष्णुध १ ३ १ १७
१ १२६ १ ३१
शिव २ [5] ४२ ४२ ४६
स्कन्द २ [1] ३६ १-२६

महाभा ३ २७२ ४६ ५५,
१२ ३४९ ३६ ३७, १२ २०९ १ ३६
हरिव ३ ३३ १ ३४ ५०,
४० १ ४१ ३८

सृष्टिः (Account of creation)
(कूर्म. १.२.३-२३; १.७.१-१०.४०)

अग्नि. १७.१-१७; २०.१-२४	मत्स्य. ३.१-४.५५
	मार्क. ४२.२०-४९.३१
गरु. १.४.१-३७	लिङ्ग. १.३.१-३१; १.३८.१-१५; १.७०.१-३४७
नार. १.३.१-४५; १.४२.१-११३	
पद्म. १.२.१-३.२०६	वरा. २.१-५४; ९.१-३५; १८७ १६-८७
ब्रह्म १.३१-५६	वाम. स.मा. २२.१६-४३
ब्रह्मवै. १.४.१-७.२०; २.१.१-३.३०; २.८.६-६५	वायु. १.१.४९-४५; १.३.६-५.५०; १.६ ३२-८ १६८
ब्रह्माण्ड. १.३.१-७.१५३	विष्णु. १.२.१-८.३५
भवि. १.२.१-११२; २.२.२-२७	विष्णुध. १.२.१-२०; १ १०७.१-६७
भाग. २.५ १.६.३१; ३.१०.१-१२.५६; ३.२०.१-५३,	शिव. ७ [1].१० १-१२.७७
	स्कन्द. २ [9].२४.८-४७; १ [2].१४ ८-४५;

महाभा. १.६५.६-६६.७२; ६.६७.१-६४; १०.१७ ६-१८.२६; १२.१६६.११-२८; १२.१८२.१-१८८.११; १२.२०७ १-२०८.३१ १२.२३२.१-४३;

हरिवं. १.१.२७-४६; ३.११.१-१४.६७

स्वायंभुवमनुवंश (the Genealogy of Svāyambhuva Manu)
(कूर्म. १.८.१-१३; १.१३.१-११)

अग्नि. १८.१-२६.	मार्क. ५७.६-२०
गरु. १.५.१८-३४	लिङ्ग. १ ७०.२६७-३००
देवीभा. ८.३.१-१३	वरा. २ ५५-५६
पद्म. १.३.१७६-१८१	वायु. १.१०.७-२३
ब्रह्म. १ ५१-२२०	विष्णु. १.७.१६-१३८
ब्रह्मवै. १ ९ १-२२	शिव ७ [1].१७.१-६; २ [1].१६.१२-१८; ५.३० १-१५
भाग. ३.१२.५३-५६	
मत्स्य. ३.१-२७	

महाभा. १ ८.१-३०; १.१४.१-६५

हरिव. १.२.१-४७

दक्षोत्पत्तिस्तस्य कन्यावंशवर्णनञ्च (Birth of Dakṣa and description of the descendants of his daughters)
(कूर्म. १ ८.१४-२६; १.१२.१-२३; १.१३.५३-६४; १.१५.१-१६.६६)

अग्नि. १८.२७-१९.२१	लिङ्ग. १.६३.१-६५
गरु. १ ५.५-६ ३०; १.६.१२-५५	वायु. २.४.१२१-१५६
पद्म. १ ३.१८२-१६६	विष्णु. १.१५.६-१५७; १.७ ५-९.३८
ब्रह्म. २.४६-५०	विष्णुध. १.११०.१-४०
ब्रह्मवै. १.९.७-१५	शिव. ५ ३०.२५-४६; ७ [1].१७.१०-३५;
ब्रह्माण्ड २.३.१-७.४३६; १.३७.२२-४२	२[1].१६.१८-३४; ५.३०.४७-३१.१६ २[2].१४.१-५६
भाग. ६.६.१-४५	स्कन्द. १[2] १४.८-४५; ७[I] २१.३-३४
मत्स्य. ५ १-२३	
मार्क. ४७.२०-४७	

हरिव १ २.३१-५७; १.३ २७-६६; ३.१४ २६-६७; ३.३६ २०-६०

पृथुचरितम् (Pṛthu-Legend)
(कूर्म. १.१३.१२-५२)

पद्म. १.८.३-३५	वायु. २.१.७०-२.२१
ब्रह्माण्ड. १.३६.११०-२२७	विष्णुध. १.१०८.१-१०६.५७
भाग. ४.१५.१-२४ १८	शिव. ५.३०.१६-२८
मत्स्य. १० १-३५	स्कन्द. ७[1] ३३६.६८-१०१
वाम. स.मा. २६ २१-५०	

हरिव. १.२.२०-२७

पद्मोद्भवप्रादुर्भाव (Birth of Brahmā from Lotus)
(कूर्म १.९ १-३६)

पद्म. १.४२.१-१८	विष्णुध. १.७६.१-३०
भाग. ३ ८.१-२३	स्कन्द. २ [9].२४.१७-३१

रुद्रकृता सृष्टिः (Creation by Rudra)
(कूर्म. १.१०.१७-८८)

पद्म. १ ३.१६६-२०५	विष्णु. १.७.१०-८.१४; १.१५.१२२-१२५
भाग. ३.१२.७-२०	
मार्क. ४९.१-३१	शिव. ७ [1]. १४.१-२१
वायु. १.२७.१-६०	स्कन्द. २[9].२४.३६-७३

देवीमाहात्म्यम् (Glorification of the Goddess)
(कूर्म १ ११.१-३३६)

देवीभा. ७.३१.६५-४०.४४; १२ ६.१-१६५
पद्म. १.४१ २७७-४४२
मत्स्य. १५३.१-५८७
मार्क. ८२.१-८४.६६
वाम. १८.३६-२१.५०, २६ १-३०.७३
वायु. १ ९.७७-९०
शिव. २ [3]. ५ १-६ ५४
स्कन्द १ [2]. २२ ३०-५०; ७ [2] ९.५०-५१

दक्षयज्ञविध्वंसः (Destruction of Daksa's Sacrifice) (कूर्म. १.१४ १-९७)

गरु १.५.३१-३४
नार. २.६६ ५-१७
पद्म १.५.३-९३
ब्रह्म. ३४.१-३५ ६४; ३९.१-९७
ब्रह्माण्ड. १.१३ ४४-८८
भाग. ४ २.१-७.६१
मत्स्य ५०.१०-१६
लिङ्ग. १.९९.१-१००.५१
वरा. २१ १२-९०
वाम. २.७-५.६१
महाभा १०.१८ १-२६, १२.२८४.१-२०८, १३.१६० ११-२४
हरिव ३ ३२ १-६३
वायु. १ ३० ३७ ३१९
विष्णुध. १.१०७ ९८-११६, १.२३४.१-२३५.३६
शिव २ [2] १ १-४६, २ [2] २७ १-४३.४४; ७ [1]. १८ १.२३ ५०
स्कन्द १ [1]. २.१-५ ४७; ४ ८७.१-८९ १३६; ७ [1]. १८९ १-५९; ७ [2] ९.१६-१३६

नृसिंहावतारः (Nrsimha-Incarnation)
(कूर्म १.१५.१८ ८८)

ब्रह्माण्ड. २.५.११-४५
भाग. ७ २ १-१०.३१
मत्स्य १६.२०-९४
लिङ्ग. १.९५ १-३०
महाभा ३ २७२ ५६ ६०; (१३ ३३९ ७८, १२ ३४० ३१ गद्यम्)
हरिव. ३ ४१ १-४७ ३८; १ ४१ ३९-७८
वायु. २ ६.४८-६६
विष्णु १.१६ १-२०.३९
विष्णुध १ ५३ १-५४.५२
शिव १ [5] ४३ १ ४१

दारुवनस्थेभ्यो मुनिभ्यो गौतमशापकथा (The Story of Gautama's curse on the Sages of Dāruvana)
(कूर्म १ १५ ९१-११९)

देवीभा. १२.९.१-१००
नार २७२ १-३५
ब्रह्म ७४ २३-८८
वरा. ७१ १-६७
शिव. २[2] ७ १-४३; ४ २५ १-२७ ५०

अन्धकचरितम् (Andhaka-Legend)
(कूर्म. १ १५ ११९-२३७)

पद्म. १.४८ १-९१; १.१३.४९-७३
मत्स्य १७८ १-८९
लिङ्ग. १.९२ १८७-९३ २६
वरा. २७ १-४३
वाम ९.१-१० ५७, ३ ३.१६ ४४ ९६
हरिव ४ ८६ १-८७ ३९
विष्णुध. १ २२६ १-८३
शिव २ [5]. ४२.८-४९.५२
स्कन्द ५ [1].४७ ९-४९ ४१; ५ [3] ४५.१-४८.४९; ६ १४९ १३-१५१, ७ [2] ९ १५१-१६६

बलिवामनचरितम् (Bali-Vāmana Legend)
(कूर्म. १.१६.१-६९)

अग्नि ४ ५-११
नार १ १० १-११ ६७
पद्म. १ ३० १-२०३
ब्रह्म. ७३ १-६९, २१३ ८०-१०४
ब्रह्माण्ड २ ७३ ७५-८७
भवि ४ ७६ १ २७
भाग ८ १५ १-२३ ३१
मत्स्य २४३ १-२४५ ९६
वाम स मा २ १-१० ६१, ५० १-४१ ५७; ६२ १-६६ १८
महाभा ३ २७२ ६१-७६
हरिव ३ ४८ १-७२ १०७, १ ४१ ७९ १०३
वायु. ३६ ७४-८६
विष्णुध १.२१ १-३१, १ ५५.१-५५, ३ ३४ १-११
स्कन्द १[1] १७ २७६-१९ ६२; ५[1] ७४ २३५-२७०, ५[3] १११ ११-१३; ७[1] ११४ १ ११, ७[2] १४ ८-८३; ७[4] १८ १०-१४

कश्यपवंशवर्णनम् (Description of the descendants of Kaśyapa) (कूर्म. १ १७८ १८७)

अग्नि १९ १-२६
देवीभा ७.२.१३ १५
पद्म १ ६ ३३ ७९; १ ७ २-६७
ब्रह्मवै १९.१-४७
ब्रह्माण्ड २ ३ ५५-५.४३९
भाग. ६ ६.२५-२९
मत्स्य ६ १-४७
विष्णु १ २१.१-२१
विष्णुध १ १२०.१-१२८.४०
शिव ५ ३२ १-५२
स्कन्द. ७.२१.१० ३४

वैवस्वतमनुवंशवर्णनम् (Description of the descendants of Vaivasvata Manu)
(कूर्म १.१९.१-२०.६१)

देवीभा. ७.२.१६-२८.८३ मार्क. ७४.१-७६.१३
भाग. ८.१.१-१३.२७ विष्णु. ४.१.६-२४.१३८
हरिव. १.१० १-१५.३८

आदित्यवंशः (Description of the Solar Dynasty)
(कूर्म. १.१९ १-३)

गरु. १.१३८.१-५८ वरा. २०.१-७
पद्म. १.८.३५-७४ वायु. २.२१.१-२६
ब्रह्म. ६.१-५४ विष्णु. ४.१.६-४.३४
भाग. ६.६.३८-४१; विष्णुध. १.१०६.६२-६१
९.६.१७-२१ शिव. ५.३५.१-४२
हरिव. १.९.१-६६

इक्ष्वाकुवंशः (Description of the descendants of Ikṣvāku) (कूर्म. १.१९.४-२०.१७)

पद्म. १.८ १२०-१६२ विष्णु. ४.२.११-४.११३
ब्रह्म. ७.१-८.८६ विष्णुध. १.१४.१-२३.६
भाग ९ ६.१-९.३१ शिव. ५.३६.४७-३८.४६
रामा. २.११०.१-३६

रामचरितम् (Story of Rāma)
(कूर्म. १.२०.१७-६१)

अग्नि. ५.१-११.१४ भवि. ३ [1].२.७
गरु. १.१४३ १-५१ भाग. ९.१०.१-११.३६
देवीभा. ३.२८.१-३०.६३ मत्स्य. १२.४९-५१
नार. १.७९.१-२६; लिङ्ग. १.६६.३४-४८
२.७५.१-७९ विष्णु. ४.४.८७-१०४
पद्म. ६.२४२.१-२४४.१०० विष्णुध. १.२२१.८७-२२९.१३
ब्रह्म. १२३.८४-२१७, स्कन्द. १ [1].८.९५-११५;
२१३.१२३-१५८ ३[२] ३०.१-१०९
ब्रह्मवै. ४.६२.१-६६
ब्रह्माण्ड २.८३.१८५-१९८
महाभा. १२ २९.५१-६२; ३.२७३.१-२९२.१४
हरिव. १.४१.१२१-१५५

सोमवंशवर्णनम् (Description of the Lunar dynasty) (कूर्म. १.२१ १-२२.४७)

गरु. १.१३९.१-१४१.१६ ब्रह्म. ९.१-१०.५८
पद्म. १.८.७५-१२०; ब्रह्माण्ड. २.६५ १-७२.१०६
१.१२.१-१४०
भाग. ९.१४.१-२२.४१ वायु. २.२८-३६ अ.
मत्स्य. ११, २३-४७ अ. विष्णु. ४.६.१-२०.५३
हरिव. १.२५.१-३९.४२
रामा. ७.८७.१-९०.२४

यदुवंशवर्णनम् (Description of the descendants of Yadu (कूर्म. १.२३.१२-२६.२२)

पद्म. १.१३.१-६६
ब्रह्म. १३.२०५-१५.६२ लिङ्ग. १.६८.१-५१
भाग. ९.२३.१-१०.९०.५० विष्णु' ४.११.१-१६.६
महाभा. १३.१४.२६-१५.११
हरिव १.३०.१-३५.२२

कृष्णचरितम् (Story of Kṛṣṇa)
(कूर्म. १ २३.६९-२६.२२)

अग्नि. १२ १-५६ ब्रह्माण्ड. २.७१.१६४-२५४
गरु. १.१४४ १-११ भाग. १०.१.१-९०.५०
देवीभा. ४.२३.१-५.८३ मत्स्य. ४७.१-२७
पद्म. १.१३.१३४-१६६ विष्णु. ५.१.१-३८.६४
ब्रह्म. १८२.१-२०९.२३ शिव. ५.१.१-३.४५;
ब्रह्मवै. ४.७.१-३२.८२; ७ [2].१-२७
५२.१-१२९.१११
हरिव. १.३५.१-२२; ३.७३.१-९०.३८

उपमन्युचरितम् (Story of Upamanyu)
(कूर्म. १.२४.१-४७)

देवीभा. ४.२५.२७-५८ शिव. ३.३२.१-७८;
लिङ्ग. १.१०७.१-६४ ७[1]. ३४.१-३५.६५;
५.१.१-७१

युगधर्मकथनम् (Description of the practices prevalent in different Yugas)
(कूर्म. १.२७.८-५७। १.२८.१-३१)

देवीभा. ६.११.११-५५; मत्स्य. १६४.१-२४
८.८.१५-६५ लिङ्ग. १.४०.१-१००
नार. १.४१.१-१२१ वरा. ६८.३-७
ब्रह्मवै. ४ [2]. ९०.१-८० विष्णु. ६.३.६-६०
ब्रह्माण्ड. १.२९.१-३२.१६; विष्णुध. १.७३.२०-४०
१.७.४३-६६ शिव. ७ [1]. ८.१-३१
भाग. १२.३.१८-५२

महाभा १२ ६६ ८१-१००, ३ १४९ १-४०,
३ १८८.२६ ६६, ३ १६०.१-६७;
१२ ३४० ८२-८७

हरिव ३ ३ १४ ५३

वाराणसीमाहात्म्यम् (Glorification of Vārānasi)
(कूर्म. १.२९ १-३३ ३६)

अग्नि ११२ १-७
नार १६ ३४ ७०,
२.२९ १-७२,
२.४८ १ ५१.४८
पद्म ३ ३३ १ ३६ १३
मत्स्य १८३ १-१८४ ६८
लिङ्ग १ १०३.७-७८
शिव ४ २३ १-२७
स्कन्द ४ २५ २०-७८
४ २६ १२१ १४८,
४ ३० १-२३,
४ ६४.३०-७०,
४ ५ ६-३३,
४ २७ १-१५५,
४ २८ १-३५,
४ ६८ २७-६३,
७ [1] ३८ १-५६,
४ ३३१ ७०

प्रयागमाहात्म्यम् (Glorification of Prayāga)
(कूर्म. १ ३४ १-३६ १५)

अग्नि. १११ १ १४
नार. २ ६२ १-६३ १७४
पद्म ३ ४१ १-४३.५७,
३ ४६ १.४८,
६ २४ १-२१
मत्स्य. १०२.१-१११ २२
स्कन्द ४ २२ ५६-७६,
२ [4] १३ ४५ ५३

गङ्गामाहात्म्यम् (Glorification of the River Gangā)
(कूर्म १.३७ ७-१७)

अग्नि. ११० १-६
नार. २.३८ १ ४३ १३६
पद्म ३ ४१-३५
मत्स्य ६६.१-१५
विष्णु २ ८ १०० १२४,
२ ९ १३ १८
विष्णुध १ १९ १ २२ ३४

हरिव १ १८ १५-१६

पद्म १ ३१ ६-२३, १ ४३.१-४४.२३

भुवनकोष (Bhuvana Kosa)
(कूर्म १ ३८ १-४४, १ ४३ १ ४८ २४)

अग्नि १०७ १-१०८ ३३,
११८ १-१२०.४२
ग. १५४ १-५६ १
देवी.भा ८.४ १४-१४ १४,
८.१८ १४-२३ ३१
नार. १.३.३७-४६
पद्म. ३ ३ १-६ ४२
ब्रह्म १८ १-२४ २६
ब्रह्माण्ड १.१४ १ २० ५८
भवि २ [1] ३.१-? २३
भाग ५ १६.१ २६ ४०
मत्स्य ११२ १-१२२ ६४
मार्क ५० १४-५२ २३
लिङ्ग १ ४० १-५३ ६२
वरा ७४ १-८९ ७
वाम ११.३१-१३.५८
वायु १ ३३ १-४९ १८६
विष्णु २ २ १-६ ५१
विष्णुध० १.४.१-१२ १३
शिव ५ १५ १-१८ ७३
स्कन्द १ [2] ३७ १-८३,
३ [3] २१.३७-५५;
६ २६१ ३६-५३,
७ [1] ११.६-४४

महाभा ६ ५ १२ ५२

ज्योतिषसन्निवेश (Jyotisasannivesa)
(कूर्म १ ३९ १-४१ ४२)

गरु. १ ५८ १-३०
देवीभा ८ १४ १५-१८ १४
ब्रह्म २३ १-१२,
२४.१ २६
ब्रह्माण्ड १.२१ १-२४ १५२
भवि. २ [1] ४ २४ ४४,
१ १२५.२८-६८
भाग. ५ २१ १-२४.३१
मत्स्य १२३ १ १२७ ११
लिङ्ग १.५४.१-६२.४२
वायु १.५०.१ ५३ १३१
विष्णु २.७ १-१२.४०
शिव ५ १९ १-४४
स्कन्द. १ [2].३८.१-६४

मन्वन्तरवर्णनम् (Description of the Manvantaras)
(कूर्म. १ ४९ १-२५)

अग्नि १५०.१-३१
गरु १.८७ १-६१
देवीभा १ .८.१-१३.१२७
नार. १ ४० १७ ३७
ब्रह्म. ५ १-५०
ब्रह्माण्ड. १.३५.१६२-३८ ३१,
३ १. ६-११६
भाग ८ १. १ २६,
८ ५.१ ६
मत्स्य. ९ १-३६१
१४४.१-११८
मार्क ५० १-१०
वायु २.३८.१ २४५
विष्णु. ३ १ १ २ ६१
विष्णुध. १ ८१.१-४
शिव. ५.३४ १-७८,
७ [1].११ १ ५
स्कन्द २ [1].३६ १४-६१

हरिव. १.७ ४-८.२८

व्यासावतारा (Incarnations of Vyāsa)
(कूर्म १.५० १-१०)

देवीभा. १ ३.२६-३३
भाग १ ४.१४-२५
वायु. १.२३.१०६-२१४
१ ६०.१-३५
विष्णु. ३.३ १-६.३१
शिव ७ [1].९.१८ ३६,
७ [2] ८.४१-४६;
३ ४.१-५.५६.

महाभा १.६३ ७०-९०

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वेदविभाग (Classification of the Vedas)
(कूर्म १.५०.११-२०)

अग्नि. १५०.२३-३१,	मार्क ४१ ३१-३४
२७१.१-२२	विष्णु ३ ३ २-३१,
पद्म. १ ३ ११०-११४	३ ४ १ १५,
ब्रह्माण्ड १.३४ १-३२	५ ५ ५४ ५३
भाग. १ ४ १४-२५	
महाभा. १.६३ ८५-९०	

ईश्वरविभूतिकथनम् (Description of Vibhutis of God) (कूर्म २७ १-१५)

ब्रह्माण्ड. ३ २ २१८-२३१	विष्णुध १ ५६ १-४३
भाग ११ १६ ६ ४१	स्कन्द ७ [1] २ ५१ ८६
महाभा ३.१८९ १ ५६	

ब्रह्मनिरूपणम् (Exposition of Brahman)
(कूर्म. २ १० १ २७)

ब्रह्मवै १ २८ १ ७०	विष्णु १ ३ १ ४ ५२,
मार्क ३९ १-१७	२ १२.३७ ४७,
	२ १३ ६२ १०४

योगवर्णनम् (Description of Yoga)
(कूर्म २ ११ १ ६७)

अग्नि २१४ १-२१५ ५०,	लिङ्ग १ ८ १०, ८५ ८८ म०
३७३.१-३७६ ४४	वायु १ १० २० अ०,
गरु १ ९१ १ ६२.१७	२ ४० ४२ म
देवीभा ७ ३५ १ ४५	विष्णु ६ ७ २७ ६७
नार १ ३३ १५३ १६३	विष्णुध १ ६५ १ ३६,
ब्रह्म २३४ १ २३५ ६६,	३ २७९ १ २८८ १७
२३८ १-११२	शिव ७ [2] ३७ १ ३९ ६०
भाग ३ २८ १-४४	स्कन्द २ [1] २४ ५८ ७४
मार्क ३६ १-३८ २६	
हरिव ३ १७-१२३ ४६	

भक्ति (Devotion)
(कूर्म २ ११ ६८ १०६)

गरु २१६ १ २२६.५५	वरा. ११५ १-१२१ २८
देवीभा ७ ३७ १ ४५	विष्णु १ २० १७-१८
नार १ ४ १ ४२,	२ ६ ३७ ४४,
१ ३४ १ ७७,	३.७ १६-२४
१ १५ ३६-४० ३६	विष्णुध १ ५७ १ ५८ ३३
३ २९ १ ४५,	
११ ५.१ ५२	

कर्मयोगवर्णनम् (Description of Karmayoga)
(कूर्म २ ११ १३३-१४६)

भाग. ११ ३.४१-५५	मत्स्य ५२ १-२६

शिवनारायणयोरैक्यम् (Oneness of Śiva and Nārāyana)
(कूर्म २ ११ १०७ १२५)

नार १.६ ४४ ४६	पद्म ७१ १ ४
ब्रह्माण्ड २.२ ८१-१३१	वाम ३६ २०-३२

ब्रह्मचारिधर्मा (Duties of Brahmacarins)
(कूर्म २ १२ १-१४ ८१)

अग्नि १५३ १ १६	विष्णु ३९ १-६
नार १ २६ १ २	विष्णुध २ ८६ १ १५
पद्म १ १५.२८६ ३००,	स्कन्द २ [9] २१ १ १८,
३ ५४-१४०	३ [2] ६ १-१०४,
भाग ७ १२ १ १६	४ ३६ १ ६१

गायत्रीमाहात्म्यम् (Glorification of Gayatri)
(कूर्म २ १४ ४८ ५६)

गरु १ ३६ १ ३७ ८	विष्णुध १ १६५ १-७८,
देवीभा ११ २१ १ १२ ६ १६५	२ १२४ १-१२
पद्म १ ४८ १३८ २०८	स्कन्द ५ [3] १७२ ७६-८३,
मत्स्य १ ४ ११ ४७	४९ ३६-६२

गृहस्थधर्मनिरूपणम् (Description of the Duties of a householder)
(कूर्म २ १५ ८ ४२, २.१८ १-१२१)

अग्नि १५२ १ ५	मार्क २६ ३ ४८
नार १ २६ ३ २७	विष्णु ३ ९ ७ १६
पद्म ३ ५२ १-४७	विष्णुध २ ८७ १-९५ ३०
३.५४ १-४०,	स्कन्द २ [9] २२ १ ५१,
३ ५५ १ ६४,	४ ४० १४ ६७
२ १५ १-१६ ६६	
हरिव ३ ६ १-१० ६६	

सदाचार (Virtuous deeds and approved usage)
(कूर्म २ १६ १-६६, २ १९ १-३२)

अग्नि २२.१ ६	१६८ १ ४०,
१५५.१-३१,	२५३ १-२५४ २७,
१६५ १-२८,	३५२ १-३६

कूर्म. १.४६.१-५२.२६;
१.९१.१-९६.७२;
१.२७५.१-२१३.२४
देवीभा. ११.१.४-२.४२;
११.१६.१-१७.४७;
११.२३.१-६३
नार. १.३.५०-४.४२;
१.४३.४१-४४.२०;
१.६६.१-७८
पद्म. १.१५.२८१-३६२;
१.५१.१-१३५;
२.१३.१-४५
ब्रह्म. २२१.१-१७०
ब्रह्मवै. १.२६.४-१०३;
४.७५.१-८१;
४ ८३.१-८४.४०
ब्रह्माण्ड. २.१४.५०-११७
भवि. १.३.१-४.२२२;
४.२०५.१-१५३
भाग. ७.११.१-१५.८०;
११.१७.१-१८.४८
मत्स्य. ३६.६-४२.२६;
१७४.३२-४४

मार्क. २८.१-२९.४८;
३१.१-१२१;
३४.१-३५.६५
लिङ्ग. १.८५.१२७-२१७;
१.८६.१-१२२.
वरा. ११५.२३-४१;
२१०.४८-२११ ६६;
११५.१-१२१.२८
वाम. १४.१-१५.६६
विष्णु ३.८.२०-१६.४५
विष्णुध. २.७६.१-९५.३०;
२.१३०.१-१३१.६४;
३.२३३.१-२८२;
३.३३६.१-३४०.४०
शिव. १.१३.१-१४.४६;
७ [2].२१.१-२०
स्कन्द. १ [2].४१.११७-१७४;
२ [9].२०.११-२३.४३;
३ [2].५.१-७.१००;
३ [2] ४०.१-१५२;
४.३५.१४-३६.६६,
४.३८.१-११५;
६.२२३.१-३६;
७ [1].२०७.३-२०८.५२

महाभा. ३.२०७.६२-६६, १२.१८९.१-१९३.३३;
१२.१६४.१-१६५.७८; १२.२८७.१-४६;
१३.९७ १-२५, १३.१०४.१-१५७,
१३.१४१ ३४-१४५.६३; १४.४५ १३-४७.१७;
१५.१२३.१-१३४.२७
हरिवं. ३.२४.१-१५

भक्ष्याभक्ष्यनिर्णयः (Description of foods prescribed and forbidden)

(कूर्म. २.१७.१-४५)

पद्म. ३.५६.१-४५;
२.१७.१-४४
ब्रह्म. २२१.१०६-११२
ब्रह्मवै. १.२७.१-४७,
४ [२].८५ १-५६
महाभा. १३.१३५.१-२१;१२.३६.२१-३५;१३.१३५.१-२१

मार्क. ३२ १-३
स्कन्द. ४.४०.६-१८,१०६-१४०

श्राद्धविधिः (Rituals of Śrāddha)

(कूर्म. २.२०.१-२२.१००)

अग्नि. ११७.१-६५;
१६३.१-४२
गरु. १.९९.१-३७
१.२१०.१-२१२.६;
२.२५.४-४७
नार. १.२८.१-६०;
१.५८.१०१-१५७
पद्म. १.९.४५-७१,७५-१९२
ब्रह्म. २१९.१-२२०.१२
ब्रह्माण्ड. २.११.१-२०.२३
भवि. १.१८४.१-१८५.२८

मत्स्य. १६.१-२२.९४;
१४०.१-८५
मार्क. २७.१-३०.१७
लिङ्ग. २.४५.१-९४
वरा. १३.१६-१४.५३;
१८७.२८-१९०.३८
वायु. २.१०.१-२२
विष्णु. ३.१३.१-१६.२०
विष्णुध. १.११३.१-१४४.२३
शिव. ५.४०.१-४१.५३

महाभा. १३.८७.१-९२.२३
हरिवं. १.१६.१-२४.३८

आशौचम् (Account of Impurities)

(कूर्म. २.२३.१-९३)

अग्नि. १५७.१-१५९.१४
गरु २.२९.१-१६;
१.१०६ १-१०७.३८
ब्रह्म. २२१.११३-१६१

मार्क. ३२.४-६७
लिङ्ग. १.८९.७७-१२२
विष्णुध. २.७५.१-७७.१६;
३ २३२.१-१५

दाननिरूपणम् (Rules for giving gifts and charities)

(कूर्म. २.२६.१-७६)

अग्नि. २०९.१-२१३.१०;
२७२.१-२६
गरु. २.२४.१-६;
१.५१.१-३६;
१९८.१-१९
देवीभा. ९.२९.१-३०.११७
नार २.४२.-८४;
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वानप्रस्थधर्मकथनम् (Description of Duties of a Vanaprastha)

कूर्म (२ २७ १२-१६)

अग्नि १६०.१ ५ भाग ७ १२ १७ ३१
गरु १.१०२ १-६ विष्णु ३ ९ १७-२३
नार. १ २७ ८३ ९१ विष्णुध २ १३० १-३३,
पद्म ३ ५८ १ ३८, ३ ३५९ १ ६
१ १५ ३२६ ३४७ स्कन्द २[9] २३ १ १३

यतिधर्मा (Duties of a Recluse)

(कूर्म. २ २८ १-२९ ४७)

अग्नि १६१ १-३१ भाग ७ १३ १ ४६
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३ ५९ १-६० ४३ स्कन्द २[9] २३ १४-४३

प्रायश्चित्तम् (Rules of expiation)

(कूर्म २ ३० १ २६, २ ३२ १ ३३ १०७)

अग्नि १६९ १-१७४ २४ लिङ्ग १ ८९ ४१-७६
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ब्रह्माण्ड ३ ६ ६३ ८ ६१ विष्णुध ३ २३४ १ २६ १५,
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शिवस्य कपालित्वम् (How Śiva became Kapālin)

(कूर्म २.३१ १-१११)

नार २ २९.२ १२ पद्म १ १४ १०९ २११

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वाम २ १९-३ ५१ ७ [1] ८९ १-१०

पतिव्रतामाहात्म्यम् (Glorification of a Pativratā or chaste woman)

(कूर्म २.३३ १०८ १४४)

पद्म १ ५२ ५१ ७५, वरा २०८ १-२०९ २१
१ ५३ १ ७३ विष्णुध २ ३२१ १-३२२ २४
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ज्ञानयोगवर्णनम् (Description of a Jñanayoga)

(कूर्म २ ३३ १४५-१५३)

गरु १ २२७ १ २२९ ३०, ब्रह्माण्ड २ ३ २४ ११३
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तीर्थमाहात्म्यम् (Glorification of the Tīrthas)

(कूर्म २ ३४ १ ४२ २४)

अग्नि १०९ १-११४ ४१ वरा १२२ १-१२२
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गयामाहात्म्यम् (Glorification of Gayā)

(कूर्म. २.३४.८-१५)

अग्नि. ११४.१-४१ — वरा. ७ २१-२६
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नार. २.४४.१-४७ ९४ — वायु. २.४३.१-५०.८०
पद्म. ३ ३८.१-७३; ६.१८०.३२-८७ — स्कन्द. ६.२०५.१-२०६.६१

सप्तसारस्वततीर्थमाहात्म्ये मङ्कणकवृत्तान्तः (Story of Mankaṇaka in connection with the glorification of Saptasārasvata Tīrtha)

(कूर्म. २.३४.४४-७६)

पद्म. १ १८.१३४-१५६ — स्कन्द. ६.४०.२७-५२;
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कालञ्जरतीर्थे श्वेतवृत्तान्त (Story of Śveta in connection with the Kālañjara Tīrtha)

(कूर्म २.३५.११-३८)

लिङ्ग. १ ३०.१-३३.२४ — विष्णुध. १.२३६.१-२०
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देवदारुवने शिवलिङ्गपात (Falling of the Phallus of Śiva in Devadāru forest)

(कूर्म. २.३६.४६-३७.१५०)

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नर्मदामाहात्म्यम् (Glorification of the river Narmadā)

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नैमिषमाहात्म्यम् (Glorification of the Naimiṣa Tīrtha)

(कूर्म २.४१.१-११)

देवीभा १ २.२८-३४ — वायु १.१-१११-११७
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प्रलयवर्णनम् (Account of the Dissolution)

(कूर्म. २.४३ १-४४.१०)

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